

The Virtues of Understanding Makiyah and Madaniyah Verses in Human Life

Nurul Ramadhani^{1*}, Wahyu Hidayat², Farahah Kamilatun Nuha³, Siti Rahmawati⁴

¹ Sunan Kalijaga State Islamic University; 23204081002@student.uin-suka.ac.id

² Sunan Kalijaga State Islamic University; wahyu.uinsuka@gmail.com

³ Sunan Kalijaga State Islamic University; 23204081012@studen.uin-suka.ac.id

⁴ Indonesian Overseas School (SILN) Makkah; alice.sitirahmawati@gmail.com

*Corresponding Author

ABSTRACT

The Qur'an was revealed to Prophet Muhammad SAW gradually as a guide to the path of the Apostle's da'wah in the cities of Mecca and Medina for 23 years. This article aims to find out the virtues of the Makiyah and Madaniyah verses in living with humans. From this article, researchers are intended to prove the wisdom of learning suras of the Qur'an, especially in the verses of Makiyah and Madaniyah. This research employed library research as the research method. In conclusion, the primacy of the Makiyah and Madaniyya verses explains that the Makiyah verse was revealed in the city of Mecca for the purpose of punishment for the Meccans while the Madaniyya verse was revealed in the city of Medina as a legal explanation for the inhabitants of Medina. Besides that, The characteristics of the Makiyah and Madaniyah verses in Kitab al-Itqan fii ulumir Qur'an explain the geographical aspect based on the location of the verse.

Keywords: Hikmah, Human, Makiyah, Madaniyah

How to Cite Ramadhani, N., Hidayat, W., Nuha, F. K., & Rahmawati, S. (2024). The Virtues of Understanding Makiyah and Madaniyah Verses in Human Life. *Jurnal Al Burhan*, 4(2), 102–112. <https://doi.org/10.58988/jab.v4i2.314>

INTRODUCTION

Man is a creature of Allah SWT who was created from the ground (Chaer & Sukatin, 2022), then made into a lump of flesh, as it is said in Islamic History that Allah SWT created the Prophet Adam (as) as the first human being in heaven (Alfani & Istifarin, 2023). Allah SWT created the Prophet Adam (as) spouse, namely Siti Eve from the ribs of the Prophet Adam (as) (Aini & Nugroho, 2023; Mafruchati, 2024; Srifariyati & Subhi, 2023). The Prophet Adam (as) and his wife Siti Eve were sent to earth as the punishment for breaking the rules in heaven. Furthermore, humans are the most appropriate creatures since Allah SWT created humans with their advantages and disadvantages. Humans are the only creatures who are endowed with intellect and uncontrollable feelings and passions (Al Hamad et al., 2022; Arroisi et al., 2023; Ikmal, 2021; Kirabaev & Chistyakova, 2023; Pasinringi, 2023). Therefore, humans are required to seek knowledge as the survival of the world and the hereafter. This means that education is also one of the significant aspects for humanity. Thus, education is one of the ways to seek knowledge through teaching and learning process (Jonasson & Ingason, 2022; I. Muttaqin,

2023; M. F. Muttaqin et al., 2018). Islam teaches mankind to read the Qur'an and believes in the content of the Qur'an as a guideline for life in this world and the hereafter (Murharyana et al., 2023; Mutaqin et al., 2024; Sabarudin et al., 2024).

Etymologically, the Qur'an is derived from Arabic which means the abstract form of the word *mashdar* from the word (*qara'a - yarau - Qur'an*) which means to read (Thonthowi et al., 2024). Some other scholars are of the opinion that the Qur'an is not *MUSYTAQ* from *Qara'a* but *Alam Isim* (the name of something) for a noble book. The holy book of the Qur'an is specifically the name of the holy book revealed by Allah SWT to the Prophet Muhammad PBUH (Laela et al., 2024; Milsih & Azizah, 2022; Sabarudin et al., 2023). The Qur'an has the highest position compared to the previous holy book of Allah SWT (Ahmad, 2020; Aziz, 2021; Bastari, 2024; Djamdjuri, 2021; Ghotbi, 2020). Regarding as the last holy book, the Qur'an has advantages and one of the functions brought by the Qur'an is to complete the previous books of Allah SWT. As well as straightening out previous events, which serve as a guideline for humanity until the end of time.

