# The Educational Value of the Miracles of the Qur'an in the Curriculum and Learning Outputs in the Digital Literacy Era

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**Abstract:** *This article discusses the Design of curriculum development and educational outputs based on the miracles of the Qur'an. In this study, the author uses descriptive-critical research, with greater emphasis on the strength of the analysis of existing sources and data, drawing on existing theories and concepts to interpret the writings that lead to the discussion. Based on the results of the primary source study, it can be concluded that the educational approach that makes the Qur'an and As-Sunnah the primary foundation in the entire learning process includes aspects of faith, worship, morals, and science. The focus is to form a generation of Qur'anic scholars who are intellectually intelligent, have noble characters (morals), and can read, memorize, understand, and practice the contents of the Qur'an in everyday life. The output of the Qur'an-based curriculum generally aims to form Insan Kamil who integrate spiritual, intellectual, and moral aspects.*

**Keywords:** *Educational Values, Miracles of the Qur'an, Curriculum, Learning.*

**Abstrak:** *Artikel ini membahas desain pengembangan kurikulum serta output pendidikan berbasis mukjizat al-qur'an. Dalam penelitian ini, penulis menggunakan penelitian deskriptif- kritis dengan lebih menekankan pada kekuatan analisis sumber-sumber dan data-data yang ada dengan mengandalkan teori dan konsep yang ada untuk diinterpretasikan. Hasil penelitian menyimpulkan bahwa pendekatan pendidikan yang menjadikan Al-Qur'an dan As-Sunnah sebagai landasan utama dalam seluruh proses pembelajaran, mencakup aspek akidah, ibadah, akhlak, dan ilmu pengetahuan. Fokusnya adalah membentuk generasi Qur'ani yang cerdas secara intelektual, memiliki karakter mulia (akhlak), serta mampu membaca, menghafal, memahami, dan mengamalkan isi Al-Qur'an dalam kehidupan sehari-hari. Output dari kurikulum berbasis Al-Qur'an secara umum bertujuan untuk membentuk Insan Kamil (manusia paripurna) yang mengintegrasikan aspek spiritual, intelektual, dan akhlak.*

**Kata Kunci:** *Nilai Edukatif, Mukjizat Al-Qur'an, Kurikulum, Pembelajaran.*

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[1] Sekolah Tinggi Agama Islam Al Mujtama Pamekasan
[2] Sekolah Tinggi Agama Islam Al Mujtama Pamekasan

**Introduction**

The Qur'an is a miracle whose perfection is extraordinary compared to those of other prophets, although, in essence, distinguishing between prophets and messengers is not permitted. The miracles of the Quran are also relevant to the development of science and technology (Afaq et al., 2024). When viewed through the Quran's content, which explains scientific phenomena, Wati shares a similar view, stating that the most significant evidence is the Quran, which serves as a reference and guide for Muslims and was given to the Prophet Muhammad (peace be upon him) as a miracle (Nuryantini, 2018).

Part of the miracle of the Quran is its ability to connect with science and the insights it contains. This has been utilized by modern researchers, aided by scientific advances, to uncover secrets in previously undiscovered fields, providing truth and proof in the Quran. Therefore, it is not surprising that many non-Muslim scientific researchers have converted to Islam after discovering scientific evidence contained in the Quran (Mukri & Faisal, 2019).

The importance of education in Islam also aims to ensure that the next generation understands the true nature of learning. This, in turn, will answer the question of children and education being inseparable from the Quran (Rizqi et al., 2024). Therefore, the Quran becomes the primary basis or foundation for the "breath" of Islamic teaching through the development of a Quran-based curriculum.

A Quran-based curriculum is a series of learning activities that address issues in the Quran, including Reading, memorizing, understanding, and applying its values in life. The Quran itself is a lifelong value. Therefore, every learning activity will always be linked to the values contained within the Quran (Abtokhi, 2022).

