

Exploring the Essence of Islamic Education in the Modern Era: Ibn Kathir's Perspective on Surah Al-'Alaq Verses 1-5

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ABSTRACT

This study aims to explore the essence of Islamic education in the modern era through the interpretation of Surah Al-'Alaq verses 1–5 by Ibn Kathir. Using a qualitative approach and library research with thematic analysis, the study finds that these verses emphasize reading, writing, and learning as manifestations of divine mercy and a foundation of Islamic knowledge. Ibn Kathir's exegesis highlights the command "Iqra" as an encouragement to seek knowledge, while the "pen" symbolizes the documentation and transmission of knowledge. The study identifies three paradigms of Islamic education: holistic education, tawhid-based education, and sustainable education. These paradigms align with the era of digital transformation, promoting digital literacy, information preservation, and accessible modern learning. Surah Al-'Alaq, supported by other Qur'anic verses like QS. Al-Qalam:1 and Az-Zumar:9, offers theological legitimacy for incorporating technology into Islamic education. This research concludes that integrating Qur'anic principles with digital innovation in education can cultivate a generation that is spiritually grounded, intellectually competent, and capable of navigating contemporary challenges.

Keywords: Modern Era, Ibn Kathir, Islamic Education, Surah Al-'Alaq, Information Technology.

ABSTRAK

Penelitian ini bertujuan untuk menggali esensi pendidikan Islam di era modern melalui analisis tafsir Ibnu Katsir terhadap surat Al-'Alaq ayat 1–5. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka serta analisis tematik. Hasil penelitian menunjukkan bahwa ayat-ayat tersebut menekankan pentingnya membaca, menulis, dan belajar sebagai bentuk rahmat dan kasih sayang Allah SWT kepada manusia. Tafsir Ibnu Katsir menegaskan bahwa perintah "Iqra" adalah dorongan untuk mengeksplorasi ilmu, sedangkan "pena" melambangkan pentingnya dokumentasi dan pewarisan ilmu. Penelitian ini mengidentifikasi tiga paradigma pendidikan Islam yang relevan, yaitu pendidikan holistik, pendidikan berbasis tauhid, dan pendidikan berkelanjutan. Ketiga paradigma ini selaras dengan perkembangan teknologi informasi dalam mendukung literasi digital, pelestarian ilmu, serta akses pembelajaran modern. Surah Al-'Alaq dan ayat-ayat pendukung lainnya, seperti QS. Al-Qalam:1 dan Az-Zumar:9, memperkuat legitimasi pemanfaatan teknologi dalam pendidikan. Penelitian ini menyimpulkan bahwa pendidikan Islam yang terintegrasi dengan nilai Qur'ani dan teknologi informasi memiliki potensi besar dalam membentuk generasi yang religius, cerdas, dan adaptif terhadap tantangan zaman.

Kata Kunci: Era Modern, Ibnu Kathir, Pendidikan Islam, Surah Al-'Alaq, Teknologi Informasi.

A. Introduction

One of the efforts that a person can do in acquiring knowledge is to go through

the learning process through educators. Basically, education can be defined broadly and narrowly. Broadly speaking, education can be defined as "life", meaning that education encompasses all the knowledge and learning that occurs throughout life in various places and situations ¹, which has a positive impact on the development of every person. While the narrow definition of education is a "school", this applies if a person has the status of a student in a certain formal educational institution ². Based on this definition, it can be seen that education has a fairly crucial role, therefore it is the right for every person to obtain education, this is strengthened by the existence of Law of the Republic of Indonesia No. 20 of 2003 concerning the "National Education System" which explains that "Every citizen has the same right to obtain quality education." ³.

In addition to the Law of the Republic of Indonesia which explains the right to obtain education, there is a similar thing in the holy book of Muslims precisely in Surah al-'Alaq verses 1-5, the verse emphasizes that since revelation was first revealed to the Prophet Muhammad (saw), Islam has always emphasized the importance of seeking knowledge ⁴. The first verse in the Qur'an is proof that Islam views learning as an important aspect that allows each individual to strengthen faith, increase piety, and develop gratitude for the greatness of Allah swt.

