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Submitted	Revised	Published
04 February 2025	09 March 2025	23-March 2025
DOI: https://doi.org/10.58518/madinah.v12i1.3386		

ENHANCING ISLAMIC PEDAGOGY AND CHARACTER DEVELOPMENT THROUGH EDUCATIONAL VALUES IN ASBAB AL-NUZUL OF THE QUR'AN

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ABSTRACT: *This study examines the relationship between the concept of asbab al-nuzul in the Qur'an and the educational value contained therein. Asbab al-nuzul, which is the cause of the revelation of the Qur'anic verse, has an important role in understanding the meaning of the verse that is more contextual, as well as providing wisdom that can be applied in the world of education. Therefore, this study aims to explore the educational values that can be taken from asbab al-nuzul and how the strategy of embedding these educational values in the learning process can be used. This research uses a descriptive qualitative method with a literature review as a data collection technique. The results of this study show that the educational values found in asbab al-nuzul include determination, gradual learning, relevance of the context of events to teaching materials, and the formation of disciplined and responsible characters. This study concludes that asbab al-nuzul not only functions as an explanation of the context in which the verse was revealed but also as a means to instill educational values that can be applied in Islamic education,*



such as increasing faith, creating interesting learning, and developing the character of students. Strategies that can be applied to instill these educational values include relevant opening techniques, counseling, and adjusting the curriculum to the conditions of students.

Keywords: *Asbab al-Nuzul, Character Development, Educational Values, Islamic pedagogy*

ABSTRAK: Penelitian ini mengkaji hubungan antara konsep *asbab al-nuzul* dalam Al-Qur'an dengan nilai pendidikan yang terkandung di dalamnya. *Asbab al-nuzul* yang merupakan sebab-sebab turunnya ayat Al-Qur'an memiliki peranan penting dalam pemahaman makna ayat yang lebih kontekstual, serta memberikan hikmah yang dapat diterapkan dalam dunia pendidikan. Oleh karena itu, penelitian ini bertujuan untuk menelusuri nilai-nilai pendidikan yang dapat diambil dari *asbab al-nuzul* dan bagaimana strategi penanaman nilai pendidikan tersebut dalam proses pembelajaran. Penelitian ini menggunakan metode kualitatif deskriptif dengan tinjauan pustaka sebagai teknik pengumpulan data. Hasil penelitian ini menunjukkan bahwa nilai-nilai pendidikan yang ditemukan dalam *asbab al-nuzul* antara lain keteguhan hati, pembelajaran bertahap, relevansi konteks peristiwa dengan materi ajar, dan pembentukan karakter disiplin dan bertanggung jawab. Penelitian ini menyimpulkan bahwa *asbab al-nuzul* tidak hanya berfungsi sebagai penjelas konteks turunnya ayat, akan tetapi juga sebagai sarana untuk menanamkan nilai pendidikan yang dapat diaplikasikan dalam pendidikan Islam, seperti meningkatkan iman, menciptakan pembelajaran yang menarik, dan mengembangkan karakter peserta didik. Strategi yang dapat diterapkan untuk menanamkan nilai pendidikan tersebut antara lain melalui teknik pembukaan yang relevan, konseling, dan penyesuaian kurikulum dengan kondisi peserta didik.

Kata Kunci: *Asbab al-Nuzul, Nilai-nilai Pendidikan, Pengembangan Karakter, Pedagogi Islam*

INTRODUCTION

Al-Qur'an is one of the holy books revealed to the Prophet Muhammad through the intercession of an angel named Jibril, reading it as an act of worship, providing definite and convincing understanding, and as guidance from Allah for His servants. The Qur'an is also a law from heaven for humans; with it, Allah hangs the happiness of the world and the hereafter. Because it is impossible for Allah to send it down without a clear purpose, every stage of the descent of the Qur'an in a gradual manner must have the proper purpose, namely for the good and benefit of the people.¹

¹ Nur Efendi dan Muhammad Fathurrohman, *STUDI AL-QURAN*, ed. Sokip (YOGYAKARTA: Teras, 2014).