A Quran-based curriculum is a mandatory guideline that requires the application of Quranic values in all school activities, including all subjects. The Quran is a source of knowledge bestowed by Allah upon humanity, as stated, "Intelligent humans are due to Allah." The uniqueness of a Quran-based curriculum is that it addresses humanitarian problems in various aspects of life, including mental, physical, social, economic, and political issues, with wise solutions, as revealed by the Most Wise, the Most Praiseworthy.

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The Quran addresses every existing problem and lays down general principles that can serve as a foundation for humanity, relevant throughout time. A Quran-based curriculum essentially teaches the Quran to children, introducing it at the first stage, to develop Quranic character and recognize letters as sound symbols. In line with (Ratumape, 2023) opinion, a Quran-based curriculum is character education, not merely the provision of knowledge of good and evil, but also the fostering of habits, the provision of examples, the instillation of good qualities, and the avoidance of evil deeds in accordance with the Quran's content.

The curriculum for student is developed based on the principle that female students have a central position to develop their potential to become human beings who can balance thought and *dhikir* so that they become human beings who believe and fear Allah SWT, have a noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens (Suhendi, 2024).

As one of the essential components in educational institutions, the curriculum is used as a reference for determining the content of teaching, directing the process of educational mechanisms, benchmarks for success, and the quality of educational outcomes. (Rahman et al., 2021) research proves that through good curriculum management, Islamic boarding schools can improve the quality of students. In addition, research directly related to spiritual intelligence conducted by (Hasan, 2023) in his research confirmed that developing spiritual intelligence would be very effective if considering the characteristics of a person's developmental tasks and the pattern of his religious and spiritual development.

**Research Method**

This study is based on a literature study. Library research was chosen because it relates to library data collection techniques, reading and recording and processing research materials (Clarke, 2024). It is a research that utilizes library resources to obtain research data. In this study, the authors used descriptive-critical research emphasizing the power of analysis of existing sources and data by relying on existing theories and concepts to be interpreted based on writings that lead to discussion (Creswell, 2023). These sources are obtained from works written by brilliant intellectuals and experts on curriculum development design. Among these works is the leading theory on curriculum.

Data collection techniques with documentation, identifying discourse from books, papers or articles, magazines, journals, or other information related to the title of writing to look for things or variables in the form of notes, transcripts, books, and so on that are related to study of the conception of the dimensions of educational services (Williams, 2022). As stated by Suharsim Arikunto, the documentation method is to find data regarding a matter or variable in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas and so on (Pfeifer & Dolan, 2023).

This is done using discourse analysis (content analysis) to avoid overlapping in the analysis. According to Weber, Content Analysis is a methodology that utilizes procedures to draw valid conclusions from a document. Any technique used to conclude is an attempt to find message characteristics carried out objectively and systematically (Armann-Keown & Patterson, 2020).

**Result and Discussion**

**The Miraculous Value of the Quran in the Islamic Education Curriculum**

Al-Syaibani, in his book "Philosophy of Islamic Education," stipulates that there are four main foundations in the Islamic education curriculum: religious, philosophical, psychological, and sociological. Abdul Mujib, in his book "Science of Islamic Education," adds an organizational basis.

From the definitions above, some view the curriculum as limited to lesson plans in schools, as they differentiate between curricular, co-curricular, and extracurricular activities. Some also believe that the curriculum is more than just a lesson plan; rather, it encompasses everything that actually occurs in the educational process at school, or all learning experiences (Ragadhita et al., 2022).

