

Asbāb al-Nuzūl Al-Qur'an and its Relevance to Islamic Education

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Submitted: 11/05/2024

Revised: 24/07/2024

Accepted: 26/10/2024

Published: 09/012/2024

Abstract

This research aims to describe *Asbāb al-Nuzūl* and its relevance to Islamic education. This research is qualitative with a type of literature review. As a literature research, research data is in the form of cutting-edge journal research articles related to *Asbāb al-Nuzūl* and Islamic education. The data source is obtained from *Sinta-accredited e-journals* and reputable *e-journals*. The data collection technique uses documentation. The data analysis uses *content analysis*. The results of the study mention three main points between *Asbāb al-Nuzūl* and Islamic education, namely, the relevance of *Asbāb al-Nuzūl*, the reading of progressive verses for Islamic education based on *Asbāb al-Nuzūl*, and the pedagogical solution of the Qur'an for contemporary Islamic education. Understanding *Asbāb al-Nuzūl* and studying progressive verses is an important part of relevant and contextual Islamic education. From there, one can explore the pedagogical principles of the Qur'an that not only convey knowledge, but also shape character and social awareness. The solution offered by the Qur'an is very appropriate to improve contemporary Islamic education so that it remains grounded in divine values as well as adaptive to the challenges of the times.

Keywords

Asbāb al-Nuzūl, Islamic Education, Qur'an.



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INTRODUCTION

Understanding the essence of the Qur'an as a corpus that continues to have a dynamic meaning is necessary. As a historical-social fact, the Qur'an is a holy book that has appalled all individual-social practices in various aspects of life. The Qur'an was revealed in a specific historical and social context, yet its messages transcended space and time (Suyuti, 1978). He is a silent witness to historical events and provides a normative and ethical foundation for humanity in various spiritual, social, political, and economic aspects. The Qur'an is a historical record and an authoritative source of values and norms that shape the way of view, the system of life, and the civilization of humanity (W. Hanafi, 2017). Understanding the Quran must involve historical and ethical reading so that it remains a living guide and is not just read as passive text.

As a holy book, the Qur'an has traced and reflected individual and social practices throughout human history. Its values remain relevant, but its forms of understanding must be constantly updated through contextual, hermeneutical, and even interdisciplinary approaches (A. Abdullah, 2013). This is what is meant by dynamic nature, which means that the meanings of the Qur'an can constantly be expanded, deepened, and adjusted to the times without losing the substance of God's revelation itself (Satriady et al., 2019). Ali Shariati called the Qur'an a sacred text to be read ritually and a "manifestation of liberation" that shapes humanity's social, political, and spiritual consciousness (Shariati & Bakhtiar, 1993). The essence of the Qur'an is the spirit of liberation and enlightenment, not just dogma or ceremonial reading. He invited Muslims to read the Qur'an with social awareness and make it a tool to change the world, not just to avoid hell.

One thing that is still closely related to what Ali Shariati formulated above is that the manifestation of liberation from the meanings of the Qur'an cannot be separated from *Asbāb al-Nuzūl* or the causes of the descent of the Qur'anic verses. Several revisionist figures, Fazlur Rahman, Arkoun, and Nashr Hamid Abu Zayd, saw *Asbāb al-Nuzūl* not just as a historical record but as an entrance to understanding the deeper meaning of the Qur'an and relevant to the times. They highly appreciate the importance of the passage's context, avoid freezing meaning in a purely historical context, and encourage a progressive and responsive interpretation to the challenges of the times (Rahman, 2009); (Zayd, 1990); (Arkoun & Lee, 2019). Tafsir explains what is written and answers the reality of the current ummah, including issues of justice, gender, democracy, human rights, the environment, and other traditions of interpretation (Zayd, 2006). *Asbāb al-Nuzūl* must be open to modern interdisciplinary approaches (Arkoun, 2002).

As a progressive reading, *Asbāb al-Nuzūl* is the factuality of the theme with a portion of discussion with Islamic education. Between *Asbāb al-Nuzūl* and Islamic education is very important because both play a role in shaping a contextual, deep, and applicative understanding of the values of the Qur'an. Epistemology *Asbāb al-Nuzūl*, as a source of knowledge, has entered the area of Islamic education. Islamic knowledge cannot be separated from historical and social context. Understanding the Qur'an's text must always be dialogical with reality (Rahman, 2009). Epistemologists *Asbāb al-Nuzūl* reject the verse's textual meaning without considering the context. In Islamic education, this means encouraging dialogue, questioning, and open thinking, not passively accepting the truth. Islamic education-based *Asbāb al-Nuzūl* will better respond to modern issues such as justice, human rights, pluralism, and the environment (Istiqomah, 2020). The verses of the Qur'an are read not only as laws but as values that live and develop in a pedagogical scheme.

