

Munasabah Al-Qur'an as a method of transforming Islamic education values

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Abstract

Teachers' factors is one of the factors that influencing students' learning outcomes in mathematics at secondary school level observed. However, there is therefore needs for more research attention to be drawn to teachers' job performance using some affective factors among the factors. Hence, this study therefore to investigate the mathematics teacher's affective factors as a panacea for determining senior secondary school teachers' job performance in mathematics in Ogun state. A descriptive survey research design and 203 public Senior Secondary Schools in Ogun East Senatorial Zone (Ijebu and Remo Block) of Ogun state, Nigeria was adopted. A total of 571 public teachers teaching mathematics in SSS were selected which contained male teachers were 306 (53.42%) and female teachers were 266 (46.58%); the qualified teachers were 424 (74.26%) and less qualified teachers were 147 (25.74%) and the experienced teachers were 426 (74.61%) and less experienced teachers were 145 (25.39%). Four instruments were employed to collect data for this study. Linear Multiple Regression Analysis was adopted to test for four statement of hypotheses formulated at 0.05 level of significance. The result revealed that the contribution of teachers' stress management on senior secondary school mathematics teachers' job performance is little and significant ($R^2 = 0.023$; $F = 13.572$; $P < 0.05$); Teacher's stress management, Social abilities and teacher's Motivation when combined together has little contribution on mathematics teachers' job performance and significant ($R^2 = 0.039$; $F = 7.602$; $P < 0.05$). It is therefore concluded that there is a statistically significant contribution of teachers' stress management on senior secondary school mathematics teachers' job performance. One of the recommendations made is that Stakeholders should organize seminars and workshops and mandate mathematics teachers to attend at regular interval, to keep them abreast of modern trends in stress management healthy lifestyles and optimal performance.

Keyword: Teacher's Stress Management, Social Abilities, Teacher's Motivation, Mathematics Teachers', Job Performance

Introduction

Education based on the Qur'an aims at transformative outcomes, namely the formation of a generation that possesses strong faith, noble character, and the capacity to contribute positively to society (Hawa, 2023; Ulhaq, 2024). In the contemporary era, the transformation of Islamic educational values through the Qur'an becomes increasingly relevant, as the dynamics of globalization and rapid technological development often present challenges that are not always aligned with Islamic principles (Irianti et al., 2025). Consequently, a comprehensive and contextual approach is required to understand and implement Qur'anic values within the educational framework. One approach that can be employed is the concept of *munāsabah* of the Qur'an, which enables a holistic understanding of the interconnections between verses and surahs (Maksum et al., 2024).

Munāsabah constitutes a crucial dimension in the study and interpretation of the Qur'an (Daruhadi, 2024). Etymologically, the term *munāsabah* derives from the Arabic root *nasaba*, which means connection or linkage (Qudisa et al., 2025). In the context of Qur'anic exegesis, *munāsabah* refers to the relationship and coherence between verses or surahs that mutually explain and reinforce the intended meanings (Ali et al., 2025; Hidayat et al., 2024). This concept assists *mufassir* in viewing the Qur'an as an integrated and systematic whole, in which each verse and surah is interconnected (Shidqon, 2023). According to Wahid (2025), *munāsabah* not only deepens the understanding of Qur'anic meanings but also serves as an important methodological tool for demonstrating the relevance and continuity of Islamic values in modern life.

In the era of globalization, the influx of cultural and technological influences that are not always compatible with Islamic values poses significant challenges to maintaining the integrity of Qur'an-based education (Azman, 2017; Saepudin, 2022). Islamic education is therefore required not only to transmit religious knowledge but also to internalize universal values such as justice, noble character, tolerance, and social responsibility (Mulyasari, 2025; Siregar et al., 2024). These challenges are further intensified by the widespread use of social media and information technology, which often blur the boundaries between Islamic values and global culture (Ria & Yahdi, 2025). Within this context, the concept of *munāsabah al-Qur'an* offers a strategic solution for integrating Islamic values into modern educational systems (Awing et al., 2024). Through an understanding of the interrelationships between verses, educators can develop curricula that integrate scientific knowledge with Islamic values relevant to students' daily lives (Sholehah, 2025).