Based on the quote from the verse above, that the Qur'an holds many meanings and understandings for the survival of a person and is used as a guideline for life in behavior ⁵. In short, the Qur'an is the word of Allah swt. which was revealed to the prophet Muhammad (saw) with the intermediary of the angel Gabriel, there are 2 phases in the descent of the Qur'an, namely the phase when the prophet Muhammad was in Makkah for 13 years and the phase when he migrated to Medina for 10 years ⁶. The Qur'an as the main source of Islamic teachings contains many wisdom that serves as a life guide for Muslims. But in reality, education, including Islamic education, does not always run smoothly. Along with technological developments and the transition period after the Covid-19 pandemic, many people, including students, underestimate the importance of Islamic education in their lives.

¹ Hairani, "Lifelong Learning Towards a Knowledgeable Society."

² Mariani, Sihotang, and Sukardi, "The Authority of School Committees in Improving the Quality of Education Based on the National Education System Law."

³ Plavšić and Diković, "Students' Attitudes toward Formal Education, Non-Formal and Informal Learning."

⁴ Nur'Afiifah and Yahya, "The Concept of Learning in the Qur'an Surah Al-'Alaq Verses 1-5 (Study of Tafsir Al-Misbah)."

⁵ Kurnia, Misbahudin, and Setiawati, "Understanding the Meaning of Education in the Qur'an: Terminology, Goals and Character Values."

⁶ Hamli, "The Gradual Implementation of the Descent of the Qur'an in Education and Teaching."

Therefore, understanding and exploring the values and wisdom of the Qur'an is a must for Muslims to reflect on the messages contained in it, especially regarding the role of education ⁷.

Therefore, the purpose of holding this research is to explore the essence of Islamic education in the modern era through Surah al-'Alaq verses 1-5 based on the interpretation of Mrs. Katsir. Brief biography of Ibn Kastir, he was an expert in the field of interpretation who was born in 710 AH in Bushra and developed and studied in Damascus. Looking at several previous literature reviews that there have been many studies that discuss this theme, one of the themes that is often found is about "The urgency of learning based on surah al-'Alaq", but there are still many gaps for researchers in discussing the paradigm of Islamic education based on surah al-'Alaq verses 1-5, especially understanding the urgency of Islamic education in the era of technological development and the post-COVID-19 transition period.

B. Research Methods

This research is classified as library *research* with a qualitative approach⁸. This literature research is carried out by collecting data and information from various sources of materials available in the library⁹. These sources can be in the form of books, journals, magazines, newspapers, thesis, and other writings that have relevance to the topic discussed in the research.

The data analysis method in this study uses a thematic method with the following steps: determining the theme, where the author chooses the theme of the essence of Islamic education through surah al-'Alaq, explaining the importance of education, collecting verses related to the theme, presenting the interpretation of the verses analyzed based on the book of tafsir al-Qur'an from Tafsir Ibn Katherine, and compiling conclusions to answer the problems posed in the research ¹⁰.

C. Results and Discussion.

1. Definition of Islamic Education

Islamic education is an educational system that is based on the teachings and values of the Islamic religion, This approach prioritizes the integration of Islamic religious teachings with general education to form the character of

⁷ Iwanda, Malika, and Aqshadigrama, "RADEC as an Innovation of Islamic Religious Education Learning Model After the Covid-19 Pandemic in Schools."

⁸ Ilaina, Ahid, and Presetiyo, "Epistemology of Interdisciplinary Research at Islamic Study on State Islamic Religious Higher Education in Indonesia."

⁹ Hagman, "Qualitative Researchers' Experiences of Methodological Instruction and Technology Use."

¹⁰ Clarke and Braun, "Thematic Analysis."

individuals and society in accordance with Islamic principles¹¹. Islamic education includes aspects of learning religion, morals, ethics, and general knowledge combined within the framework of Islamic teachings. Its important role in shaping the character of the younger generation lies in its ability to develop a strong personality, good morals, and the right attitude¹². Islamic education also plays a role in improving academic and social skills in the younger generation. Through this education, the young generation can absorb positive moral values, academic skills, and social skills needed to achieve success. In addition, Islamic education helps instill positive attitudes in the younger generation, such as empathy, honesty, and a spirit of hard work¹³.