Concept *Asbāb al-Nuzūl* plays an important role in Islamic education by providing context and moral guidance. Understanding these causes will enrich the educational process, thus allowing students to learn from the historical events that make up these verses. Some studies call it the synthesis of *Asbāb al-Nuzūl*, with these educational values fostering a deeper understanding of the teachings of Islam and their application in contemporary life. *Asbāb al-Nuzūl* Teaches students to learn from historical events, which promote moral character and exemplary behavior (Maheningsih & Rahmatsyah, 2023). *Asbāb al-Nuzūl* *Asbāb* helps to understand the circumstances surrounding the revelation of the Qur'an, which is essential for accurate interpretation and application in the modern context (Devi & Ratnasari, 2023). Understanding the *Asbāb al-Nuzūl* is very important to Islamic education, and applying the teachings of the Quran in daily life is also important (Alifah, 2019). This understanding helps explain the wisdom behind the provisions of the law and determine the common law. In Islamic education, *Asbāb al-Nuzūl* is a foundation to address contemporary issues (Devi & Ratnasari, 2023). Analysis *Asbāb al-Nuzūl* in certain letters, such as Luqman, reveals educational content related to the faith and Islamic sharia, which can effectively improve students' learning outcomes and build moral character (Simbolon et al., 2023).

Some of the above studies clearly state that *Asbāb al-Nuzūl* has a concrete attachment to Islamic education. *Asbāb al-Nuzūl* as a normative-authoritative framework for understanding the Qur'an with its various socio-historical dimensions. Then, Islamic education is a pedagogical-interpretive content of the verses of the Qur'an. The researcher reviewed that there has been no research related to the essence of *Asbāb al-Nuzūl* with contemporary Islamic education, including

related to relevance, the reading of progressive verses for *Asbāb al-Nuzūl*'s Islamic education, and the pedagogical solution of the Qur'an for contemporary Islamic education, so that the theme of the research is important as an academic consideration. This research aims to analyze *Asbāb al-Nuzūl* and its relevance to Islamic education.

METHOD

This research is qualitative with the type of *literature review*. A research method aims to review, analyze, and synthesize various written sources (books, scientific journals, articles, and theses) related to a particular topic or research question (Machi & McEvoy, 2009) (Creswell, 2008). As literature research, research data is in the form of cutting-edge journal articles related to *Asbāb al-Nuzūl* and Islamic education. Data sources are obtained from an *e-journal* accredited by Sinta and a reliable e-journal. The data collection technique uses documentation. Researchers document each journal article, *Asbāb al-Nuzūl*, and Islamic education and present it as a systematic table. The data analysis uses content analysis, which systematically and objectively parses the text's content to find specific patterns, themes, or meanings (Krippendorff, 2018). The researcher critically analyzes journal articles *Asbāb al-Nuzūl* and Islamic education, then provides a synthesis and juxtaposes it with other relevant research.

FINDINGS AND DISCUSSION

Findings

The findings of this study unravel some of the most important things in the discourse of *Asbāb al-Nuzūl* and Islamic education. The researchers divided into three findings, namely the relevance of *Asbāb al-Nuzūl*, the reading of progressive verses for Islamic education based on *Asbāb al-Nuzūl*, and the pedagogical solution of the Qur'an for contemporary Islamic education. The findings presented by the researcher were then obtained using the literature review method, both from primary sources and from published studies from accredited *e-journals*. The details of the findings are as follows;

Table 1. The Relevance of *Asbāb al-Nuzūl* and Islamic Education

No	Context	Coverage	Description
1	Pedagogis	Contextual Understanding in Education	In Islamic education, <i>Asbāb al-Nuzūl</i> teaches the importance of understanding things in context. Teachers and students are encouraged not only to understand the text literally, but also to consider the background of the passage.
2	Internalization of	Cultivating Critical	Studying <i>Asbāb al-Nuzūl</i> trains learners to think

Value	and Values	Analytical	critically and analytically, by asking: Why did this verse come down? Under what conditions? Who is involved? It helps in establishing a scientific framework of thinking in Islamic studies
3	Social-Society	Social and practical relevance.	Many verses respond to certain social events, conflicts, questions from friends, or community problems. This can be a real example in Islamic educational learning of how Islam provides solutions to real problems, and how Islamic principles can be applied in modern life.
4	Pedagogis	Formation of character and moral values.	The stories behind the descent of verse often carry moral lessons. In the context of Islamic education, teachers can use Asbāb al-Nuzūl as a tool to build noble morals by explaining how the companions or previous ummah learned from their mistakes through the descent of certain verses.
5	Integration of Sciences	Integration of interpretation and curriculum	A comprehensive Islamic education should integrate the study of Asbāb al-Nuzūl in the study of tafsir or even in the study of Islamic morality, jurisprudence, and history. This will enrich students' understanding of the Qur'an as a whole.

