



Construction of the Qur'anic Values as the Basis for Islamic Education Development: A Study of Abdullah Saeed's Thought

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Abstrak

Penelitian ini bertujuan untuk memperoleh konstruksi nilai-nilai al-Qur'an sebagai dasar pengembangan pendidikan Islam yang didasarkan pada telaah pemikiran Abdullah Saeed. Konsep hierarki nilai yang digagas oleh Abdullah Saeed merupakan kelanjutan dari *general principles* Rahman, yang menawarkan cara pandang baru dalam menyikapi ayat-ayat *ethico-legal* dalam al-Qur'an, sehingga konsep ini sangat penting untuk diketahui oleh pegiat kajian al-Qur'an kontemporer. Dibingkai dalam penelitian kepustakaan dengan analisis isi, studi ini mengonstruksi kerangka dasar dari nilai-nilai al-Qur'an. Sumber data primer penelitian adalah buku Abdullah Saeed yang berjudul *Interpreting the Qur'an: Towards a Contemporary Approach*. Hasil penelitian mengungkapkan bahwa konstruksi nilai-nilai al-Qur'an adalah nilai-nilai wajib, nilai-nilai fundamental, nilai-nilai perlindungan, nilai-nilai implementasi, dan nilai-nilai instruksional. Konstruksi nilai-nilai al-Qur'an dapat dijadikan sebagai dasar pengembangan pendidikan Islam baik itu secara kelembagaan, mata pelajaran, nilai maupun kultur. Penelitian ini juga mendemonstrasikan bahwa pendidikan Islam yang berdasar atas konstruksi nilai-nilai al-Qur'an sangat diproyeksikan untuk menghasilkan sumber daya manusia yang berkualitas, mampu bersaing, dan siap menghadapi perkembangan zaman.

Kata Kunci: Nilai-nilai al-Qur'an, Pendidikan Islam, Pemikiran Abdullah Saeed

Abstract

The present study aims to elucidate the construction of the values of the Qur'an as the basis for the Islamic education development based on Abdullah Saeed's thought. The concept of a hierarchy of values initiated by Abdullah Saeed is a continuation of Rahman's general principles, proposing a new way of looking at the ethico-legal verses in the Qur'an, so that this concept is very pivotal in contemporary Qur'anic studies. Framed in a library research with a content analysis, this study constructed a basic

framework from the values of the Qur'an. Abdullah Saeed's book entitled "Interpreting the Qur'an: Towards a Contemporary Approach" became the primary source in obtaining the data. Study findings reveal that the construction of the Qur'anic values comprises obligatory, fundamental, protective, implementation, and instructional values. The construction can be adopted as the basis for Islamic education development regarding the institution, courses, values and culture. This study also demonstrates that Qur'anic values-based Islamic education is completely projected to produce qualified and competitive human resources in the globalized age.

Keywords: *Abdullah Saeed's Thought, Islamic Education, Qur'anic Values*

INTRODUCTION

The paradigm and perspective of the study of the Qur'an have experienced a shift from the classical to the modern era, along with the recent Muslims' problems and demands. However, many Muslims still lock their mind and tend to apply the literal meaning of the Qur'an today. Based on the anxiety, modern Muslim scholars have tried to emphasize the importance of finding the hidden meaning of a literal verses of the Qur'an so that the universal messages implied in the Qur'an can be understood and implemented in accordance with the changing times (Muchlisin, 2016).

The Qur'anic values is recognized as an absolute truth, even though the there is a factor of balance as an important thing for humans in confirming themselves in a more special area. Such the attainment process can be categorized into a grace. It is undoubtedly that the Qur'an is the main guide for Muslims to practice the all aspects of life. Many verses in the Qur'an command people to think, read, and contemplate the verses and everything around them (Latif, 2014).