Islamic education has a crucial role and function in shaping Muslim individuals and Islamic society as a whole. Islamic education has the main goal of shaping the morals and morals of individuals in accordance with Islamic values such as honesty, hard work, and justice¹⁴. In addition, this education also provides a deep understanding of Islamic teachings including the Qur'an, hadith, fiqh, and creed¹⁵ while encouraging the development of spirituality through increasing piety and worship¹⁶. Islamic education plays a role in forming just and responsible leaders¹⁷, as well as empowering the community through the dissemination of knowledge and practical skills¹⁸. Not only limited to religious aspects, Islamic education also encourages the development of modern sciences such as science and medicine, accompanied by the formation of life skills, values of tolerance, and social concern¹⁹. With an inclusive approach, Islamic education is a means to overcome extremism through peaceful teachings, as well as foster creativity²⁰ and innovation in various aspects of life

¹¹ Hidayaturrehman et al., "Integrating Science and Religion at Malaysian and Indonesian Higher Education."

¹² Husaeni, "Critical Literature Review on Moral Education System in Indonesia: How Islamic Education and Pancasila Education Monopolize Morality in Schools."

¹³ Kholidah, "Improving Students' Social Responsibility Via Islamic Religious Education and Social Problem-Based Learning."

¹⁴ Irpan and Sain, "The Crucial Role of Islamic Religious Education in Shaping Children's Character: Psychological and Spiritual Review."

¹⁵ Rashed, "Towards A Common Ground: Arab Versus Western Views About Challenges of Islamic Religious Education Curriculum of The Twenty-First Century."

¹⁶ Irpan and Sain, "The Crucial Role of Islamic Religious Education in Shaping Children's Character: Psychological and Spiritual Review."

¹⁷ Salleh, "Educational Leadership Model: An Islamic Perspective."

¹⁸ Rahmawati et al., "Implementation of the Independent Curriculum with Islamic Religious Education to Develop Soft Skills Student."

¹⁹ Saeed, "Towards Religious Tolerance Through Reform in Islamic Education: The Case of the State Institute of Islamic Studies of Indonesia."

²⁰ Lawale, "Preventing and Countering Violent Extremism Through Education: A Vital Element for The Peace Process in The Gulf."

2. Interpretation of Ibn Kathir Regarding Surah Al-'Alaq Verses 1-5

There are various verses in the Qur'an that explain the importance of Islamic education for Muslims, one of which is found in Surah al-'Alaq verses 1-5. The letter tells that Islam considers learning as a crucial thing so that every individual can have faith, fear and develop gratitude for the Majesty of Allah swt. In this study, the researcher focuses on surah al-'Alaq verses 1-5 which are translated by one of the experts in the field of interpretation, namely Ibn Kathir.

a. Biography of Ibn Kathir

Ibn Kathir, whose full name is Abul Fida' Isma'il bin 'Umar bin Katsir al-Damasyqi asy-Shafi'i, was born in Bushara, Sham in 700 AH/1300 AD²². He was the son of the scholar Shihab ad-Din Abu Hafsh Amar, and since childhood emigrated to Damascus to seek knowledge. There, he studied with great scholars such as Ibn Taymiyyah, Ibn 'Asakir, and al-Mizzi (who later became his father-in-law). Ibn Kathir is known as a great scholar in the fields of interpretation, hadith, jurisprudence, history, and rijal. He was appointed a teacher in Turbah um Salih in 1348 AD²³, and led Dar al-Hadith al-Asyrafiah since 1355 AD. Towards the end of his life, he suffered blindness and died on Sha'ban 777 H/1374 AD at the age of 74. He was buried near the tomb of his teacher, Ibn Taymiyyah, in Damascus²⁴.

b. Asbabun Nuzul and Interpretation of Surah Al-'Alaq Verses 1-5 According to Ibn Kathir

أَفْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

It means: "(1) Recite in the name of your Lord the Creator, (2) He has created man from a clot of blood, (3) Read, and your Lord is the Most Merciful, (4) Who teaches (man) by means of light, (5) He teaches man what he does not know."²⁵

²¹ Moten, "Modernity, Tradition and Modernity in Tradition in Muslim Societies."