Knowing and learning comprehensively about the science of the Qur'an is a way to get a happy and prosperous life.² If talking about the Qur'an is closely related to *ulumul Qur'an*, as knowledge about the Qur'an focuses on two things: studies related to the material contained in the Qur'an, such as the study of Qur'anic interpretation, and studies related to material about the Qur'an, but the scope is outside the material in the Qur'an.³ *Asbab al-nuzul*, as one of the branches of Qur'anic science that is very important, needs to be studied to understand the history and reasons for the decline of the Qur'anic verse because it relates to the context of ancient times, which can be drawn in the context of today's to take the educational meaning contained either implied or explicit.⁴

Previous research related to the value of education in the Qur'an and also related to *asbab al-nuzul* and the value contained in it has been done a lot, including: 1). Research conducted by Nurdianto et al., entitled "The Essence of Science in the Perspective of the Qur'an: Analysis of Surah Al-Mujadalah Verse 11 and Shaad verse 29."⁵ This study discusses how it is related to the concept of science in the surah, while the similarity with this article is that both discuss the concept of science and the urgency of science in the Qur'an. The difference is that this article will focus more on the *asbab al-nuzul* aspect and how the strategy of instilling educational values in education. Furthermore, research conducted by Lalu Abdurrahman Wahid with the title "Educational values with the existence of the term *asbab al-nuzul* in the rules of interpretation of the Qur'an" also another study written by Abdol Kareem with the title "Values of Moral Education in the Qur'an Surah Ali Imran Verses 159-160 and Al Hujurat Verses 11-13"⁶ the similarities with this study both explain related to the value of education contained in the Qur'an. At the same time, difference in this article will focus more on the hidden educational value of the wisdom of the process of *asbab al-nuzul* of the Qur'an; this article is also not limited to only one verse or one surah in the Qur'an, here the writing will be written in general related to the discussion of educational value in *asbab al-nuzul* of the Qur'an.

The urgency of this research lies in the importance of understanding the educational values in the *asbab al-nuzul* of the Qur'an, which not only provides historical insight into the revelation of verses but also explores the educational

² Nur Efendi, "Pengembangan Pendidikan Islam Plural-Multikultural," *Ta'allum: Jurnal Pendidikan Islam* 1, no. 1 (2013): 13-28.

³ Ahmad Izzan, *ULUMUL QUR'AN: Telaah Tekstualitas Dan Kontekstualitas Al-Qur'an* (Bandung: Tafakur, 2011).

⁴ Adrian Adrian, Novi Andriani, and Umi Nurhayati, "Urgensi Asbab An-Nuzul Sebagai Langkah Awal Untuk Menafsirkan Al-Qur'an," *Indo-MathEdu Intellectuals Journal* 4, no. 2 (2023): 646-659.

⁵ Nurdinyanto Nurdianto et al., "Esensi Ilmu Pengetahuan Perspektif Al-Qur'an: Analisis Surah Al-Mujadalah Ayat 11 Dan Shad Ayat 29," *Fitrah: Journal of Islamic Education* 4, no. 2 (2023): 286-305.

⁶ Lalu Abdurrahman Wahid, "Nilai-Nilai Pendidikan Dengan Adanya Term Asbabu Al-Nuzul Dalam Kaidah Tafsir Al-Qur'an," *Al-Qalam: Jurnal Kajian Islam dan Pendidikan* 13, no. 2 (2021): 10-19; Abdol Kareem, "NILAI-NILAI PENDIDIKAN AKHLAK DALAM AL QUR'AN SURAT ALI IMRAN AYAT 159-160 DAN AL HUJURAT AYAT 11-13" (2022).



wisdom contained therein. An in-depth understanding of the *asbab al-nuzul* process can provide a new perspective in interpreting the verses of the Qur'an according to the context of today, so that the educational values contained therein can be applied relevantly in modern life. In addition, this research contributes to enriching the scientific treasure of *ulumul Qur'an*, especially in the aspect of education, by highlighting the strategy of instilling educational values through understanding the background of the revelation of Qur'anic verses. Thus, this research not only has academic significance but also practical benefits in building character and enhancing a more comprehensive understanding of Islam.

This research will trace the value of education in *asbab al-nuzul* by understanding the various processes of *asbab al-nuzul* and examining the various wisdom associated with education. Through this research, researchers explore what is included in the *asbab al-nuzul* of the Qur'an and what educational values are contained in it. This research aims to discover the value of education in the term *asbab al-nuzul* in the hope that it can increase faith in Allah to become a person who is always grateful.