The Qur'an is a holy book served as a guide for humans and a blessing for the universe. It proves that the Quran, which was sent down 15 centuries ago in Hijaz, was not only for the Arabs but also for all mankind in the world. All Muslim intellectuals strongly agree with the statement that Allah sent the Quran in Arabic language to be easily understood by humans (Rachmawan, 2013). Therefore, the Qur'an should not only be used as a daily reading source but also be understood the meaning of its verses. Revealing and understanding the meaning of the Qur'an is an effort to reveal the content, meaning, and message conveyed in it. Thus, this holy book can be used properly as a guidance, guidelines and instructions for human life today.

Based on the history, the Qur'an has been more than 1400 years ago in responding the political, social, cultural, and religious conditions and situations in Arab.

Surely, the conditions are totally different from today's life. Therefore, it is beneficial to interpret the Qur'an by considering the different conditions between by the time the Qur'an sent and the current condition (Wartini, 2014). Muslim scholars have contextualized the message of the Qur'an to facilitate Muslims in facing the life challenges. Modernity has changed the culture, social construction, politics, religion, science and technology that are developing rapidly. Nowadays, the need for guidance from the Qur'an is more urgent. Previous interpretation which was based on tradition and reasoning served an important role to formulate the modern interpretation. The rapid evolution of modern Islamic thought requires competent scholars in studying the Qur'an due to its complex Arabic vocabulary and structure as well as the clear and ambiguous verses. For this reason, it is very important to understand the Qur'an by considering its historical background of the revelation (Ali, 2018).

The Qur'an as the holy book and guidelines for Muslims is expressed in Arabic because the language is compatible and able to represent the meaning of God's message. The Qur'an was sent down in accordance with the current context. Therefore, it needs to be interpreted from time to time and requires contextualization to find out the relevance, change, and time demands. A contextual approach can be completed by an interpretation method, including thematic interpretation. Practically, this method contextualizes the Qur'an in the first generation, the next generation and the contemporary, which uses a linguistic approach and the other approach that considers the history and development of the discourse. The interpreter is expected to consider new places and information, meaning that the interpretation is according to the needs, time, reality, and goals in the future (Rosyada, 2018).

The Qur'an recognizes humans as rational, voluntary, ethical creatures and has desires. It is, as the source book of moral education, advise all Muslims to do their best in life. Every Muslim must practice the values of the Qur'an due to it teaches harmonious life between humans. This book is a guidance to achieve successful life in the world and the hereafter (Faizal et al., 2013). This guidance has valuable values that is possible to be used as the source of life. Value has only been interpreted as a context or depends on a context and it is only related to the social life without touching metaphysical dimension. The Qur'an offers a universal construction of values.

The study of the construction of values contained in the Qur'an based on Abdullah Saeed's book entitled "Interpreting the Qur'an: Towards a Contemporary Approach" stated that the hierarchy of the Qur'anic values consists of obligatory, fundamental, protective, implementation and instructional values. Values strongly depend on the frequency of occurrence, emphasis, and relevance in life. The more it is mentioned, the greater the scope. The more general the relevance of a value, the more universal it will be (Saeed, 2006).

Saeed's hierarchy of values is a continuation of Rahman's general principles. The contemporary Qur'an thinkers need to understand this significant concept because it offers a new perspective on how to address ethico-legal verses stated in the Qur'an. According to this concept, the more value is mentioned in the Qur'an and emphasized at the Prophet era, the more important and significant that value is, and vice versa (Muchlisin, 2016). Saeed's concept is explicitly stated as a continuation of Rahman's thought, the traces of which can be clearly found in his thinking. Saeed translated Rahman's ideas into a more rigid framework. As the result, he is able to solve problems in determining the universal and particular meaning. This is his real contribution in the area of contemporary thought, especially among contextualists (Fina, 2015).