The Islamic education curriculum material is implicitly contained in Surah al-Baqarah, verses 31-32:

وَعَلَّمَ اٰدَمَ الْاَسْمَاۤءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰۤىِٕكَةِ فَقَالَ اَنْۢبِـُٔوْنِيْ بِاَسْمَاۤءِ هٰٓؤُلَاۤءِ اِنْ كُنْتُمْ صٰدِقِيْنَ قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ۗ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ

Meaning: 31. He taught Adam the names of all things, then He showed them to the angels, saying, "Tell Me the names of these if you are truthful!" 32. They

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said, "Glory be to You! We do not know what you have taught us. Indeed, You are the All-Knowing, the All-Wise."(Kementrian_Agama, 2019)

According to Quraish Shihab, this verse means that Allah SWT taught Adam the names of all things; that is, He gave him the potential for knowledge of the names or words used to designate objects, or He taught him to recognize the functions of objects (Suparjo, 2023). This verse informs us that God has given humans the potential to know the names, functions, and characteristics of objects, such as fire and wind. They have also been gifted with the potential for language. The system for teaching language to humans (small children) does not begin with verbs, but rather with names. This is part of the meaning scholars understand from His statement: "He taught Adam the names of all objects."

According to Ibn Kathir, the above verse indicates that Allah has endowed humans with the ability to know the names, functions, and characteristics of objects, such as fire and wind. He has also been gifted with the potential for language. According to al-Maraghi, the word "*al-asma*" refers to the names of Allah, namely, the names we already know and believe in. The word "*al-asma*" here means the names of objects. The term "*al-asma*" is deliberately used because of the strong connection between the one naming and the one being named, and because it is easily understood. After all, proper knowledge is the understanding of knowledge (Damayanti et al., 2024). Furthermore, regarding the language used, it naturally varies according to the differences in language that develop within the rules of language itself.

The explanation of the verse above is that Allah taught Adam the names of all objects, giving him the potential to know the names or words used to designate objects, or to recognize their functions. This verse informs us that Allah has endowed humans with the potential to know the names, functions, and characteristics of objects, for example, the function of fire, the function of wind, and so on. He was also endowed with the potential for language. The system of teaching language to humans (children) does not start with verbs; it first teaches them names (which are easy), such as 'this is papa,' 'this is mama,' 'that is a pen,' 'that is a pencil,' and so on. That is part of the meaning scholars of His words understand: He taught Adam all the names (Rismawati et al., 2024).

Furthermore, the Prophet Muhammad SAW advised his people to learn the language, as in the following hadith: Zayd ibn Thabit said: Rasulullah SAW ordered me to learn Hebrew so that I could translate the letters of the Jews. Zaid said enthusiastically: "By Allah, I will prove to the Jews that I can master their language." Zaid continued: "In the next half month, I studied it for the Prophet SAW diligently, and after I mastered it, I became the Prophet SAW's scribe. When he sent a letter to them, I wrote it; and when he received a letter from them, I read it and translated it for the Prophet SAW. Abu Isa said this hadith is authentic. According to another tradition, that of Zayd ibn Thabit, he said: Rasulullah SAW has ordered me to learn Syriac.

In this Hadith, the Prophet Muhammad (peace be upon him) encouraged Zaid ibn Thabit to learn Syriac. The question arises: why did the Prophet Muhammad (peace be upon him) encourage his friend and secretary to learn Syriac? From the history of civilization, it is known that many Greek sciences were translated into Syriac, including philosophy, astronomy, mathematics, and medicine. This means that the Prophet Muhammad (peace be upon him) encouraged Muslims to study philosophy, astronomy, mathematics, and medicine, all of which were found in Syriac (Zarkasyi, 2021).

In this regard, Imam Shafi'i (150/767-205/820) stated that anyone who studies mathematics will have a firm opinion. Therefore, mathematics is essential for understanding the science of faraidh. Imam Ghazali stated that the knowledge of someone who has not studied logic—a branch of philosophy—is unreliable. This demonstrates that the Islamic education curriculum also emphasizes the teaching of foreign languages. These languages are a means of communication with the outside world, a means of learning culture, science, and its beneficial wisdom, and also a factor that fosters cooperation between nations.

Therefore, Muslims in the past did not hesitate to learn foreign languages. The need for languages increased as the Islamic world expanded, and many nations with indigenous languages, sciences, and cultures embraced Islam, whose languages needed to be translated into Arabic. Likewise, the need for foreign languages increased as life in the Islamic world grew more complex, the functions of the state multiplied, and economic, social, and cultural conditions improved. Consequently, the need to

translate texts from other cultures, including science, correspondence, and philosophy, arose, benefiting the Muslim community and Islamic culture (Awaluddin, 2021).