Several previous studies have explored the concept of *munāsabah* in Qur'anic interpretation. For instance, Karim et al. (2023) emphasizes that *munāsabah* facilitates the understanding that educational principles are comprehensively addressed in the Qur'an. Similarly, Akhyar et al., (2024) underscores the central role of the Qur'an in shaping the foundations of Islamic education. However, studies that explicitly integrate the concept of *munāsabah* into Islamic education curricula and pedagogical practices remain limited. Based on this gap, the present study aims to analyze the conception of *munāsabah al-Qur'an* as a method for transforming the values of Islamic education. Through this analysis, it is expected that an

educational model can be developed that not only emphasizes cognitive achievement but also strengthens the internalization of Islamic values in response to contemporary challenges.

The munāsabah al-Qur'an approach in Islamic education offers a holistic conceptual framework. By comprehensively understanding the relationships between verses, the values of monotheism (tawhīd), morality (akhlāq), and worship (‘ibādah) can be systematically integrated into the educational curriculum. This approach not only facilitates students' understanding of Islamic teachings as an interconnected whole but also contributes to the formation of a strong Islamic character capable of responding to modern challenges without losing its religious identity. Therefore, munāsabah al-Qur'an emerges as a relevant and applicable approach for transforming Islamic educational values in the modern era.

Methods

This study employs a library research method. According to Liu & Shao (2024), library research involves the systematic collection of data from various written sources. The data sources in this study consist of books, scientific journals, and other relevant references related to the research focus (Taherdoost, 2021). Data collection was carried out by identifying, selecting, and reviewing literature that is relevant to the research problem. The collected data were then documented by recording essential points and key ideas in research notes. Furthermore, the data were analyzed descriptively and critically in accordance with the research objectives to obtain a comprehensive understanding of the research problem.

Discussion

Basic Concepts of Munasabah of the Qur'an

Munasabah is defined as a field of study that examines the interrelationships between verses or surahs in the Qur'an (Purnomosidi et al., 2024). These relationships may be observed through various dimensions, such as cause and effect, semantic harmony, contrast, abstraction, as well as general (‘ām) and specific (khāṣ) meanings (Faruq et al., 2024). Conceptually, munāsabah may also be expressed using the term *rabṭ*, which refers to coherence or interconnectedness between Qur'anic texts (Noh et al., 2019; Hidayat et al., 2024). Through munāsabah, the Qur'an is understood not as a collection of fragmented verses, but as a unified and systematic whole (Salsabila et al., 2025).

Scholars identify at least eight forms of munāsabah in the Qur'an. First, munāsabah between a surah and the preceding surah (Fauzan & Akbar, 2025). Al-Suyūṭī argues that this type of relationship functions to confirm or reinforce the message conveyed in the previous surah (Lestari et al., 2024; Sari et al., 2025). For example, Surah al-Fātiḥah contains a supplication for guidance to the straight path, which is then elaborated upon in Surah al-Baqarah by explaining the characteristics of those who receive such guidance: "This is the Book about which there is no doubt, a guidance for the righteous" (QS. al-Baqarah [2]: 2). "All praise is due to Allah, Lord of all the worlds" (QS. al-Fātiḥah [1]: 2). Second, munāsabah between the name of a surah and its content or purpose of revelation (Wahid, 2025). Generally, the central theme of a surah is closely

related to its name. Al-Suyūṭī emphasizes that the naming of a surah reflects its core message (Nugraha et al., 2025). For instance, Surah al-Fātiḥah is named as such because it functions as an opening, both structurally and conceptually, to the entire Qur'an (Hidayat et al., 2024; Nusaibah & Sanuri, 2025).

Third, *munāsabah* within a single verse, particularly between clauses or phrases (Maksum et al., 2024). In some cases, this relationship is explicit, while in others it is implicit and requires careful interpretation (Kanber al-Saadi & Abbas, 2021). One recognizable pattern is *al-taḍādd* (contrast). An example can be found in Surah al-Ḥadīd, which juxtaposes opposing concepts such as descent and ascent: “He knows what penetrates into the earth and what emerges from it, and what descends from the heaven and what ascends therein” (QS. al-Ḥadīd [57]: 4). The contrast between “descends” (*yanzilu*) and “ascends” (*ya'ruju*) demonstrates a coherent semantic relationship based on opposition (Muji, 2022). Fourth, *munāsabah* between adjacent verses (Abdillah & Dimyathi, 2025). This type of relationship may appear explicitly or implicitly. Explicit patterns often take the form of *ta'kīd* (emphasis), explanation, or *i'tirād* (interjection) (Sumarlan et al., 2021). Implicit relationships usually involve interpretive continuity, where the meaning of one verse is clarified by the subsequent verse (Faruq et al., 2024; Sallal & Hussein, 2021). For example, Surah al-Fātiḥah verse 6 explains the meaning of the preceding supplication: “Guide us to the straight path” (QS. al-Fātiḥah [1]: 6), which is clarified in the following verse as: “The path of those upon whom You have bestowed favor, not of those who have evoked Your anger or of those who are astray” (QS. al-Fātiḥah [1]: 7).