Due to many problems in Islamic education, Abdullah Saeed's idea of the construction of Qur'anic values deserve to be used as the basis of Islamic education (Susanto & Lestari, 2018). The concept of Islamic education can be understood through several perspectives, including: (1) Islam-oriented education or Islam-based education, meaning that the education is understood, developed and compiled from the teachings and fundamental values contained in the Qur'an and Sunnah; (2) Islamic education, which is the effort of Islamic education, teachings and values to be someone's guidance and attitude; (3) Education in Islam or the education processes and practices that conducts and develops in Muslims life (Umam, 2019).

Based on Abdullah Saeed's values construction, this study seeks to examine the construction of the Qur'anic values as the basis of Islamic education development by conducting deeper analysis. This is the result as the previous research studies focused on universal discussion of the hierarchy of values by Abdullah Saeed. Hopefully, this research can contribute to the argument stating that construction of the Qur'anic values can be used as the basis for developing Islamic education which seems rigid and out of

date. It was library research using content analysis techniques to construct a basic framework of the values of the Qur'an. The purpose of using the method is to gain the construction of the values as the basis of developing Islamic education by using Abdullah Saeed's thought (Drisko & Maschi, 2015). The primary data source was Abdullah Saeed's book entitled "Interpreting the Qur'an: Towards a Contemporary Approach".

CONSTRUCTION OF THE QUR'ANIC VALUES AS THE RELIGIOUS BASIS FOR ISLAMIC EDUCATION DEVELOPMENT

Concept of Values

Religion has a very significant role in maintaining values (Wulff & Maslow, 1965). Value is a meaningful belief, mission, or philosophy (Gulla, 2010). Everyone has a personal core values. Values can be related to public places, such as belief in hard work and punctuality, and more psychological scope, such as self-confidence, caring for others, and goals alignment. Values represent the important point in someone's life (Chippendale, 2001).

Modern theories of values are based on the studies by Kohn (value and class), Rokeach (general value system), and Kluckhohn (group level). Values can be conceptualized at individual and group levels. At the individual level, values can be internalized from representations of appropriate moral beliefs as the main reason for taking action. At the group level, values are the texts or cultural goals of members of a community or the group's social mind. Differences in cultural goals containing moral components can distinguish the social systems in human life (Oyserman, 2015).

The most common concept of value is the one proposed by Schwartz stating that value is a belief related to the desired final state or a way of doing something (Schwartz, 1994). Values can exceed certain situations, guide someone to choose or do something, as well as evaluate behavior, people, and events. Interests can show the most prioritized value system. There are three types of values, involving the relationships with (1) other people, (2) something (our non-human environment), and (3) ourselves and God (Hofstede, 2001). Values serve as the principles and guidelines of the important things in life (Fleischmann, 2013).

In sociology terms, values are classified into two groups: (1) values as an inherent subject or ascribed to a preferred object and (2) values as a long lasting belief or concept of what someone likes or wants (Thome, 2015). Values are something good and bad, right and wrong, fair and unfair, come from personal choices, and they become useful things when they are respected (Benninga, 1991). They have been only viewed as appropriate things based on our culture, defined as something good or bad, recommended or not recommended, beautiful or bad. Saeed believed that values are what a Muslim wants to adopt, follow, and practice or reject in terms of beliefs, ideas and practices (Saeed, 2016).

Therefore, the meaning of values is not simple and limited on right and wrong, good and bad, beautiful and ugly in life. They have very broad meaning, covering the belief on invisible dimension and reality. Values are stretching and unlimited, not only be vertical, horizontal, hierarchical, but also have a strong construction like a solid building.

Construction of Qur'anic Values

Construction is a structure (model or layout) of a building (bridge, house, etc.) or it can be interpreted as an arrangement and words relation in a sentence or a group of words (Ministry of Education and Culture, 2020). As the analogy, the occupants of a building construction with their behavior and the shape of the construction with its inhabitants become the parts of the building and architect. Likewise, the shape of the building structures, construction, and architecture affects the occupants. A magnificent building must have a construction built by several parts (Frick & Purwanto, 2007).