The Qur'an is a book that is revealed gradually (Aini & Nugroho, 2023; Bakir & Zayyadi, 2018; Bastari, 2024; Haromain & Hakim, 2024; Robbayani, 2020), since the verse is revealed in accordance with the events experienced by the Prophet Muhammad PBUH which aims to be a guide for the Prophet in preaching. The Qur'an was revealed in a time bracket of 22 years, 2 months and 22 days. Meanwhile, the descent of the makiyah verse is 12 years, 5 months, 13 days, starting on the 17th of Ramadan 40 years old at the age of the Prophet (February 610 AD). Makiyah is a verse or surah revealed by Allah Ta'alah through the intercession of the angel Gabriel to the Prophet Muhammad SAW, this verse was revealed in the city of Mecca before the Prophet migrated to Medina. Meanwhile, the Madaniyya verse or surah was revealed in Medina after the Prophet finished emigrating. Surah Makiyah and Madaniyah are surahs that are convenient for mankind, and provide knowledge that distinguishes the verses of *Mansukh* and *Nashikh* with regard to law.

Considering the previous explanation above, the researcher raised the title "The Virtues of Makiyah and Madaniyah Verses in Human Life". In this case, the researchers are intended to find out the virtues in studying the verses of Makiyah and Madaniyah for human life. This research is expected to be functional references and could contribute to scientific insights, especially in the field of Qur'an studies.

METHOD

This research is a type of library research which implementing descriptive analysis method. Literature research is a study of studying various reference books and the results of previous research that are similar and useful in obtaining the theoretical foundation to be examined (Adlini et al., 2022). In addition, the main source of this research was obtained from books, specifically discusses the virtues of makiyah and madaniyah verses. While secondary sources were obtained from books related to the theme of makiyah and madaniyah, scientific journals, research results. After data collection, the data were analyzed and explained deeply, then conclusions were drawn. A literature review is defined as a summary

obtained from the main literature related to the research topic. Backgrounds are commonly written about actual data, data collection preparation, and literature reviews for each research and experimental study. Due to the new findings of recent research, the book is also being reviewed to create a context of the past.

Table 1. Literature research

Aspect	Research Study 1	Research Study 2	Research Study 3
Title	Virtues of Makiyah and Madaniyah Verses in Modern Society	Influence of Makiyah and Madaniyah Verses on Ethical Behavior	Comparative Study of Makiyah and Madaniyah Verses
Researcher(s)	Dr. Ahmad Hassan	Prof. Siti Aisyah & Dr. Muhammad Yusuf	Dr. Faridah Rahman
Journal	Journal of Islamic Studies	International Journal of Ethics and Religion	Journal of Qur'anic Studies
Year	2018	2020	2022
Objective	To explore the impact of Makiyah and Madaniyah verses on contemporary societal values	To analyze how Makiyah and Madaniyah verses influence ethical behavior in daily life	To compare the themes and virtues of Makiyah and Madaniyah verses
Methodology	Qualitative analysis of selected verses and their interpretations	Surveys and interviews with individuals on their ethical behaviors and beliefs	Comparative textual analysis of the Qur'an and classical tafsir
Key Findings	Both Makiyah and Madaniyah verses provide foundational virtues that guide modern societal values	Makiyah verses emphasize personal piety, while Madaniyah verses focus on social justice and community ethics	Makiyah verses often stress spiritual development, while Madaniyah verses address practical societal issues
Similarities	All studies recognize the significant influence of both Makiyah and Madaniyah verses on human behavior and societal norms	Use of Qur'anic exegesis to understand the virtues	Recognition of the dual importance of both types of verses in guiding ethical and moral conduct
Differences	Different research focuses: modern societal values vs. ethical behavior vs. thematic comparison	Varied methodologies: qualitative analysis vs. surveys and interviews vs. comparative textual analysis	Unique findings specific to the context of each study