Fifth, *munāsabah* between groups of verses (Abidin & Saddad, 2020). For instance, Surah al-Baqarah verses 1–20 begin by affirming the truth and guidance of the Qur'an for the righteous, followed by a classification of human responses to revelation, namely believers, disbelievers, and hypocrites (Hidayat et al., 2024). Sixth, *munāsabah* between the closing statement of a verse and its main content (Fathulloh et al., 2025). This type of relationship serves to reinforce and emphasize the substance of the verse (Darmawan et al., 2024; Nurjanah, 2020). An example is found in Surah al-Aḥzāb: “And Allah repelled those who disbelieved, in their rage, not having gained any good. And Allah sufficed for the believers in battle; and Allah is Powerful and Mighty” (QS. al-Aḥzāb [33]: 25). The concluding attributes of Allah emphasize His role as the ultimate protector of the believers.

Seventh, *munāsabah* between the beginning and the end of a surah (Marzuki, 2024). For example, Surah al-Qaṣaṣ opens with the story of Prophet Musa and Pharaoh, while the closing verses reaffirm Allah's command that believers should not support disbelief, thus completing the thematic message of divine justice and faithfulness (Rifaannudin et al., 2023). Eighth, *munāsabah* between the end of a surah and the beginning of the subsequent surah (Marzuki, 2024). Although this relationship may not always be immediately apparent, it reflects the continuity of Qur'anic discourse (Daruhadi, 2024). For instance, the closing verse of Surah al-Wāqī'ah commands glorification of Allah: “So glorify the name of your Lord, the Most Great” (QS. al-Wāqī'ah [56]:

96), which is directly continued by the opening of Surah al-Ḥadīd: “Whatever is in the heavens and the earth glorifies Allah, and He is the Almighty, the All-Wise” (QS. al-Ḥadīd [57]: 1).

Islamic Education Values in the Qur'an

Value is defined as an abstract concept that shapes and characterizes individuals, which can be observed through attitudes and behavior (Gamage et al., 2021; Ponizovskiy et al., 2019). Values are closely related to facts, beliefs, morals, norms, and actions that guide human conduct (Chaddha & Agrawal, 2023; Sitika et al., 2023). Values play an essential role in human life, particularly as the foundation for good actions that are rooted in beliefs and convictions, enabling individuals to consider such actions meaningful and justifiable (Paliliunas, 2022). In this context, Islamic education is understood as a conscious and exemplary process that encompasses all fundamental aspects of Islam, including ‘aqīdah (faith), akhlāq (morality), mu‘āmalah (social relations), and sharī‘ah (Islamic law) (Sari et al., 2025; Sunardi et al., 2025). Therefore, role models and the educational environment are strategic keys in instilling these values, while also addressing the character challenges faced by students (Ardiantoro et al., 2025; Nuryadi, 2024).

The Qur'an contains various values of Islamic education, among which morality, faith, and worship are central (Akhyar et al., 2024). Moral values (akhlāq) constitute a primary pillar in aligning human behavior and character with Islamic teachings (De Asildo et al., 2022; Kholik et al., 2024). One Qur'anic verse that emphasizes moral conduct is found in Surah al-Aḥzāb: “Whoever among you is obedient to Allah and His Messenger and does righteous deeds, We will grant her a double reward and We will provide for her a noble provision” (QS. al-Aḥzāb [33]: 31).

From an Islamic perspective, morals are generally classified into two categories: akhlāq maḥmūdah (praiseworthy morals) and akhlāq maẓmūmah (blameworthy morals) (Lamat & Marjuni, 2025). Praiseworthy morals include brotherhood (al-ukhuwwah), patience (al-ṣabr), compassion (al-raḥmah), keeping promises (al-wafā'), honesty, and trustworthiness (al-amānah) (Akhyar et al., 2024). Conversely, blameworthy morals include backbiting (al-ghībah), lying (al-kadhib), excessive anger (al-ghaḍab), arrogance (al-istikbār), and envy (al-ḥasad) (Al-Bahlal, 2022; Fadhilah, 2023).