The Qur'an has a very strong value construction framework as the basis of values building. The construction framework of the values is a manifestation of the entire contents of the Qur'an consisting of parts of the arranged value structures. This value construction is like a solid house building involving foundations, walls, roofs, and others. The Qur'an is the manifestation of the Prophet Muhammad's morals. It serves as a Muslims' life guideline and has a value construction that can be applied as a basis for developing Islamic education. The following is a description of the construction of values of the Qur'an by Abdullah Saeed.

Obligatory Values

The obligatory values are the basic values emphasized throughout the verses of the Qur'an, both sent down in Makkah and Medina periods and they do not depend on context. In general, Muslims recognize these values as the core of Islam. These values are divided into three parts. First, the values related to fundamental beliefs, which are usually called pillars of faith. The pillars comprise the values of belief in Allah, His angels, His holy books, His messengers, the last day, the day of reckoning, life after death, and belief in *qada* and *qadar* (good and bad destiny) (Saeed, 2016). Allah Almighty said in the Qur'an QS. an-Nisa [4]: 136 which means: O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray (Ministry of Religious Affairs, 2020).

Believing in Allah SWT is defined as having courage and willingness in sacrificing to defend the truth. Faith, stated in the Qur'an, means confession of the truth in oral, justification in the heart and belief of the truth brought by the Prophet Muhammad SAW, or doing good and practicing Islamic teachings, or it can be combination of those three elements. The word is used in the sense of justification in the heart supported by an oral statement of what was delivered by the Prophet from Allah SWT. This is the reason the Quran recognizes the sincere people as the people who believe and be kind (Ali, 2016; Syams, 2018).

Second, the values related to the practices of fundamental worship. This worship is emphasized in the Qur'an, such as prayer, fasting, zakat, and pilgrimage. Those practices are commonly called the pillars of Islam, which are considered as *mahdhah* worship. These values do not depend on the context and can be practiced universally (Saeed, 2016). Allah SWT said in QS. Ali-Imran [3]: 18, which means: Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise. Allah SWT also said in QS. al-Bayyinah [98]: 5, which means: And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion (Ministry of Religious Affairs, 2020).

Allah Almighty said in QS. al-Baqarah [2]: 183: O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous. Moreover, He said in QS. Ali-Imran [3]: 97: In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find there to a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds (Ministry of Religious Affairs, 2020).

Worshipping is closely related to social behavior. Hayati explained that high level of worship activities bear the high social behavior. Therefore, it is said that worship activities are the instrument to measure the level of faith and devotion to Allah SWT to create noble human beings in personal and community life. For example, performing obligatory or *sunnah* prayers actively and routinely will bear positive personality that keep someone away from evil acts. The relationship shows that performing prayers actively will force someone to have good behavior in social interactions (Hayati, 2017).

Zakat has several benefits, including: (1) As a manifestation of faith in Allah; (2) Zakat saves the right for the *mustahik* (receiver), it is used to help and assist those who deserve to receive it; (3) As a pillar of charity to accommodate the wealthy people; (4) As one of the funding sources to build infrastructure and facilities for Muslims; (5) As an agent promoting correct business ethics. Zakat does not clean the inappropriate property but give the others' own in ours; (6) As an instrument to realize equal income distribution in building community welfare (Hafidhuddin, 2002).

The command of fasting is stated in al-Baqarah [2] verse 183 which means: O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous - (Ministry of Religious Affairs, 2020). It told that fasting is a process to improve the faith into piety. There are four meanings implied in the verse. First, the obligation of fasting is only for those who believe due to the people have acquired faith to fulfill their seeking and understanding. Second, fasting is very important for humans. Actually, all obligatory worships, exclude fasting, are not for the sake of Allah SWT, but for human himself. Third, fasting is an obligation for the people before us, which emphasizes the universal importance of fasting for humans. Fourth, the statement "I hope you will be a pious person" is the main purpose of fasting. It means

that he always does good deeds and is able to control himself to avoid prohibited attitude (Mustofa, 2005).