²² Daud, Jamaluddin, and Hussin, "Innovation in Muslim Estates Distribution Planning According to The Quran and Sunnah."

²³ Melchert, "The Canonization of Al-Bukhaārī and Muslim: The Formation and Function of the Sunnī Ḥadīth Canon."

²⁴ Fahimitabar, Zeinivandnejad, and Hematiyan, "Interpretation Methodology of Ibn Mas' Ud's Narratives in Tafsir Ibn Kathir."

²⁵ Department of Religion, "The Qur'an and Translations."

Based on the opinion of many scholars, the letter is a verse of the Qur'an as well as the first revelation that was revealed to the prophet Muhammad (saw) through the intermediary of the angel Jibril. The verse was revealed on 17 Ramadan 13 years before the Hijri or August 6, 610 A.D., which took place in the Hira Cave, Makkah. It is very confusing when there is a kalam Allah swt. which was revealed without any cause, as for the cause of its descent or asbabub nuzul from surah al-'Alaq verses 1-5, based on a hadith which means:

Aisyah ra. narrated that the beginning of the revelation that came to the Prophet PBUH was a true dream, which was always proven to be true in the morning. After that, he liked to be alone and worship in the Hira Cave for a few nights, then returned to Khadijah's house to get provisions, and then returned to the cave. Until one day, the Angel Gabriel came and commanded, "Iqra' (Recite)." The Prophet replied, "I cannot read." Gabriel then held him tightly up to three times, and each time he let go, again commanding, "Iqra'." Until finally the first verse was delivered: "Iqra' bismi rabbikalladzi khalaq..." (QS. Al-'Alaq: 1–5). After the incident, the Prophet PBUH returned home trembling and said to Khadijah, "Cover me, cover me." Khadijah calmed him down and said that Allah would not humiliate him, because he was an honest person, liked to connect with people, help those in need, entertain guests, and help people in distress. Khadijah then took him to see his cousin, Waraqah bin Naufal, a scholar of the Gospels. After hearing the story of the Prophet, Waraqah said that the one who came was an Angel who also came to the Prophet Moses (as). He expressed his hope that he would be able to accompany the Prophet when he was expelled by his people. When the Prophet asked, "Will they expel them?", Waraqah replied, "Yes, because anyone who carries out a mission like this will definitely be hostile. If I were alive then, I would have defended you with all my might." ²⁶

In this verse Ibn Kathir interprets that:

a) The Qur'an as a love for mankind

Ibn Kathir (*may Allah have mercy on him*) explained that these verses are the first revelations that came down from the Qur'an. This is the first

²⁶ Solihu, "Revelation and Prophethood in The Islamic Worldview."

form of grace and blessing given by swt. to His servants. At the beginning of this surah there is a lesson that man was first created from 'alaqoh (a clot of blood). One of the forms of love of Allah swt. is to teach people what they did not know before ²⁷.

b) The virtues of knowledge

Ibn Kathir (*may Allah have mercy on him*) also stated that a person will be more respected because of his religious knowledge. It is this knowledge that distinguishes the first man, Adam, from the angels. This knowledge can be in the mind, spoken orally, or expressed in handwriting to convey what is in the mind and spoken.

c) Virtue always binds knowledge with writing

Surah ini menekankan bahwa ilmu berada dalam pikiran, lisan, dan terkadang dalam tulisan, sehingga penting untuk mengikat ilmu dengan tulisan, sebagaimana dinyatakan dalam atsar "*Ikatlah ilmu dengan tulisan.*"²⁸.