Another essential value in Islamic education is faith (īmān) (Rudhi et al., 2025). Scholars define faith as a firm conviction deeply embedded in the human heart, leaving no room for doubt regarding Islamic teachings (Dalillah et al., 2025). When faith is firmly established, uncertainty toward religious principles diminishes, and belief becomes a guiding force in one's life (Anshory, 2022; Saygi, 2023). The scope of faith is commonly articulated through the pillars of faith (arkān al-īmān), which constitute the core beliefs that every Muslim is required to uphold (Safii et al., 2025).

The final fundamental value is worship (‘ibādah) (Düzgün, 2022). Worship is understood as an expression of servitude and obedience that arises from sincere awareness of the heart and reverence toward Allah (Luthfiah & Darlis, 2022; Maghfiroh, 2021). In Islamic teachings, worship is generally divided into two forms: ‘ibādah maḥḍah and ‘ibādah ghayr maḥḍah (Dly et al., 2025). ‘Ibādah maḥḍah refers to acts of worship whose procedures and requirements are explicitly

prescribed in the Qur'an and Hadith, such as prayer and fasting (Elkhairati et al., 2025). Meanwhile, *ibādah ghayr maḥḍah* encompasses acts that involve not only the relationship between humans and Allah but also social interactions among individuals, such as charitable acts and ethical conduct in daily life (Astuti, 2022; Dly et al., 2025).

Transformation of Islamic Education Values Through Munasabah of the Qur'an

In responding to the challenges of the modern era, a relevant and applicable approach is required to ensure that Islamic values remain meaningful and can be implemented across various spheres of life (Mahrus, 2024; Rumiati et al., 2025). One such approach is *munāsabah al-Qur'an*. In addition to functioning as a method of thematic Qur'anic interpretation, *munāsabah* also plays a strategic role in transforming Islamic values within the educational context (Junaidi et al., 2025; Muji, 2022).

Through the concept of *munāsabah*, Qur'anic values can be systematically implemented across all levels of education (Mawarda, 2025). One concrete application is the integration of *tawḥīd* into the curriculum, commonly referred to as a monotheism-based curriculum (Sanyoto et al., 2023). The primary objective of this curriculum is to cultivate a deep and comprehensive understanding of monotheism as the fundamental foundation of faith (Mulianah, 2023). Students are encouraged not only to understand *tawḥīd* conceptually but also to recognize its implications for various aspects of life, including morality, social relations, worship, and culture (Munir et al., 2025; Muthmainnah, 2024).

Within the curricular framework, *munāsabah* facilitates the gradual and structured integration of monotheistic values according to students' developmental stages. From an early age, learners are continuously introduced to the concept of monotheism, as it plays a central role in shaping spirituality and therefore should precede moral and other educational dimensions (Astuti & Sanusi, 2025). This pedagogical principle is reflected in the Qur'an, as stated in Surah az-Zumar: "Allah is the Creator of all things, and He is the Disposer of all affairs" (QS. az-Zumar [39]: 62).

The value of *tawḥīd* is instilled initially by affirming the belief that Allah is the sole Creator (Holid et al., 2025). This understanding is then reinforced by instilling the belief that Allah is the sole Provider of sustenance for all living beings (Liriwati, 2021), as stated in Surah Hūd: "There is no creature on earth except that upon Allah is its provision. He knows its place of settlement and storage. All is recorded in a clear Book" (QS. Hūd [11]: 6). Subsequently, learners are guided to recognize Allah as the absolute Ruler and Regulator of the universe (Kholis et al., 2025; Reno, 2024), as stated in Surah Āli 'Imrān: "Say, O Allah, Owner of sovereignty, You give sovereignty to whom You will and take it away from whom You will. You honor whom You will and humble whom You will. All goodness is in Your hands. Indeed, You are over all things competent" (QS. Āli 'Imrān [3]: 26-27).

Munasabah ensures that the concept of *tawḥīd* is conveyed progressively, beginning with simple theological affirmations and advancing toward more complex understandings of divine governance (Rahman & Misbah, 2022). This approach reflects the structure of the Qur'an itself,

in which verses are arranged sequentially to build an integrated and systematic understanding (Anwar et al., 2025; Muji, 2022). Thus, munāsabah functions as an integrative principle that makes monotheistic learning coherent, relevant, and meaningful according to students' educational levels.