Pilgrimage can rise positive values personally for the pilgrim, and socially for all Muslims and mankind. The positive values cover economic, social, politic and other perspectives. Sayid Qutub concluded that pilgrimage is a season of meetings and congresses; also the season of trade and worship. Pilgrimage accommodates communication and information exchange among Muslims from various nations and countries with different cultures, languages and skin colors. In short, pilgrimage is beneficial for both this world and the hereafter (Suma, 2016).

The pillars of Hajj are not only fulfillment of the mechanism and legality of Shari'a, but also education and monotheism value namely to exalt Allah in its greatness and beneficence. The values of greatness and beneficence serve major contribution to the implementation and shape human's morals and personalities to be "a new human" with his ethic and noble morals. This is expected to be realized in religious and social life in his country (Muhaimin, 2013).

Third, the clear and firm specific things related to *halal* and *haram* are contained in the Qur'an and were supported by the action of the Prophet Muhammad SAW. Also, those values can be practiced universally (Saeed, 2016). Allah said in QS. al-Mu'minūn [23]: 51, meaning: "O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing (Ministry of Religious Affairs, 2020). To support the daily activities, Allah tells us to eat *thayyibāt* (healthy and nutritious) food. Some arguments stated that *thayyibāt* is halal food (Al-Ghazali, 2007).

Imam Ghazali believed that halal and haram food refers to food or products mentioned in the Qur'an and elaborated in the *fiqh* books. Food or products can be haram because several reasons. First, they are categorized as haram products, such as wine, pork, and so on. Second, haram action was taken to get them, such as stealing, robbing, and others (Al-Ghazali, 2007). In short, the obligatory values are the main structure in the values construction contained in the Qur'an. In illustration, obligatory values are like a concrete foundation which becomes the base of the main strength of a house. These values are universal and stronger than the other values.

Fundamental Values

Fundamental values are repeatedly emphasized in the Qur'an and supported by a number of significant textual evidences. The specific text in the Qur'an stating "fundamental" or "universal" values may be hard to find but the existence of the related text may indicate the significance level of the values because the text shows its universality (Saeed, 2016).

These fundamental values are the basic values of humanity, comprising protection of life, family or property. Many classical scholars, particularly those concerned with *ushul fiqh*, showed their interests on this value that appear in their major works. Imam al-Ghazali discussed *kulliyāt* (five universal values), including: (a) *hifdu al-din* (maintaining religion), (b) *hifdu al-nafsi* (maintaining soul), (c) *hifdu al-aqli* (keeping mind), (d) *hifdu al-nasli* (keeping descendant), (e) *hifdu al-mal* (maintaining property). *Ushul fiqh* scholars agreed that the universal values are recognized as the main goal of sharia (*maqāshid al-syarī'ah*) (Saeed, 2006).

Maintaining religion is the highest value in the five universal values, but Islam does not force someone to be Muslim. Allah Almighty said in QS. al-Baqarah [1]: 256, which means: There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. Allah SWT said in QS. al-Maidah [5]: 32 meaning: Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors (Ministry of Religious Affairs, 2020).

Keeping mind refers to being able to use mind maximally to study. Clear thinking is possible to generate ideas in progressing Islam. Keeping descendants is intended to maintain the pride by having legal marriage and descendants. Maintaining property is an effort of every Muslim to work hard to get halal property. Allah Almighty said in QS. al-Jumuah [62]: 10 And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed (Ministry of Religious Affairs, 2020).

Protective Values

Protective values refer to the values that provide legislative support to fundamental values. For an instance, protection of property ownership is a fundamental value, but it will not be meaningful if it is not practiced. The application of this value can be in the form of prohibition of stealing and decision of giving appropriate penalties. Fundamental values are free from single textual evidence, but protective values often depend on single textual evidence. The strength of this values is greatly derived from their fundamental values along with the specific related orders (Saeed, 2016).