3. The Urgency of Islamic Education According to Ibn Katherine's Tafsir

Based on the interpretation of Ibn Katherine's work on Surah al-'Alaq verses 1-5, it is known that there is an urgency of Islamic education, namely:

a. Reading by Saying the Name of Allah SWT

Surah al-'Alaq verses 1-5 emphasize the importance of reading as a process that involves deep understanding and reflection, not just looking at the text. The command "*iqra*" in this verse, which means "read", is the first revelation and serves as a form of Allah's mercy, even though the Prophet (peace and blessings of Allaah be upon him) could not read or write at that time. This commandment includes general reading, including the study of nature and texts in the name of Allah swt., which brings sincerity and blessings. Reading in the name of Allah is expected to bring goodness and knowledge, both from the verses of Allah swt. (*qouliyah*) and from the universe (*kauniyah*). The commandment to read repeated in this surah affirms the importance of the habit of reading repeatedly to gain deeper understanding and knowledge ²⁹.

b. Writing to Bind Science

²⁷ Goudarzi, "Books on Exegesis (Tafsir) and Qur'anic Readings (Qirā'āt): Inspiration, Intellect, and the Interpretation of Scripture in Post-Classical Islam."

²⁸ Halstead, "New Directions in Islamic Education: Pedagogy and Identity Formation By Abdullah Sahin."

²⁹ Sofa, "Islamic Religious Education Literacy and Numeration In the Perspective of the Al-Quran and Hadith."

Writing is an important skill that involves using language to convey ideas in writing. Surah al-'Alaq verse 4 shows that Allah swt. teaching humans to write as part of science, which allows the transmission and preservation of knowledge, such as the bookkeeping of the Qur'an and the legacy of scholars. Writing is important to bind knowledge, avoid loss of knowledge, and open the door to wisdom and progress. These verses underline that knowledge is gained through effort and hard work, not instantaneously³⁰.

c. Learning Tahuid to Know Allah SWT

Tawhidism is built through the cultivation of love for Allah swt. by studying Islam gradually according to methods and abilities. This belief involves the recognition that Allah swt. know all actions and will hold them accountable. Muslims believe in life after death, the Day of Resurrection, the torment of hell, and the reward of heaven. Surah al-'Alaq emphasizes the cultivation of faith by reading in the name of Allah swt as the creator, showing the importance of knowledge of monotheism from an early age. The knowledge of monotheism, as hinted at in the verse, leads to submission and devotion only to Allah swt³¹.

4. Islamic Education Paradigm Based on Surah Al-'Alaq Verses 1-5

Based on the translation and interpretation of Ibn Kathir, the researcher found several forms of Islamic education paradigm based on Surah al-'Alaq verses 1-5, including:

a. Holistic Education Paradigm

In the first verse of surah al-'Alaq which reads "اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ", the word "*irqa*" which means "*read*" is a fi'il amr or a word of command, but it does not have maf'ul or object at the end of the sentence. This shows that the "*read*" command is general. One of the general educational paradigms is holistic, the paradigm etymologically comes from the word "*whole*". Husen Heriyanto defines the holistic paradigm as a comprehensive perspective in understanding reality. A holistic view emphasizes more on the whole than the parts, being systemic, integrated, complex, dynamic, non-mechanical, and non-linear. In the context of education, holistic education is a method that aims to build a whole human being by developing all the potential he has, including social-emotional, intellectual,

³⁰ Halstead, "New Directions in Islamic Education: Pedagogy and Identity Formation By Abdullah Sahin."

³¹ Halstead, "An Islamic Concept of Education."

moral, creative, and spiritual potential. The main goal of holistic education is to create holistic individuals, that is, individuals who are able to develop all of these potentials, be it academic, physical, social, creative, emotional, or spiritual potential³².

b. The Paradigm of Tawheed Education

In the second verse of surah al-'Alaq which reads " **خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ** " with the translation "*He has created man from a clot of blood*", in the verse it is explained that Allah swt as the creator of man and the All-Knowing of His creatures is the source of all knowledge, this emphasizes that every knowledge obtained by man must always be connected with the awareness of the oneness of Allah swt. This creates an educational paradigm rooted in monotheism, which is the belief in the oneness of Allah as the main foundation in the learning process. In other literary sources, the monotheistic paradigm can be interpreted as an approach that emphasizes the importance of understanding the urgency of the oneness of Allah in the development of science and learning systems in Islamic education. This paradigm directs that all entities, both in the sky and on the earth, both empirical and supernatural, are integratedly in the theory and practice of learning. In this approach, God is positioned as The Ultimate Reality, while beings are placed as weak beings and always dependent on Him (*al-creature al-faqir*).³³

c. Continuing Education Paradigm

Furthermore, in the fourth and fifth verse of surah al-'Alaq which reads "**الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)**" with the translation "*(4) He teaches (man) by means of kalam, (5) He teaches man what he does not know*", these two verses give the impression that education in Islam must be based on an orderly and systematic method, which involves writing and a learning process that is Sustainable. The use of the pen as a teaching tool shows the importance of documentation and the inheritance of knowledge between generations. The role of the pen in Islamic education is crucial because it allows for a systematic and continuous transfer of knowledge. Through writing, science acquires structure and permanence, thus allowing for a deeper understanding compared to oral teaching methods. With