Source;; (Lukman Nul Hakim & Iffatul Bayyinah, 2023); (Kurnia et al., 2023); (Masrifah et al., 2024).

Understanding the relevance between *Asbāb al-Nuzūl* and Islamic education is necessary for every reader, especially for Islamic education practitioners. By thoroughly understanding, one can understand the verses of the Quran in its entirety, not partially. Understanding *Asbāb al-Nuzūl* can also encourage one to cultivate critical thinking on the complexity of the problems at hand, especially social problems that require answers from the essence of the Qur'an. In building social interaction, an educator who understands *Asbāb al-Nuzūl* as a pedagogical essence can instill moral values in every student. *Asbāb al-Nuzūl* can be one of the categories in instilling the values of the Qur'an in its entirety to humanity. As for some progressive verses for Islamic education, the researcher is in Table 2.

Table 2. Progressive Verses of Islamic Education based on *Asbāb al-Nuzūl*

No	Verses of Al-Qur'an	<i>Asbāb al-Nuzūl</i>	Educational Value
1	Q.S Al-'Alaq verse 1–5	This verse is the first revelation that came down to the Prophet Muhammad PBUH when he was alone in the Hira Cave. This was the starting point of the prophetic mission, and marked the educational revolution in Islam.	✓ Emphasizing the importance of literacy (reading). ✓ Learning is worship if it is intended for the sake of Allah. ✓ The beginning of Islamic civilization began with knowledge.
2	Q.S Al-Mujādilah verses 1–4	Down when Khaulah demanded justice for her husband's zihar	✓ Respect women's voices.

		behavior. Allah responded directly to a woman's complaint, which at that time was not considered important in Arab society.	✓The importance of justice in the household and social. ✓Gender equality education in Islam
3	Q.S. In-Noor Verses 11-20	Down when there was slander against Aisyah. This verse defends the honor of Aisha and establishes the rules about <i>tabayyun</i> (clarification of the news).	✓Communication ethics and digital literacy (relevant in the era of hoaxes). ✓Educate the people so that it is not easy to spread information. ✓Maintain personal honor in moral education.
4	Q.S Al-Hujurāt verses 11–12	It was revealed when there was a dispute between groups of friends, who denounced each other and slandered each other's names.	✓Character education: no bullying, no prejudice. ✓Social ethics in society. ✓Formation of tolerance and brotherhood
5	Q.S. al-Baqara verse 219	It is gradually lowered according to the condition of people who are used to alcohol.	✓A gradual education strategy (<i>tadarruj</i>). ✓Wisdom in social and cultural change. ✓Behavioral education and self-control.

Source; (Kašīr, 2016); (Yunus, 2015); (Amirudin, 2006); (Al-Andalusi, 1993); (Al-Qur'aniyah, 2019).

The progressive verses of Islamic education explain the essence of the Qur'an Islamic education and discuss it *Asbāb al-Nuzūl*. Every verse of Islamic education that has come down has gone through meaningful causes accompanied by their respective socio-hostile chronological conditions; this argues that the Qur'an is a holy book that can provide a space for dialogue to humanity that education is one part of the series of *verses of Asbāb al-Nuzūl* of each verse of the Qur'an as explained in table 2. As the Qur'an states, Islamic education does not stand partially; it ignores previous events but connects with them. To explore the authenticity of the Qur'an, especially those that lead to pedagogical solutions of the Qur'an to contemporary Islamic education, the researcher presents his findings in Table 3 as follows;

Table 3. Qur'anic Pedagogical Solutions for Contemporary Islamic Education

No	Principal of Qur'ani	Modern Pedagogical Approach
1	<i>Iqra'</i>	Literasi, Critical Thinking
2	<i>Tadarruj</i>	Pembelajaran Bertahap atau Scaffolding
3	<i>Mau'zah Ḥasanah</i>	Humanistic, Empathetic, Non-Repressive
4	<i>Syūrā</i>	Partisipatif, Student-Centered Learning
5	<i>Tazkiyyah</i>	Character Education, Emotional-Spiritual