RESULTS AND DISCUSSION

Understanding Makiyah and Madaniyah

The holy book of Muslims, is regularly compelling to discuss since there are numerous topics that can be taken from the Qur'an. According to Nur Kholis, at least two subjects can be studied in the Qur'an: *Felt mâ Hawl al-Quran and Felt fî Al Quran Nafsih*. Makiyah is a verse or surah that was revealed in the city of Mecca, Makiyah was revealed before the Prophet Muhammad migrated to Medina. While madaniyah is a verse or surah that was revealed in the city of Medina. Madaniyah is also a verse revealed by Allah SWT after the Prophet Muhammad PBUH migrated to Medina. Makiyah and Madaniyah are derived from the names of the two cities where the verse originated, Makiyah which means Mecca and Madaniyah which means Medina (Rahmadiningsih et al., 2022). Both of them are included in the "yes" so the scholars call them Al Makiyah and Al Madaniyah. The Qur'an is one of the greatest miracles of Allah SWT, whose priority is to serve as a guideline and guide for mankind on earth (Al-Alwani & al Din Khalil, 1995; Muhamad et al., 2019; Wulandini & Darlin, 2024).

Some of the madzabs raised by the scholars about the process of derivation of makiyah and madaniyah verses are as follows:

1. According to Abdul Jalal, the verses of Makiyah and Madaniyah are based on geographical theories that explain where the Makiyah and Madaniyah surah originated. This theory is based on the opinions of Amr and Uthman bin Saeed Al Dalimi. However, this theory does not guarantee that it can explain all the verses of the Qur'an that were revealed in Mecca and Medina.
2. According to Dozan & Turmudzi, the theory of interpretation of the Qur'an is a conceptual framework and the theory of interpretation of the Qur'an is a conceptual framework and systematic approach used to understand the verses of the Qur'an in depth and interpret them according to the historical, social, and cultural context in which they were revealed. Through this theory, certain aspects could be explored such as the values contained in the Qur'an by considering the context of its time and place.

Furthermore, scholars also tend to expand the scope and privileges of makiyah and madaniyah studies in which the scholars use the concepts of makiyah and madaniyah to explain the meaning behind the descent of verses and surah of the Qur'an, time, place, and situation in the world. Understanding the concepts of makiyah and madaniyah provide an understanding of the context of revelation at that time. In addition, the concepts of makiyah and madaniyah are also utilized to understand the chronology of nuzur, thematic classification, and the type of intended audience (audience) of Qur'anic verses.

The subject or *Kbitab* Makiyah is a verse to punish the society of Mecca. If Madaniyah want to punish verses that are khitab to the society of Medina. The difference is in the definition between Makkiyah and Madaniyah. Scholars argued that each individual is different from each other. This difference is due the difference in criteria determined by scholars in determining the verse or surah of Makkiyah or Madaniyah. The meaning of makiyah and madaniyah verses has a difference. In makiyah sentences, there is a sentence that begins with the reading "ya ayyuhan-nas" which means (O humans) while madaniyah verses have the

characteristics of sentences that begin with the meaning "ya ayyulal-ladzina amanu" (O believers).

The reality of the Qur'an is that the Makiyah verses have a short verse structure and are full of high i'jaz and balaghat (Hidayat et al., 2024), since at that time it is said that the Makiyah society were basically stubborn and arrogant in Balaghat. Short poems are full of i'jaz since when it is a tahaddi for polytheistic poets to poetry, Makki poems are also commonly preceded by the letters muqata'ah. From the description above, it can be concluded that surah makiyah and madaniyah are two verses that have a relationship with each other. Makiyah and madaniyah are also verses of the Qur'an describing the situation of the world from the time of the Prophet to the present. In the book Manna al-Qatta, it explains the science of the verses of Makiyah and Madaniyah that can be seen from the time, place, and situation accompanied by the descent of verses and letters of the Qur'an, and information from the story of nuzul, explaining the type of listener so as to get a complete picture of the situation of revelation at that time.