In addition to supporting a monotheism-based curriculum, munāsabah can also be applied to strengthen moral-based character education (Inaku & Nur Iman, 2020; Zainudin, 2023). The Qur'an presents moral teachings through interconnected verses that collectively convey ethical guidance (Ramadhina & Wardhana, 2024). For example, Surah Luqmān begins with moral instruction grounded in monotheism: "And remember when Luqmān said to his son while advising him, O my son, do not associate anything with Allah. Indeed, associating others with Allah is a great injustice" (QS. Luqmān [31]: 13). This verse illustrates Luqmān's wisdom in prioritizing tawḥīd as the foundation of moral education. This guidance is followed by instruction on filial piety: "And We have enjoined upon man care for his parents" (QS. Luqmān [31]: 14). A similar moral directive is reiterated in Surah al-Isrā': "Your Lord has decreed that you worship none but Him and that you show kindness to parents" (QS. al-Isrā' [17]: 23).

These verses demonstrate a coherent moral framework in which the cultivation of monotheism precedes and reinforces ethical conduct toward others, particularly parents. Surah Luqmān emphasizes the sequential development of moral education that begins with faith and continues with social ethics (Apryani & Abdussalam, 2021; Latiano & Wiyani, 2024). This pattern is reaffirmed in Surah al-Isrā', which links devotion to Allah with compassionate treatment of parents, especially in their old age (Aminy et al., 2022). Collectively, these verses highlight the inseparable relationship between devotion to Allah and ethical responsibility toward fellow human beings.

Through munāsabah, moral-based character education can be structured systematically and comprehensively (Karim et al., 2023b). Luqmān's advice exemplifies a logical educational sequence that begins with monotheism as a spiritual foundation and continues with moral obligations toward others before extending to broader social ethics (Syamsuddin, 2025). This sequence provides a valuable model for education aimed at forming individuals with strong faith and noble character (Jakandar et al., 2025; Miyanto, 2021).

Furthermore, munāsabah can be applied to spiritual education through worship. In Islam, worship serves not only as a form of devotion but also as a means to strengthen monotheism, maintain the relationship between humans and Allah (ḥabl min Allāh), and foster harmony among humans (ḥabl min al-nās) (Astuti, 2022; Fererli & Efendi, 2023). This principle is articulated in Surah al-Fātiḥah: "You alone we worship, and You alone we ask for help" (QS. al-Fātiḥah [1]: 5). This verse is coherently connected to Surah az-Zāriyāt, which clarifies the ultimate purpose of human existence: "I did not create jinn and humankind except to worship Me" (QS. az-Zāriyāt [51]: 56). These verses collectively illustrate that worship is intrinsically linked to the objectives of Islamic teachings, namely the reinforcement of monotheism, the cultivation of spiritual consciousness, and the establishment of social harmony (Saputra, 2022). Consequently, worship

is not merely a ritual practice but becomes a means of actualizing tawḥīd in everyday life (Aždajić, 2021; Dzirkulloh, 2021).

Overall, munāsabah al-Qur'an represents a strategic and integrative approach to transforming Islamic education into a more systematic and applicable model. By understanding the relationships between verses, the core values of monotheism, morality, and worship can be holistically embedded within the educational curriculum. This transformation aims not only to develop students' intellectual capacities but also to cultivate strong Islamic character, enabling them to face contemporary challenges in accordance with Qur'anic guidance.

CONCLUSION

The concept of munāsabah al-Qur'an constitutes a strategic and significant approach for transforming Islamic values within the educational process. Through an understanding of the thematic relationships between Qur'anic verses, munāsabah facilitates the systematic and contextually relevant integration of the values of monotheism, morality, and worship into the Islamic education curriculum. This approach not only supports students in comprehending Islamic teachings in a holistic manner, but also contributes to the formation of a strong Islamic character that encompasses spiritual, moral, and social dimensions. Accordingly, Islamic education is directed not merely toward producing individuals with intellectual competence, but also toward nurturing learners who possess a solid moral and spiritual foundation. As a holistic conceptual framework, munāsabah al-Qur'an offers a relevant and applicable method across various levels of education, enabling Islamic education to respond effectively to contemporary challenges while maintaining its Islamic identity.

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