METHOD

This research uses descriptive qualitative methods.⁷ The data collection method through literature review is a systematic and explicit method that is reproducible and can be identified and evaluated from various data sets completed, recorded, and produced by researchers and academics. The literature review includes books, related scientific articles, and other sources relevant to the problem being studied. The author's data analysis in this article uses descriptive analysis techniques by examining the depth of the content of the topic in question through various literature sources such as books, journals, and other scientific works that discuss and intersect with the subject the author is studying.⁸ This research uses descriptive qualitative methods. The data collection method through literature review is a systematic and explicit method that is reproducible and can be identified and evaluated from various data sets completed, recorded, and produced by researchers and academics. The literature review includes books, related scientific articles, and other sources relevant to the problem being studied. The author's data analysis in this article uses descriptive analysis techniques by examining the depth of the content of the topic in question through various literature sources such as books, journals, and other scientific works that discuss and intersect with the subject the author is studying.⁹

⁷ Julianty Pradono et al., "Panduan Penelitian Dan Pelaporan Penelitian Kualitatif" (Lembaga Penerbit Balitbangkes, 2018).

⁸ Dr Sugiyono, "Memahami Penelitian Kualitatif" (2010).

⁹ Anggito Albi and Johan Setiawan, *Metodologi Penelitian Kualitatif*, ed. Ella Deffi Lestari, Sukabumi: CV Jejak, 1st ed., vol. 245 (Sukabumi: CV Jejak, 2018).



RESULTS AND DISCUSSION

1. Education and Values

Education itself is a teaching method that aims to educate and provide teaching regarding morals and others.¹⁰ Humans' thinking process certainly involves experience, recognition, and knowledge. Knowledge itself is obtained by thinking through observations made by the five human senses. The ability to feel is what will lead humans to the raw material for the realization of science; this is what education focuses on.¹¹ Other sources say that education is the process of teaching everything beneficial to humans, both physically and spiritually, as well as to the mind and others.¹²

Thus, it can be said that education, especially Islamic Religious Education, is a way of providing a role in terms of thinking and morals with a concept that is inseparable from "sharia" as the main foundation of Islam. The teaching received in the educational process will certainly deliver many benefits to humans; the benefit is a value because value is always defined as something that is considered good and also has benefits according to the beliefs of individuals or even specific groups.

Value is defined as a quality contained in something that can make the thing be liked and liked and even desired; it will be a valuable thing for each individual that will make the person who has it more dignified in his social life. Value in other views, for example, as stated by Sidi Gazalba, states that value is abstract; it is ideal but not a concrete object.¹³

From the definition above, which states that value is abstract and not concrete, humans should not always realize the nature of value. Value is an element that must be examined in an educational concept. What benefits can be obtained and can be lived in an educational process? That appreciation is referred to as value; identifying a value in a particular educational theme is complicated; it takes appreciation and sharp thinking to find it.

Related to instilling values in students, there are several things or strategies that teachers can do: 1). *Exemplary*, the teacher as an educator should maintain his authority and keep himself from various words and then it will undoubtedly be a real example to students, through examples and exemplary then the value of education will automatically be achieved towards students. 2). *Habituation*, in undergoing a learning activity by doing things that familiarize good things, will be able to deliver students to the noble value of education itself; this kind of strategy is carried out using teachers inviting students to good things so that the activities carried out by them will be recorded in their subconscious as a positive

¹⁰ Wilfridus Josephus Sabarija Poerwadarminta, "Kamus Umum Bahasa Indonesia," (No Title) (1966).

¹¹ Jamaluddin Kafie, *Berfikir... Apa Dan Bagaimana* (Indah Surabaya, 1989).

¹² Beni Ahmad Saebani, "Ilmu Pendidikan/Tatang S." (2012).

¹³ Sutarjo Adisusilo, "Pembelajaran Nilai-Karakter: Konstruktivisme Dan VCT Sebagai Inovasi Pendekatan Pembelajaran Afektif" (2012).



thing.¹⁴ 3). *Advice*, as a reasonably flexible method, the use of this method in instilling educational values in students does not need to be done with a unique mechanism. However, this method is quite effective when Advice is always given so that the value of education will be embedded indirectly in students.