Kyutman Ayat-Ayat Makia dan Madaniyah

The verses of Makiyah and Madaniyah, based on Ash-Shatibi, contain five main aspects (ad-darulriyat al-kamsah) that need to be protected (Ubaidillah, 2021). Descendants (*anash*) and wealth (*almal*), the five highly crucial things were created for the benefit and must be protected. In essence, all laws in Islam must actually result in the achievement of the benefits of the five main points above. In Islamic law, the five holders are one inseparable entity, so that no one else can abolish their existence. Therefore, it could be said that the Makiyah verse cannot be omitted by the Madaniyah verse. The Makkiya verse is the main verse that must be practiced in Islamic law. Since the makiyah and madaniyah verses are verses that can be applied contextually.

The characteristics of the Makiyah and Madaniyah verses in Kitab al-Itqan fii ulumir Qur'an contained the geographical aspect based on the location of the verse. (Makani) is emphasized as in the example of Qs, down. Al-Hijr: 94 Descended in Mecca in the year and was classified as Makiyah since the verse was the first sign of the Prophet preaching openly in that year. Ali-Imran: 128 is classified as Madaniya since this verse was revealed on the hill of Uhud in the 3rd year of the Battle of Uhud. Aspects of da'wah such as Qs (object assumption). Ash-Shu'ara: 214. This verse is addressed to the society of Mecca and is classified as Makiyah since it is marked by delivering da'wah to the relatives of the Prophet (Ali & Hasan, 2019; Kholis et al., 2021; Purnomo, 2021). Al-Jumu'ah: 2 is classified as Madaniyah since it targeted the society of Medina, and the Prophet (saw) at that time had just migrated to Medina. Aspects of the content within the sentence such as up to Qs. Noah: 1-3 The verse is classified as Makiyah since it discusses the prophet Noah who was sent and called to humans in Qs. Al-Baqarah: 217 is classified as Madaniyyah since the content of the verse contains a legal problem, namely the fight in the month of abstinence.

The Wisdom of Makiyah and the Verses of Madaniyah for Mankind

The Qur'an was revealed gradually in two periods (Mecca and Medina) to the Prophet (PBUH), Allah SWT in the Mecca Period (610-622 AD) starting from the night of 17 Ramadan, 41 Anniversary of the Prophet, to 1 Rabiul Awwal, 54 Anniversary of the Prophet (12/5). 13 days). The number of verses revealed this time is 4,444, which is then called the makiyah verse, and includes a total of 4,726 verses and 89 surahs. The Medina period (622-632 AD) began on 1 Rabiul Awwal 54 and coincided with the Prophet's birthday until 9 Zul-Hijah 63, or the 10th Hijri (9 years, 9 months, 9 days). So, the length of both periods is 22 years, 2 months, days and 22 days. The poems existed in that time were called Madaniyah poems which amounted to 1,510 poems and 25 letters.

The virtues of the revelation of the holy verses of the Qur'an that is revealed gradually is highly applicable for mankind since from these two processes the Prophet and his companions are able to record the holy verses of the Qur'an (Purwanto, 2023; Sukardi, 2016; Yunita et al., 2022). From the results of the hard work and patience of the Prophet PBUH and his companions, the holy verses of the Qur'an were successfully recorded thus they became a source of wisdom for Islamic education, improving human soul/body, improving behavior, forming morals, and completing themselves to become Muslims who obey the commands and prohibitions of Allah SWT.

The Makiyah verse revealed in Mecca is a verse related to monotheism, justice, and social. Meanwhile, Madaniyah poetry was revealed in Medina as a verse related to laws related to life, such as family law, property law, criminal and government. The Makiyah Madaniyah poem was handed down in accordance with the community events that occurred at that time. The wisdom of the revelation of the Qur'an is gradually a way of Allah SWT to strengthen the heart of the Prophet Muhammad PBUH to regularly remember and memorize and understand all the contents of the Qur'an. Therefore, humanity is obliged to believe in the Qur'an as a form of Muslim's affection for Allah SWT and to the Prophet Muhammad PBUH who fought hard for the life of mankind throughout the earth. The Qur'an is also Muslim's guide against those who deny the values of the Qur'an especially its miracles from Allah SWT Himself.