The story of Zaid ibn Thabit illustrates that, at the first Islamic university founded by the Prophet Muhammad, it took Zaid only 16 days to master Syriac with honors, compared to the 16 years it takes a modern student, calculated from elementary school to university. Surah Al-Baqarah, verse 31 above, provides information about how, at the beginning of learning carried out by Allah, which directly introduces the names of all objects in this world, is the learning material or learning curriculum that must first be mastered by the Prophet Adam as a human being when he was appointed as a caliph on this earth. Furthermore, the Islamic education curriculum also emphasizes the teaching of foreign languages (Mardinah, 2023).

These languages serve as a means of communication with the outside world, a means of learning about culture, science, and practical wisdom, and a factor in fostering cooperation between nations. The Microcosm Curriculum is found in Surah Al-Fushilat, verse 53:

سَنُرِيْهِمْ اٰيٰتِنَا فِى الْاٰفَاقِ وَفِيْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ۗ اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ

> Meaning: 53. We will show them Our signs (of greatness) in all corners and in themselves so that it will be clear to them that (the Qur'an) is accurate. Is it not enough (for you) that your Lord is indeed a witness to everything?

In the book Tafsir al-Quran al-'Azim, al-Imam Ibn Kathir said, "(Allah) will show evidence and postulates in this world which show that this Al-Quran is true." To explain and produce evidence and postulates from nature, science is needed. Furthermore, in connection with the word of Allah which means, "And in themselves," Imam Ibn Kathir said, "Perhaps what is meant by this verse is what is contained in the amazing human body, as can be seen in the science of tasyrih (anatomy). All of this will reveal the wisdom of the Almighty Creator." To recognize organs and understand the systems found in the human body, science is also needed (Gkinopoulos et al., 2024).

From the several definitions of scientific interpretation above, in essence, it is an effort to explore the verses contained in the Qur'an, especially the verses of kawniyyah, using various ways and methods so that through this interpretation, new theories of

science will be produced or something that is in accordance with modern science that exists today. Therefore, this interpretation is not considered a "fad" that merely seeks to "justify" every current scientific discovery as already contained in the Qur'an. The Macrocosmic Curriculum is found in Al-Anbiya' verse 30

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَاۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّۖ أَفَلَا يُؤْمِنُونَ

Meaning: "And do those who disbelieve not know that the heavens and the earth were once one whole, then We separated the two. And from water, we made all living things. So why don't they also believe?"(Kementrian_Agama, 2019)

This verse is explained in Ibn Kathir's Tafsir. Allah Ta'ala says, reminding us of His perfect power and His great kingdom. "And do those who disbelieve not know", namely those who deny the power of Allah. Do they not know that Allah is the Almighty Rabb in creation and free in arrangement, so how could He be worthy of being associated with others? Do they not know that heaven and earth were once one? Then it split, so the heavens became seven and the world became seven, and the sky and the earth were separated by air, until rain fell from the sky and the earth grew plants (Mukri & Faisal, 2019). For this reason, He said: "And from water, we made everything living. So why do they not believe?" That is, they witnessed various creatures, one event after another, in real time. All of this is evidence of the existence of an Almighty Creator who acts freely and is All-Powerful in whatever He wills .

**Achievement targets or outputs for graduates of students Based on Al-qur'an.**

The stages of implementing the curriculum include: first, Program Development (covering annual, semester or quarterly, monthly, weekly, and daily programs); second, Learning Implementation; and three, process evaluation. Implementing the curriculum in Student Islamic Boarding Schools to shape students' spiritual and intellectual intelligence, in general, can align with the abovementioned theory. However, there are still slight differences at several points (Rizqi et al., 2024).