Protective values do not only suit with the five universal values (*kulliyat*) but also can be developed. For example, the protective values of life can be applied by protecting environment because protecting the soul without preserving the environment means destroying the ecosystem in this universe. Allah Almighty said in QS. al-Rum [30]: 41, which means: Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness] (Ministry of Religious Affairs, 2020). This verse informs us that we are commanded to protect the environment, both on land and at sea.

Implementation Values

Implementation values are specific indicators to apply protective values in real life. For an instance, the protective values related to prohibition of stealing is applied by setting specific measurement for the thieves (Saeed, 2016). Allah Almighty said in QS. al-Maidah [5]: 38, which means: [As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. Allah is exalted in might and wise (Ministry of Religious Affairs, 2020).

However, the values depend on the context or the environment. For example, the punishment for cutting off hands is not applied for thieves in Indonesia. In the Criminal Code, theft is stated in articles 362-367. Common theft is stated in article 362 which states: "Anyone who takes an item, wholly or partly belonging to another person, with the intention of being illegally owned, is threatened with theft, with a maximum imprisonment of five years or a maximum fine of sixty rupiah". There are several other

regulations, including ordinary theft, weighted theft, minor theft, violent theft, and theft in a family.

Instructional Values

Instructional values in the Qur'an are steps or suggestions that must be taken related to specific problems at the time of the revelation (Saeed, 2006). These values refer to a number of specific instructions, directions, and advices in the Qur'an related to various issues, situations, environments and specific contexts. Many values of the Qur'an seem to be instructional. The instructional texts use various linguistic tools, such as *amr* (command) or *lā* (prohibition), simple statements of good deeds, parables, stories, or calling of certain events (Saeed, 2016).

Regarding the command and prohibitions, Allah SWT said in QS. al-Isra [17]: 23, which means: And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word (Ministry of Religious Affairs, 2020).

ANALYSIS OF ABDULLAH SAEED'S THOUGHTS ON THE QUR'ANIC VALUES CONSTRUCTION

Islamic education has been recognized in national education system and is divided into three things, i.e. Islamic education as an institution, Islamic education as a subject and Islamic education as a value. Islamic education as an institution is explicitly recognized in Islamic education. Islamic education as a subject admits the religious education as one of the compulsory subjects from the elementary until the higher education level. Meanwhile, Islamic education as a value related to the implementation of Islamic values in the national education system (Daulay, 2012).

Islamic education leaves an aspect that has not been developed by Islamic education itself, namely culture. It is a set of knowledge, beliefs, customs, and skills of a particular society, while civilization is a complete and clear way of life of a particular society which contains the formulated values or norms, ideas or concepts of thought, behavioral regulations, and cultural works regulations (Feisal, 1995). Additionally, culture is a set of living relationships to achieve a common goal and it is called as a

teamwork. Good teamwork has a good culture and the good culture lead to happy people. The happy people are empowered to make decisions and do their best. Their work produces good results and the good results are beneficial for the staff and the company. Consequently, the culture appears (Ellis, 2019).

Further, Islamic education is the education proposing at advancing and disseminating Islamic teachings, marked by the principles of Islamic teachings. It has various components including vision, mission, goals, objectives, curriculum, teaching materials, teaching and learning processes, management, institutions, teachers, students, infrastructure, environment, and evaluation based on Islamic values. Islamic education has represented Islamic education institutions, e.g. Islamic boarding schools, madrasas, universities, and others along with the components (Nata, 2019; Subhi, 2016).

Regarding the Qur'an as the basis of Islam and Islamic education, the verses are actually normative statements that must be analyzed to be translated objectively, instead of subjectively. That statements imply the Qur'an must have been formulated in theoretical constructs before it was implemented in the term of praxis (Qomar, 2005). Related to this position, Ramayulis stated that "In fact, the Qur'an is a very large repertoire for human civilization, especially in the spiritual field. The Qur'an is a book of social education, morals, and spirituality (Saehudin, 2015).