2. Definition of *Asbab al-nuzul*

Asbab al-nuzul is a term in the Qur'an that means a cause behind the descent. This term comes from Arabic, where *asbab* is the plural word of *sabab*, which means cause, while *Nuzul* means Turun in Indonesian; linguistically, it can be said that *asbab al-nuzul* is the cause of the revelation of a verse in the Qur'an. In general, the verses contained in the Qur'an can be divided into two types: first, verses that were revealed preceded by a specific cause or event, and second, verses that were revealed without having to be preceded by certain events or causes, verses that were shown in the first type would usually be a response to an event and reality that occurred among the people where the Qur'an was revealed. Imam Burhanuddin said that in the process of the Qur'anic verse, there was a descent without any background cause, as well as a descent as an answer to an event or an answer to the questions asked.¹⁵

The definition of *asbab al-nuzul* is explained by Al-Zarqani in his book; he says that *asbab al-nuzul* is an event that occurs, which, because of this, the verse of the Qur'an is revealed which will be used as evidence and guidance.¹⁶ About its importance, scholars give opinions; for example, Abu Hasan 'Aliy al-Wahidiy an-Naisaburiy (w. 468 H) stated that *asbab al-nuzul* is the field of the science of the Qur'an itself because it is a branch of science in the Qur'an then it must be studied and must be examined primarily it will be related to various interpretations and methods of drawing a legal conclusion so that the expression in verse will not be able to be understood entirely if it does not participate in seeing related to the context of why the verse was revealed, for this reason, it is essential for us to understand *asbab al-nuzul* before concluding a verse or surah.

A similar opinion was also expressed by Ibn Daqiq (w. 702 H), who stated that one of the most powerful tools in understanding the Qur'an is to understand the *asbab al-nuzul* of a verse or surah in the Qur'an.¹⁷ Another opinion was also expressed by Ibnu Taimiyah (w. 728 H). He stated that in understanding a verse of the Qur'an, the existence of knowledge *asbab al-nuzul* will be beneficial because by knowing the cause then, we will also quickly know the consequences; according to him, some people from the salaf are not infrequently tricky in understanding the

¹⁴ Arlene Fink, *Conducting Research Literature Reviews: From the Internet to Paper* (Sage publications, 2019).

¹⁵ Lajnah Pentashihan Mushaf Al-Qur'an, "Asbabun Nuzul: Kronologi Dan Sebab Turun Wahyu Al-Qur'an," Edited by Muchlis M. Hanafi. Jakarta: Badan Litbang dan Diklat Kementrian Agama RI (2017).

¹⁶ Muhammad Abd al-Azim al-Zurqani, *Manahil Al-Irfan Fi Ulum Al-Qur'an* (Dar Ihya al-Kutub al-Arabiyyah, 1918).

¹⁷ Badr al-Din Muhammad al-Zarkashi, *Al-Burhan Fi'ulum Al-Qur'an* (Dar al-Fikr, 1988).



meaning of the Qur'an. However, if they know the cause of the Quran and understand why the verse was revealed, all the difficulties that hinder their understanding disappear.¹⁸

Al-Wahidi said that it is impossible to know the interpretation of a verse of the Qur'an if we do not see the story and why it was revealed. Ibn Daqiqil Ied said that the reason for the revelation of a verse in the Qur'an is the most powerful and sophisticated way to understand and understand the meanings contained in the Qur'an.¹⁹ So, by looking at some of the opinions of the scholars in defining and explaining *asbab al-nuzul*, it can be concluded that *asbab al-nuzul* is the cause of the revelation of the verse of the Qur'an, the cause of the revelation of the verse can be in the form of an event or a question about something, and through *asbab al-nuzul* the scholars can see the context of the verse before it is revealed.