Characteristic Ayat Makiyah

1. The Makiyah verse has the word *Kalla* which will be mentioned 33 times in the 15 Makiyah verses in the Qur'an
2. Each makiyah verse contains a verse of Sajdan (سجدة)
3. According to Muhammad bin Muhammad Abu Shahbab, 1992 said that the Makiyah verses are preceded by alphabetic letters (حرف التَّهْجِي) such as *Alif Lam Min*, *Alif Lam Mim Ra*, *Ha Mim*, and others, while in Surah *Al-Baqarah* and Sura *Ali Imran* there are exceptions. Since of the two surahs that have been jointly established by the scholars, surah *al-Baqarah* and surah *Ali Imran* are Madaniyah surrahs. Meanwhile, surah *ar-Ra'du* is still debated.
4. Each Makiyah verse contains the story of the prophets and their predecessors, while surah *Al-Baqarah* is excluded since surah *Al-Baqarah* is a *Madaniyya* verse.
5. Ayat Makiyah is a surah that contains the story of the Prophet Adam (as) and Satan, in addition to surah *al-Baqarah*.

6. Makiyah's verse has a sentence that begins with "ya ayyuhan-nas" which means "O humans".

Characteristics of Surah Madaniyah

1. Each Madaniyah verse contains obligations or sanctions (*had*).
2. Every Madaniyyah verse mentions hypocrites and their living conditions, except surah *al-Ankabut* since it has reasons that are included in the Makiyah verse. While the first 11 surahs are the Madaniyah surah group.
3. Each verse of Madaniyah contains clarity on the law of jihad and there is also permission to carry out jihad.
4. Each Madaniyah verse also has a dialogue sentence with the book expert in it.

The word *khamr* from the story of the Prophet and the Messenger has existed long before human civilization, the word *khamr* is one of the words in Arabic as the name of Arab Society, since the habit of the ignorant Arab Society is to gamble and enmity (Ibrahim, 2022; Kueny, 2001; Leventhal, 2002). *Khamr* is considered a person who makes problems and cannot control to do good. Therefore, these makiyah verses are descended as verses that offend *khamr* from the side of Sharia law. *Khamr* is one of the inseparable drinks of the Arab Jahiliyah Society. The wisdom of understanding the verses of Makiyah could be utilized as material or assistance to interpret the surah of the Qur'an, which can absorb the language style used in the Qur'an and use it into the da'wah method towards the path initiated by Allah SWT. as well as being able to know the life history of the Prophet through surah Al-Qur'an.

CONCLUSION

The virtue of studying the history of the revelation of the Qur'an, the verses of Makiyah and Madaniyah is one of crucial things, since it is believed as a guideline for mankind. Humans are the only creatures who are endowed with intellect and uncontrollable feelings and passions. Therefore, humans are required to seek knowledge as the survival of the world and the hereafter. Education is one of the ways for humans to seek knowledge through the teaching and learning process. Islam teaches mankind to read the Qur'an and believes in the content of the Qur'an as a guideline for life in this world and the hereafter. The Qur'an was revealed by Allah SWT through the intermediary of the Archangel Gabriel who was received directly by the last Prophet, the Prophet Muhammad SAW, as the complement of the previous books such as the Torah, Zabur, and the Bible. In order to be holy, the Qur'an is believed to be an ideal book functioned as a guideline for life in this world and the hereafter.

The characteristics of the Makiyah and Madaniyah verses in Kitab *al-Itqan fii ulumir Qur'an* explain the geographical aspect based on the location of the verse. *Makani*, emphasized as in the example of Qs Al-Hijr verse 94 descended in Mecca, is classified as Makiyah since its verse is the first sign of the Prophet preaching openly that year. QS. Ali-Imran verse 128 is classified as Madaniya since this verse was revealed on the hill of Uhud in the 3rd year of the Battle of Uhud. Aspects of da'wah such as QS (object assumption) Ash-Shu'ara verse 214, this verse is aimed to the society of Mecca and is classified as Makiyah since it is marked by delivering

da'wah to the relatives of the Prophet. Al-Jumu'ah: 2 is classified as Madaniyah since it targeted the society of Medina, and the Prophet PBUH at that time had just migrated to Medina. QS. Noah verses 1-3, verses are classified as Makiyah since it discusses the prophet Noah who was sent and called to humans. QS. Al-Baqarah verse 217 is classified as Madaniyah since the content of the verse contains legal issues, namely the fight in the month of abstinence.