³² Halstead, "New Directions in Islamic Education: Pedagogy and Identity Formation By Abdullah Sahin."

³³ Halstead, "An Islamic Concept of Education."

written documentation, knowledge can be restudied and become an important reference for future research and development of science ³⁴.

5. The Relevance of Surah Al-'Alaq to Information Technology in Modern Education

Surah Al-'Alaq verses 1–5 are the first revelations revealed to the Prophet Muhammad PBUH and are the main foundation in shaping the educational paradigm in Islam. In Ibn Kathir's commentary, these verses contain a profound message about the importance of reading, writing, and learning as a form of Allah's mercy and compassion for mankind. In the midst of the development of the times marked by the rapid transformation of digital and information technology, the Qur'anic messages have an increasingly strong relevance. The command "Iqra'" (read) in the first verse is not just a literal command to read the text, but can also be interpreted as an encouragement to study, explore, and understand the world with all its phenomena, both through sacred texts and digital data. In the modern era, reading has undergone an expansion of meaning: it is not only limited to the pages of physical books, but also includes the activity of reading information on computer screens, online articles, electronic journals, digital data, and even audiovisual content that requires visual and digital literacy. Therefore, the spirit of "Iqra'" has become very contextual in supporting digital literacy efforts in the midst of an increasingly digitized society ³⁵.

The symbolic meaning of "pen" (al-qalam) in the fourth verse is also very relevant to the development of information technology. In his commentary, Ibn Kathir emphasized that the pen is a tool used to write, record, and convey knowledge, as well as a form of intermediary between science and humans. In the current context, pens can be interpreted more broadly as digital devices: laptops, tablets, keyboards, to Artificial Intelligence (AI) technology that allows writing and disseminating knowledge in a more dynamic and massive form. These digital tools are the means of a "modern pen" that allows the transfer of knowledge globally, across time and space, as hinted at in the letter Al-'Alaq ³⁶. Thus, the principle of teaching with the pen and conveying what man does not yet know (QS. Al-'Alaq: 4–5) became the philosophical foundation for the use of digital technology in Islamic education. Digitally documented knowledge has greater potential in terms of preservation, continuous learning, and equitable accessibility for learners from all walks of life.

In addition, the paradigm of Islamic education which is compiled based on the letter of Al-'Alaq, namely holistic education, monotheistic education, and continuing education is increasingly finding its momentum in the era of information technology ³⁷. Holistic education emphasizes the development of all human potential, whether spiritual, intellectual, social, and emotional. Information technology supports holistic education by providing interactive, multimedia, and project-based learning media and real-world experiences. For example, online learning applications such as Google Classroom, Rumah Belajar, Digital Madrasah, or interactive Qur'an platforms have helped teachers and students to integrate Islamic values into modern learning experiences. In the context of the monotheistic paradigm, the use of

³⁴ Bigliardi, "The Contemporary Debate on the Harmony between Islam and Science: Emergence and Challenges of a New Generation."

³⁵ Sofa, "Islamic Religious Education Literacy and Numeration In the Perspective of the Al-Quran and Hadith."

³⁶ Halstead, "New Directions in Islamic Education: Pedagogy and Identity Formation By Abdullah Sahin."

³⁷ Halstead, "An Islamic Concept of Education."

technology in education is also directed to strengthen awareness of the oneness of Allah SWT. The principle of reading and learning "in the name of your Lord" (QS. Al-'Alaq: 1) to be an ethical and spiritual filter in the use of technology. This teaches that all forms of technological innovation in the world of education must be oriented towards benefits, morals, and usefulness, not just efficiency or sophistication.