For this reason, the values of the Qur'an need to be used as the basis of developing Islamic education in the scope of institutions, subjects, values, and culture. These values must be attached and implemented by the subjects and objects of the Islamic education process. The construction of the values as the basis of the Islamic education development is described as the following figure.

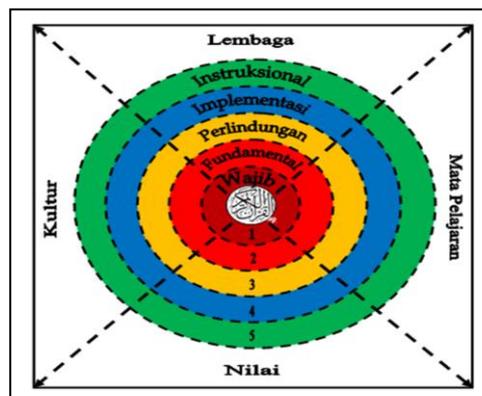


Figure 1. Construction of the Qur'anic Values

Figure 1 demonstrates that the construction of the Qur'anic values consists of five constructions of values. First, obligatory values including fundamental beliefs, fundamental worships, and halal and haram things. This construction must be believed, practiced, and used as the basic values by all Muslims. Therefore, it is a necessary to instill these values in every Muslim from an early age and it should be the most prioritized value among others. Beliefs, worship, halal and haram things are the education of values that cannot be denied and the education of this terms must be applied in institutions, subjects, values, and culture (Burga et al., 2019; Mosiba, 2018; Rohman & Mukhibat, 2017; Sa'diyah, 2015).

Second, fundamental values or basic values of humanity covering protection of religion, mind, soul, family, property, and others. The values occupy the second place of the construction of the values. Someone who takes the name of Islam and defends the name of God in public places will be contradict with the values of the Qur'an if he shows inhuman behavior toward other human beings. Therefore, fundamental values need to be integrated in every Islamic education process (Faiz, 2017; Machali, 2013; Susanto, 2007; Zeinudin, 2016).

Third, protective values that support fundamental values. Humanity values are in the same position as a constitution and protective values are like government regulations or regional regulations supporting the implementation of the constitution. The protective value comprises the protection of every human being from getting pain from other human. These protective values serve to support fundamental values (Ainiyah & Khusnah, 2019; Amin et al., 2018; Nurulloh, 2019; Siswandi, 2011; Sumardi, 2018).

Fourth, implementation values, as the more specific application of protective values. For example, humans should respect each other, do not hurt others, do not blaspheme, and so on. These values focuses on the implementation of protective values in the scope of institutions, subjects, education of values, and culture (Delvia, 2019; Hasan, 2019; Iskarim, 2016; Sodik, 2020; Sumbulah, 2015; Waskito & Rohman, 2018).

Fifth, instructional values. These values are the direction of issues, conditions, situations, and they depend on certain contexts. They are significant to be learned by every people everywhere due to their relationship with the commands and prohibitions stated in the Qur'an (Humaedi, 2013; Maftuh, 2008; Primantoro, 2016; Sudiati, 2009; Tabrani, 2014). If every figure of Islamic education in institutions, subjects, values, and

culture applies the values of the Qur'an in daily life, Islamic education will not be seen as an old or outdated, unprogressive, and unresponsive education in facing the changing times.

CONCLUSION

The basis of Islamic education development can be analyzed by referring to the Abdullah Saeed's idea of values construction of the Qur'an, which consists of obligatory values, fundamental values, protective values, implementation values, and instructional values. Recently, Islamic education is facing various challenges of times that forces Islamic education to be developed without leaving the values of the Qur'an. Islamic education that uses the construction of the Qur'anic values as the basis of development in the scope of institutions, subjects, values, and culture will survive, be able to face the developments, be ready to face the changes of the times and not be eroded by the times. Its universal values enables itself to be more easily accepted by various ethnics, religions, races, and groups. In addition, it will produce qualified human resources, who have the values of the Qur'an-based noble personalities.

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