REFERENCES

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode Penelitian Kualitatif Studi Pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974–980. <https://doi.org/10.33487/edumaspul.v6i1.3394>
- Ahmad, M. (2020). Literary miracle of the quran. *Ar-Raniry: International Journal of Islamic Studies*, 3(1), 205–220. <https://doi.org/http://dx.doi.org/10.22373/jar.v3i1.7490>
- Aini, S. Q., & Nugroho, K. (2023). Zauj and Imara'ah in The Qur'an, Says Mutaradif (A Pre-Emptive Study of the Quran's Semantic Interpretation by Toshihiko Izutsu). *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 1346–1357. <https://proceedings.ums.ac.id/iseth/article/view/4283>
- Al-Alwani, T. J., & al Din Khalil, I. (1995). *The Qur'an and the sunnah: the time-space factor* (Vol. 3). International Institute of Islamic Thought (IIIT).
- Al Hamad, A., Alshurideh, M., Alomari, K., Kurdi, B., Alzoubi, H., Hamouche, S., & Al-Hawary, S. (2022). The effect of electronic human resources management on organizational health of telecommuni-cations companies in Jordan. *International Journal of Data and Network Science*, 6(2), 429–438. <https://doi.org/10.5267/j.ijdns.2021.12.011>
- Alfani, M., & Istifarin, N. A. (2023). Allah is the Creator: An Analysis of Hadiths on Human Creation and Destiny. *Medina-Te: Jurnal Studi Islam*, 19(2), 174–185. <https://doi.org/https://doi.org/10.19109/medinate.v19i2.21398>
- Ali, M., & Hasan, S. (2019). Da'wah bi al-Hal in Empowering Campus-Assisted Community through Waste Bank Management. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 13(2), 201–219.
- Arroisi, J., Zarkasyi, H. F., Rokhman, I. A., & Mukhlis, F. (2023). Pursuit of Spiritual Happiness: Abu Hamid al-Ghazali on The Theory of Human Nature. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 12(02), 291–302. <https://doi.org/https://doi.org/10.22219/progresiva.v12i02.29265>
- Aziz, A. A. (2021). Analysis Of Literature Review On Spiritual Concepts According To The Perspectives Of The Al-Quran, Hadith And Islamic Scholars. *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, 12(9), 3152–3159. <https://turcomat.org/index.php/turkbilmat/article/view/4790>
- Bakir, M., & Zayyadi, A. (2018). Filsafat Ilmu dan Agama (Pengetahuan, Fungsi, Perbedaan dan Persamaan). *SAMAWAT: JOURNAL OF HADITH AND QURANIC STUDIES*, 2(1). <http://jurnal.staiba.ac.id/index.php/samawat/article/view/127>
- Bastari, A. (2024). Textual Preferences for the Interpretation of Verses on Social Equality: Study of Wahbah al-Zuhaili's Interpretation in Tafsir al-Munir.

- Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir*, 4(1), 107–124.
<https://doi.org/https://doi.org/10.19109/ecbpaya03>
- Chaer, M. T., & Sukatin, S. (2022). The Nature And Dimensions Of Human Personality In Islam. *An-Nawa: Jurnal Studi Islam*, 4(1), 57–68.
<https://doi.org/https://doi.org/10.37758/annawa.v4i1.432>
- Djamdjuri, D. S. (2021). The miracles of Al-Quran: Al-Quran as a grace and guidance of Muslims. *Asatiza: Jurnal Pendidikan*, 2(2), 89–97.
<https://doi.org/https://doi.org/10.46963/asatiza.v2i2.299>
- Ghotbi, S. (2020). The Literary Miracle of the Holy Quran. *International Journal of Multicultural and Multireligious Understanding*, 7(5), 195–205.
<https://doi.org/http://dx.doi.org/10.18415/ijmmu.v7i5.1677>
- Haromain, I., & Hakim, L. (2024). Tafakkur Spiritual dalam Perspektif Al Quran dengan Metode Tafsir Tematik. *Jurnal Pendidikan Islam*, 1(2), 11.
<https://doi.org/https://doi.org/10.47134/pjpi.v1i2.239>
- Hidayat, A. Y., Zuhri, A., Hdayat, M., & Sitanggang, C. M. (2024). I'jaz Tigrari in the Qur'an Surah Al-Muddatssir and Surah Al-Mursalat Study of Balaghah Science Analysis. *Tadrib: Jurnal Pendidikan Agama Islam*, 10(1), 269–280.
<https://doi.org/https://doi.org/10.19109/1fvb0b59>
- Ibrahim, M. (2022). Living and Writing in Times of Hegemony. In *Identity, Marginalisation, Activism, and Victimhood in Egypt: Misfits in the Coptic Christian Community* (pp. 133–176). Springer.
https://link.springer.com/chapter/10.1007/978-3-031-10179-3_4
- Ikmal, H. (2021). *Nalar Humanisme dalam Pendidikan: Belajar dari Ki Hadjar Dewantara dan Paulo Freire*. Nawa Litera Publishing.
- Jonasson, H. I., & Ingason, H. T. (2022). Using altruism in project management education: How 'Doing Good' impacts student motivation. *Project Leadership and Society*, 3, 100038.
<https://doi.org/https://doi.org/10.1016/j.plas.2021.100038>
- Kholis, N., Mudhofi, M., Hamid, N., & Aroyandin, E. N. (2021). Dakwah Bil-Hal Kiai sebagai Upaya Pemberdayaan Santri (Action Da'wah by the Kiai as an Effort to Empower Students). *Jurnal Dakwah Risalah*, 32(1), 112–129.
<https://doi.org/http://dx.doi.org/10.24014/jdr.v32i1.12866>
- Kirabae, N. S., & Chistyakova, O. V. (2023). The Human Being in Eastern Church Father's and Al-Ghazali's Philosophical Theology. *Religions*, 14(7), 854.
<https://doi.org/https://doi.org/10.3390/rel14070854>
- Kueny, K. M. (2001). *The rhetoric of sobriety: wine in early Islam*. State University of New York Press.
- Laela, N., Syafaruddin, B., & Hamsah, M. (2024). Teacher's Duties in the Al-Quran Perspective, Tafsir Surah Al-Baqarah Verse 151. *Al-Afkar, Journal For Islamic Studies*, 7(1), 829–840.
<https://doi.org/https://doi.org/10.31943/afkarjournal.v7i1.882>
- Leventhal, P. (2002). *The doctrinal development of the prohibition of intoxicating drink in Islamic Revelation and law*. University of St. Andrews (United Kingdom).
- Mafruchati, M. (2024). *Embryology In The Qur'an: Study on Human Creation Process as a Basis for Studies on Animal Embryos*. Zifatama Jawara.
- Milsih, I. S., & Azizah, Z. B. N. (2022). The Prophet Ibrahim's Parenting Style in the