The continuing education paradigm emphasizes the importance of learning that is regenerative, documented, and can be inherited across generations. Information technology strongly supports this principle through the storage of knowledge in digital form, either through databases, cloud systems, scientific repositories, or educational video-based platforms that can be accessed at any time. The command of Allah SWT to teach man what he does not know (QS. Al-'Alaq: 5) also affirms that education in Islam is proactive and dynamic, encouraging people to continue to seek knowledge in a form and manner that is contextual with the development of the times. In this case, information technology has opened up access to a very wide and open Islamic knowledge, ranging from digital interpretation, online studies, fiqh e-books, to AI-based question and answer forums that can help the public understand Islamic teachings more practically and efficiently. Thus, Surah Al-'Alaq is not only a spiritual basis in Islamic education, but also a source of epistemological inspiration for the integration of technology in an adaptive, ethical, and long-term oriented education system.

Support for the integration of information technology in Islamic education is not only sourced from Surah Al-'Alaq, but is also strengthened by other verses in the Qur'an that affirm the urgency of recording, dissemination of knowledge, and the excellence of knowledgeable people. In QS. Al-Qalam:1, Allah SWT said: "*Nun, for the sake of the pen and what they write,*" (QS. Al-Qalam:1), which shows that the pen has a sacred position as a symbol of knowledge and a tool of documentation. In the modern era, the meaning of "pen" can be contextualized into various technological instruments such as computers, tablets, educational software, and digital writing applications. This verse implies that the means of recording and imparting knowledge, including through technology, are part of the scientific tradition in Islam. Thus, the use of digital devices in education is actually a form of continuation of the divine spirit to document and disseminate knowledge ³⁸.

Furthermore, in QS. Az-Zumar:9 is mentioned: "*Say: Are those who know the same as those who do not know?*" This verse explicitly places the knowledgeable in a noble and superior position. In the current context, access to knowledge is no longer limited to conventional classrooms or libraries, but has developed through digital platforms, online libraries, learning videos, and artificial intelligence applications that allow Muslims to learn Islam more flexibly and independently. Information technology has opened a wide path to realize a knowledgeable society, in line with the teachings of the Qur'an. Therefore, the use of technology in education is not only a response to the times, but also an actualization of Qur'anic principles that prioritize knowledge, information openness, and inclusive and transformative learning transformation ³⁹.

³⁸ Abu-Nimer, "A Framework for Nonviolence and Peacebuilding in Islam."

³⁹ Hendawi and Qadhi, "Digital Literacy-Based Learning in Islamic Education."

D. Conclusion.

This research found that Surah Al-'Alaq verses 1–5 in the tafsir of Ibn Kathir provide a solid basis for the formation of a relevant Islamic educational paradigm in the modern era. Through the approach of thematic interpretation and literature studies, three main paradigms of Islamic education are obtained: the holistic paradigm, the monotheistic paradigm, and the sustainable paradigm. The three not only emphasized the importance of character and moral formation, but also viewed science as a means of worship and spiritual enlightenment. The novelty of this research lies in the contextual interpretation of the meaning of "lqra" and "pen" in relation to information technology. These verses not only inspired the development of traditional education systems, but also provided theological legitimacy for the integration of digital technologies in contemporary Islamic learning. The symbolic meaning of the pen as a digital device and the expansion of the meaning of reading towards digital literacy are important contributions in interpreting the text of the Qur'an in a relevant way to the changing times.

However, this study has some limitations. First, the study is still focused on one main source of tafsir (Ibn Kathir) and one surah (Al-'Alaq), so its scope does not include variations in the approach of tafsir or other mufassir opinions that may provide a new dimension. Second, the discussion is still conceptual and has not been supported by empirical studies that show the actual implementation of information technology in Islamic educational institutions. Therefore, for further research, it is recommended that the object of study be expanded by including other papers related to science and education such as QS. Al-Qalam or Al-Mujadilah, as well as exploring the interpretations of various contemporary scholars. In addition, field studies that directly observe the use of digital technology in PAI learning practices are also important to obtain a more comprehensive and applicable understanding of the integration of Qur'anic values and technological advances in today's Islamic education.

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