3. Rules of Ushuliyah *Asbab al-nuzul*

Asbab al-nuzul has jahiliyyah rules; according to Shaykh Al-Muhaddith Muqbil bin Hadi Al Wadi'i, which he got from his teacher Shaykh Abdul Wahab Faid, in his book, suffices to mention the famous and what must be known to be more concise. The reasons for the revelation of verses are divided into two things: *First*, the emergence of an incident, and then the Qur'an was revealed about that incident; for example, the first verse of Surah Al-Lahab was revealed because Abu Lahab said that the Prophet Muhammad was harmed because he had told a news that he considered a lie, even though what the Prophet said was true. Second, the emergence of a question that was asked to the Prophet, such as the question of the *Ruh*, revealed verse because of the question. Al-Isra' 85 to answer their question.²⁰

The second rule regarding how to find out the cause of the revelation of a verse is to rely on the validity of the narration from the Prophet or the Companions. This is because the news of the companions in this matter has marfu' law. As for the words of the tabi'in regarding this matter, it is mursal, which is acceptable if there are many paths. Otherwise, it is unacceptable, according to the hadith experts. *The third* rule is that the ruling is derived from the generality of the text, not from the specificity of the reason. *The fourth* rule in the *asbab al-nuzul* of a verse is that sometimes the cause is various, but the verse reveals only one. *The fifth* rule deals with the form of diction of the revelation of the verse, sometimes in the form of shariah in mentioning the cause and sometimes in the form of muhtamilah (possibility).²¹

4. Value of Education in *Asbab al-nuzul*

There are various educational values contained in the *asbab al-nuzul* if we look carefully, including as stated by Manna al-Qathan in his book *Mabahits fi ulumil Qur'an*; he said that knowing *asbab al-nuzul* has its benefits in the field of

¹⁸ Al-Qur'an, "Asbabun Nuzul: Kronologi Dan Sebab Turun Wahyu Al-Qur'an."

¹⁹ mannā' khalīl Al-Qaththan, *Mabahits Fi "Ulumil Qur'an* (Riyad: Maktabah Ma'arif, 2000).

²⁰ Haryono Haryono, "Kaidah-Kaidah Tafsir Dan Aplikasinya Dalam Penafsiran Ayat," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 6, no. 02 (2021): 195-216.

²¹ Muqbil bin Hadi Al-Wadi'i, "Shohih Asbabun Nuzul. Terj," *Agung Wahyudi. Depok: Meccah* (2006).



education. More concisely, Manna al-Qathan, in his book, states that the educational value brought in *asbab al-nuzul* is related to determination, ease of remembering a lesson if there is a related context, learning should be done relevant to the events that are happening, learning is done in stages and gradually, learning in an education will be easier to memorize and practice if studied coherently and in detail.²²

Asbab al-nuzul provides educational value in the form of sharpness of thinking that humans should own because, through *asbab al-nuzul*, humans are invited to be able to take lessons related to an event; the next educational value is that *asbab al-nuzul* provides an educational value that can shape human character who thinks and is visionary towards various problems that occur.²³ In a more coherent and more focused manner, some of the educational values contained in the concept of *asbab al-nuzul al-Qur'an* are as follows:

First, let's look at the process of the revelation of the Qur'anic verse, which was revealed gradually and a process that has the aim that the verse succeeds in strengthening the hearts of God's servants and can increase faith in Him more significantly from day to day. Education should make students able to improve their hearts and grow their faith gradually, improve their academic quality, and make them better people and have noble morals. Secondly, from the psychological side, *asbab al-nuzul* has answered the things that worry and make people anxious regarding an event that will occur both from the academic side and other sides; all events in *asbab al-nuzul* can be used as lessons for humans if they reflect on them carefully. Third, through various stories, *asbab al-nuzul* tells how a verse can be revealed, which makes the Qur'an more interesting to learn and will not cause boredom. With the stories and messages conveyed in *asbab al-nuzul*, humans can continue to learn and make these stories as learning materials (learning and teaching). Fourth, through learning *asbab al-nuzul*, humans can form their mindset to become more disciplined and responsible in facing various life problems.²⁴

5. Strategy for Cultivating the Educational Value of *Asabun Nuzul* to Students

In general, if we look at the strategy as an outline in action to achieve a sure thing, the strategy is a pattern of teacher activities as an educator and students to realize learning activities by the desired and agreed goals. Strategy in the world of education is also defined as a plan that has been arranged and designed in such a way as to realize a goal in the learning process; there are many strategies that an educator can carry out to be able to achieve his goals in maximizing learning outcomes in education.²⁵

²² Mannā' Khalil Qaṭṭān, *Studi Ilmu-Ilmu Qur'an* (Beirut - Lebanon: Dar Al-'Ilmi, 1992).