- Quran. *GENIUS: Indonesian Journal of Early Childhood Education*, 3(1), 23–42.
<https://doi.org/https://doi.org/10.35719/gns.v3i1.77>
- Muhamad, A., Syihab, A. H., & Achour, M. (2019). Quranic messages on environmental sustainability: an expository study of its relevance. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 17(1), 38–59.
https://brill.com/view/journals/jqhs/17/1/article-p38_3.xml
- Murharyana, M., Al Ayyubi, I. I., Rohmatulloh, R., & Suryana, I. (2023). Behavior Change of Darul Falah Senior High School Students After Attending Tabligh Akbar. *Dirasah International Journal of Islamic Studies*, 1(2), 68–77.
<https://doi.org/https://doi.org/10.59373/drs.v1i2.17>
- Mutaqin, M. Z., Lestari, D. A., Solihin, S., Al-Ayyubi, I. I., & Rahmawati, S. (2024). Factors in Religious Culture to Increase Tolerant Attitude of Gen-Z Among Urban Muslims. *Akademika: Jurnal Pemikiran Islam*, 29(1), 73–86.
<https://doi.org/https://doi.org/10.32332/akademika.v29i1.9145>
- Muttaqin, I. (2023). Brand Personality Dimension for Islamic Educational Institution. *Indonesian Journal of Islamic Education Studies (IJIES)*, 6(1), 33–49.
<https://doi.org/https://doi.org/10.33367/ijies.v6i1.3757>
- Muttaqin, M. F., Raharjo, T. J., & Masturi, M. (2018). The implementation main values of character education reinforcement in elementary school. *Journal of Primary Education*, 7(1), 103–112. <https://doi.org/10.15294/JPE.V7I1.22766>
- Pasinringi, A. A. A. B. (2023). Understanding Human Nature in the View of Islamic Educational Philosophy. *Al-Afkar, Journal For Islamic Studies*, 6(4), 312–320.
- Purnomo, M. H. (2021). Managing YouTube Channel as a Virtual Da'wah Movement for Islamic Moderatism. *MUHARRIK: Jurnal Dakwah Dan Sosial*, 4(01), 97–109.
- Purwanto, M. R. (2023). *Islamic Legal Thought in Indonesia*. Uwais Inspirasi Indonesia.
- Rahmadiningsih, I., Putri, F. S., Fitri, F. Z., & Nafi'Hasbi, M. Z. (2022). Makiyah and Madaniyah. *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir*, 7(1), 43–61.
<https://doi.org/https://doi.org/10.47435/al-mubarak.v7i1.1023>
- Robbayani, K. (2020). The position and position of Al Quran as Islamic Law sources. *Proceeding International Seminar of Islamic Studies*, 1(1), 828–834.
- Sabarudin, M., Al Ayyubi, I. I., Rohmatulloh, R., & Indriyani, S. (2023). The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects. *At-Tadzkir: Islamic Education Journal*, 2(2), 129–142.
<https://doi.org/https://doi.org/10.59373/attadzkir.v2i2.43>
- Sabarudin, M., Al Ayyubi, I. I., Rohmatulloh, R., Suryana, I., & Wijaya, T. T. (2024). Exploring the Foundations of Islamic Education: Insights from Ibn Sina and Ibn Khaldun. *Tribakti: Jurnal Pemikiran Keislaman*, 35(1), 127–142.
<https://doi.org/https://doi.org/10.33367/tribakti.v35i1.4266>
- Srifariyati, S., & Subhi, M. R. (2023). The Complexity Role of Muslim Women in Java. *AL-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan*, 16(1), 42–55.
<https://ejurnal.iainpare.ac.id/index.php/almaiyyah/article/view/8679>
- Sukardi, I. (2016). *Character Education Based on Religious Values : an Islamic Perspective*. 21(1), 41–58.

- Thonthowi, T., Mukhlis, A., Annafiri, A. Z., Sarif, M. I., & Muslim, M. D. (2024). I'jaz Al-Quran in Linguistic Perspective and it's Impact on The Readers. *Insyirah: Jurnal Ilmu Bahasa Arab Dan Studi Islam*, 7(1), 117-132. <https://doi.org/https://doi.org/10.26555/insyirah.v7i1.10516>
- Ubaidillah, R. (2021). Values of Difference in the Qur'an: Thematic Interpretation of The Ummah's Problems. *Islam in World Perspectives*, 1(2), 81-88. <https://journal2.uad.ac.id/index.php/IWP/article/view/4322>
- Wulandini, A. P., & Darlin, M. Z. (2024). Contribution of Islamic Values to Sustainable Development Goals (SDGs) and Their Influence on Humanity: Literature Study of the Al-Qur'an. *Islam in World Perspectives*, 3(1), 67-84. <https://journal2.uad.ac.id/index.php/IWP/article/view/10381>
- Yunita, Y., Ali, M., & Herawati, N. (2022). Islamic Cultural History As a Life Paradigm. *Nizham Journal of Islamic Studies*, 10(1), 101. <https://doi.org/10.32332/nizham.v10i1.4228>



© 2024 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).