Pedagogy generally refers to the science and art of teaching (KBBI, 2016). In the Qur'an context, pedagogy includes delivery methods and emotional, spiritual, and intellectual approaches to forming a complete human personality (*insān kāmil*) (Suyudi, 2003). The Qur'anic pedagogy is a holistic transcendental education system combining reason, heart, and charity. This became a strong basis for contemporary Islamic education to respond to the challenges of the times without losing spiritual direction. A pedagogical understanding of the Qur'an is not an option but a fundamental necessity for anyone involved in Islamic education because there are values, methods, and directions of education that are by human nature. As for understanding, *Asbāb al-Nuzūl* also enriches the pedagogical insight of the Qur'an. One can understand why and how Allah SWT educates humanity through His revelation. This is important for educators and the content of the Islamic education curriculum.

Discussion

Asbāb al-Nuzūl is the science that discusses the causes or background of the verses of the Qur'an, either in the form of events, questions, or social conditions that are the background for the descent of certain revelations (Suyuti, 1978). In Islamic education, understanding *Asbāb al-Nuzūl* is very important because it serves as the key to understanding each verse's meaning, context, and educational message in a more profound and applicable way (Sofa et al., 2023). Without knowing the background of the verse, an educator or student can misinterpret or deduce the content of the verse out of context (*out of context*). This is important so the verse is used as a reference for targeted education. *Asbāb al-Nuzūl* shows that the Qur'an educates the ummah according to their situation. So, in Islamic education, teachers must adopt an approach relevant to the students' reality (Habibi, 2022). Many verses are passed down gradually as a form of gradual guidance. Such an attitude reflects the principle of *tadarruj* in education, which is to convey knowledge according to the stage of development of students or in modern educational language. It is called the concept of scaffolding (Vygotsky, 1978). By understanding *Asbāb al-Nuzūl*, students see the verses normatively (commandments-prohibitions) and grasp the wisdom and moral, social, and spiritual values behind the descent of the verses (Suyudi, 2003). Some verses respond to social problems such as poverty, conflict, ignorance, and injustice. These matters show that Islamic education based on the Qur'an must be sensitive to social realities and aim to improve them (H. Hanafi, 1996).

Asbāb al-Nuzūl, analyzed from the perspective of Islamic education, has highlighted the events that led to the revelation of the Qur'an and offers legal guidance. *Asbāb al-Nuzūl* emphasizes

educational values, teaching individuals to learn from various events, thus integrating historical context into the learning process in Islamic education (Maheningsih & Rahmatsyah, 2023). In other words, *Asbāb al-Nuzūl* is very important in Islamic education, as it provides context for the verses of the Quran. Understanding this situation enhances the understanding of the values of education in Islam, helps address contemporary problems in education, and minimizes the potential for misunderstanding of the teachings of the Quran (Devi & Ratnasari, 2023). *Asbāb al-Nuzūl* is an important tool in Islamic education, providing historical context and narratives that enhance the understanding of the Qur'an, thereby facilitating a deeper understanding of Islamic teachings and their application in multi-religious societies (Ghozali, 2020).

Another matter that the researcher refers to next is the Progressive Verses of Islamic Education based on *Asbāb al-Nuzūl*. Progressive verses in Islamic education are verses of the Qur'an that are revealed gradually and processed according to Muslims' psychological, social, and spiritual conditions in the early days. This progressivity shows that education in Islam is not instantaneous but develops contextually according to the ummah's readiness level. Meanwhile, *Asbāb al-Nuzūl* explains the background of the descent of the verses, which makes the understanding of these verses deeper, applicable, and inseparable from social reality. Knowing this aspect is important to formulate the background of the descent of the verse to prevent misunderstandings in applying the verse as the basis of education. *Asbāb al-Nuzūl* shows how Allah educates the ummah realistically and humanely. Matters that today's teachers and educators can imitate. Islamic education is not just about results but a gradual process that educates the intellect, heart, and behavior. Progressive verses are an inspiration for developing a flexible and contextual Islamic education curriculum that fits the conditions of students. Understanding the progressive verses in Islamic education based on *Asbāb al-Nuzūl* is important for building a relevant, gradual, and humanistic Islamic education system. These verses show that the Qur'an educates in a wise, gradual, and realistic way with a principle of Qur'anic pedagogy that is indispensable in modern Islamic education.