²³ Desi Dwi Maheningsih, "Asbabun Nuzul Islamic Education Perspective," *Sinergi International Journal of Islamic Studies* 1, no. 2 (2023): 76-84.

²⁴ Sunita Devi and Dwi Ratnasari, "ASBABUN NUZUL: NILAI-NILAI PENDIDIKAN DALAM ASBAB AN-NUZUL AL-QUR'AN," *Almufida: Jurnal Ilmu-Ilmu Keislaman* 8, no. 1 (2023): 47-52.

²⁵ Aswan Zain, "Strategi Belajar Mengajar" (2020).



First Opening technique, as previously mentioned, the strategies can be implemented through exemplary practice, habituation, or advice. More precisely, below, we summarize how strategies or methods can be implemented and tried by educators, in this case, teachers and lecturers, to instill the educational value of *asbab al-nuzul* in their students. First, the Opening Technique with an introduction to learning because this is an essential thing; the purpose of this introduction is to be a buffer in shaping the minds of students; the preliminary representation in the form of *asbab al-nuzul* that Allah has done is the right way to shape the minds of humans, even so in education the initial process will make students form their minds in learning material.²⁶

Second, Counseling Techniques educators, both teachers, and lecturers who are involved in the world of education and teaching to provide counseling to students, should be able to relate and be able to use the context contained in *asbab al-nuzul* to be able to give a stimulus to students who are learning, through this method the educational objectives will be more effective to be realized, by delivering the most interesting understanding.

Third, adjustment technique, a whole school curriculum, wants a creation carried out and developed by educators who act as teachers. So what is expected is that they can make learning situations that make students excited to carry out the learning process and can implement methods that suit the needs of students, as Allah SWT always sends down verses of the Qur'an by a condition, so that these conditions can make humans have a desire and know how to solve a problem from an event or answer a question.²⁷

CONCLUSION

Several educational values can be found in *asbab al-nuzul*. One is the value of perseverance and determination, both from the educator and the learners. From a psychological perspective, *asbab al-nuzul* has provided answers to various issues, just as an educational process should be able to address relevant problems. The presentation of engaging material in an educational process can take the form of stories or any method capable of capturing the learners' attention. Through its teachings, *asbab al-nuzul* also shapes individuals to be more disciplined and responsible in their daily lives. Similarly, education values should enable learners to become disciplined and accountable individuals. To instill the educational values of *asbab al-nuzul* in learners, several strategies can be applied, including Opening, Counseling, and Adjustment.

This study is limited to the focus of educational values in the concept of *asbab al-nuzul* and has not examined the implementation of this concept in the modern education system as a whole. Further studies can be conducted to see how

²⁶ Mukhsin Mukhsin and Ilzam Hubby Dzikrillah Alfani, "Imam Shafi'i's Educational Thought And Its Implications For Contemporary Islamic Education," *Oasis: Jurnal Ilmiah Kajian Islam* 9, no. 1 (2024): 34-54.

²⁷ Wahid, "Nilai-Nilai Pendidikan Dengan Adanya Term Asbabu Al-Nuzul Dalam Kaidah Tafsir Al-Qur'an."



this concept is applied in various levels of education. The research data is only limited to relying on available literature sources and literature reviews, so the limitations in obtaining empirical data are the main obstacles. This study provides recommendations for future researchers to be able to conduct field studies to see how educational values from the concept of *asbab al-nuzul* are applied in curriculum and learning in schools or educational institutions. Further research can compare the concept of educational values in *asbab al-nuzul* with other educational approaches, such as character education, moral education, or social context-based teaching methods. Then, further research can develop learning models based on the values in *asbab al-nuzul* to be applied in teaching Islam and other subjects.

We gratefully thank the Madinah: Journal Islamic Studies for the opportunity to publish our article in vol. 12 no. 1. We highly appreciate the professional selection, review, and publication process as well as the contribution of Madinah Journal in developing scientific studies in the field of Islamic Studies. May Madinah Journal (Islamic Studies) continue to grow and become an inspiring platform for academics and researchers.

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