For example, In Islamic boarding schools, students responsible for implementing the curriculum are the heads of their respective fields (Keeping, Kedirosahan, and kesantrian). In its Implementation, the Dirosah division handles teaching and learning, the Parenting Division handles mental-spiritual formation, and the Santri field assists

in the application and self-actualization process and guides the Santri students in developing their character and personality.

Implementing the Islamic Boarding School curriculum headed by the head of the parenting department can take the form of Istighosah and weekly routine recitations which are attended by all students from all classes with specific book material such as the phenomenal book by Imam Al-Ghazali, Ihya' Ulumiddin. Classical teaching is carried out through an in-class learning process for all students according to the conditions of the student's abilities, which are planned, measurable, and evaluated (Ratumape, 2023).

Other efforts made in the formation of spiritual intelligence are carrying out various dhikr, wirid, and prayers by paying attention to manners, and Tarbiyah ruhiyah naturally, through carrying out various obligations by presenting the heart; multiply doing various sunnah worship; always carrying out amar ma'ruf nahi munkar; trying to reach the position of ihsan; carry out various activities in the way of Allah; holding various evening meetings for worship; and visiting graves (Rahman et al., 2021).

a. Output in the dimensions of spiritual depth and moral nobility.

The strength of Islamic boarding school-based students is undoubtedly an integral part of the agent of change group. It is expected to contribute to society's enlightenment by paying attention to normative aspects. Moreover, the challenges ahead are even more difficult. Activities to strengthen and deepen the spiritual depth and nobility of student religious morality can be fostered more intensively, for example getting students to pray in the congregation every five daily prayers, reading the Koran, reciting the yellow book, and so on (Suparjo, 2023).

This output is marked by the high mastery of graduates in the religious field, for example, ability in the field of Arabic who is very proficient with Nahwu Sharaf can read the Yellow Book well, reads the Koran very smoothly, masters Islamic law well has good morals, have good preaching skills, have good Islamic insight, and other Islamic abilities well too (Sahreebanu et al., 2022).

b. Output in the dimensions of ability in non-academic/soft skills fields.

Besides having strength in moral and spiritual matters, student boarding schools also strengthen the professional academic aspects of boarding school graduates in

terms of general knowledge obtained in lectures by students, such as mathematics, science, Indonesian, and especially foreign languages as capital in improving abilities and winning competitions strict in the global era (Hasan, 2023). It is hoped that an Islamic boarding school will cooperate with other institutions to achieve this field.

They were armed with strengthening soft entrepreneurship skills and life skills achievement. So that the students, after leaving the Islamic boarding school, can live independently and not depend on other people and be able to capture and create opportunities. For example, he was taught how to organize, ICT, book writing which he was equipped with for that when he was studying at university, modern da'wah media, and other skills which essentially can improve the students' skills and build the entrepreneurial spirit of the students (Rizqi et al., 2024). Capabilities that certainly can support the three abilities above, for example high affection for others, simplicity, honesty, high curiosity, discipline, and being able to work well with others both cooperatively and collaboratively.

**Conclusion**

Based on the results of an analysis of several theoretical studies and previous research, it can be concluded that the design of curriculum management for Islamic boarding schools and tertiary institutions in shaping spiritual intelligence and intellectual intelligence is as follows, vision, mission, and objectives of the pesantren; Organizing the curriculum in shaping the spiritual intelligence and intellectual intelligence of students, at least by making three sections or fields; the area of anxiety, the area of parenting; and the religious field. Implementing the curriculum in forming the spiritual and intellectual intelligence of female students can be implemented at the pesantren and class levels (teaching and learning activities).

Evaluation of the curriculum in forming spiritual intelligence and intellectual intelligence of students based on needs and suitability, suggestions based on semester exam results, and direct observation. To achieve its objectives, the management of Mahasantri Islamic boarding schools at least several achievement targets or graduate outputs such as output in spiritual depth and religious and moral nobility. The output is in the form of maturity of professionalism and breadth of general-academic knowledge, and the output is in the form of abilities in non-academic/soft skills fields.

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