Studies on *Asbāb al-Nuzūl*, which refers to the events or circumstances of the descent of the Qur'an verses, can significantly contribute to the development of critical thinking skills among students. This study involves understanding the historical, cultural, and linguistic context of the Qur'an, which requires analytical and evaluative skills. By studying *Asbāb al-Nuzūl*, learners can improve their ability to analyze texts critically, understand complex ideas, and apply logical reasoning, essential components of critical thinking. *Asbāb al-Nuzūl* involves an analysis of the

historical context of the Qur'anic revelation, which helps learners develop the ability to assess information and understand its implications critically (A. K. Abdullah, 2010). Engage with Arabic's linguistic and grammatical aspects, as seen in the study. *Asbāb al-Nuzūl* can strengthen learners' analytical abilities by requiring them to interpret complex texts (Afifatun Nafsiyah & Choir, 2024). Integrating philosophical and logical reasoning in Islamic education, as highlighted in the study *Asbāb al-Nuzūl*, fosters critical thinking by encouraging learners to question and evaluate information critically (Didit Haryadi et al., 2024). As a critical thinking tool, logic is essential in understanding the reasoning behind revelation, which can be applied to a broader educational context (Pedorych, 2024).

By expanding their horizons and perspectives, students can become more proficient in critical analysis and evaluation of various points of view (Afifatun Nafsiyah & Choir, 2024). The study encourages learners to engage with various interpretations and understandings, encouraging a more comprehensive and critical approach to learning (Zhurakovskaya & Krivykh, 2023). Although the study *Asbāb al-Nuzūl* is Beneficial for developing critical thinking, it is important to consider that critical thinking skills can also be improved through other educational methods, such as the study of logic and philosophy, which provide a structured framework for analysis and reasoning (Pedorych, 2024), (Didit Haryadi et al., 2024). Integrating these various approaches can develop more holistic critical thinking skills among learners.

The Qur'an's pedagogical solution to contemporary Islamic education emphasizes the integration of its teachings into the framework of modern education, moral and ethical formation, and adapting traditional methods to current contexts. This integration is essential to create a holistic educational experience aligned with Islamic values and the needs of contemporary society. The Qur'an is the introductory text of Islamic education, emphasizing knowledge acquisition, as highlighted in Surah *al-'Alaq*, which starts with "*Iqra'*" (read) (Asroriah et al., 2023). A practical pedagogical approach includes contextualizing the teachings of the Qur'an to make it relevant to students' lives, thereby increasing engagement and understanding (Aprison, 2023). The interpretation of Qur'anic verses can serve as a dynamic educational tool, effectively conveying moral and ethical values to students. A contextual and integrative approach to interpretation is recommended to be aligned with modern educational methodologies to make learning more impactful (Sahara, 2024). Although these solutions present a strong framework for improving Islamic education, challenges remain in balancing traditional teachings with the demands of the

modern education system. These tensions highlight the need for dialogue and continuous adaptation in Islamic educational practices to remain relevant in a rapidly changing world (Baiza, 2022).

Relevance *Asbāb al-Nuzūl*, the reading of progressive verses for Islamic education based on *Asbāb al-Nuzūl*, and the pedagogical solution of the Qur'an to contemporary Islamic education as the researcher thus explains argues that *Asbāb al-Nuzūl* is one of the discourses of the Qur'an that can be derived from various discussions of Islamic education. As is known, Islamic education is a process of shaping and improving human knowledge, morals, and spirituality to become pious human beings (Al-Ghazzali, 1888) (Azahra, 2022). However, Islamic education must involve various internal and external dimensions to achieve its goals. *Asbāb al-Nuzūl* is an instrument for developing a holistic Islamic education methodology, solving the complexity of socio-societal problems, and being part of the micro-resources of Islamic education.

CONCLUSION

Understanding *Asbāb al-Nuzūl* and studying progressive verses is important in relevant and contextual Islamic education. From there, one can explore the pedagogical principles of the Qur'an that not only convey knowledge but also shape character and social awareness. The solution offered by the Qur'an is very appropriate for improving contemporary Islamic education so that it remains *grounded* in divine values and adaptive to the challenges of the times. The pedagogical principles in the Qur'an do not only convey information but educate human beings as a whole: knowledge, morals, and spirituality. Amid complex modern challenges, Islamic education must refer back to the Qur'anic approach to remain solid in the values humans need. Thus, Islamic education will be able to give birth to a generation that is intelligent, characterful, and makes a real contribution to civilization.

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