



*Al-Manarah: Journal of Education and Islamic Studies*

Available online on the website:  
<https://journal.pergunulampung.or.id/index.php/almanarah/index>

**Al-Manarah; Journal of Education and Islamic Studies**  
(p-ISSN: xxxx-xxxx | e-ISSN: xxxx-xxxx)  
Volume 1, Issue. 01, 2026, pp. 34-42

## Educational Values in Surah Al-Fatihah: A Thematic Exegesis Analysis and Its Relevance to Contemporary Islamic Education

Nurul Fajriah\*<sup>1</sup>, Yuni Nur'aini<sup>2</sup>, Cecep Lalang Febrian<sup>3</sup>, Imam Syafe'i<sup>4</sup>

<sup>1,2,3</sup>Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

<sup>4</sup>Universitas Islam Negeri Raden Intan Lampung, Indonesia

e-mail: [nurulfajriah791@gmail.com](mailto:nurulfajriah791@gmail.com)<sup>1</sup>, [nuainiyuni38@gmail.com](mailto:nuainiyuni38@gmail.com)<sup>2</sup>, [ceceplalang18@gmail.com](mailto:ceceplalang18@gmail.com)<sup>3</sup>,  
[imams@radenintan.ac.id](mailto:imams@radenintan.ac.id)<sup>4</sup>

| Submission January 22, 2026 | Revised January 7, 2026 | Accepted March 28, 2026 | Published April 15, 2026 |

**ABSTRACT** *This study is motivated by the importance of reconstructing Islamic educational values based on the Qur'an in response to the challenges of globalization and the moral degradation of the younger generation. Surah Al-Fatihah, as the "Mother of the Book" (Umm al-Kitab), not only functions as an obligatory recitation in worship but also contains fundamental, universal, and applicable educational principles for human life. This research aims to explore in depth the educational values contained in Surah Al-Fatihah, which include the education of aqidah (faith), sharia (Islamic law), worship (ibadah), morals (akhlak), exemplary guidance (stories/role models), and health, as well as their relevance to the formation of insan kamil (the perfect human being) within the perspective of Islamic education. Using a qualitative approach based on library research, this study examines classical and contemporary Qur'anic exegesis, Islamic educational theories, and relevant academic literature to obtain a comprehensive understanding of the meanings contained in Surah Al-Fatihah. The analysis shows that each verse in Surah Al-Fatihah contains systematically structured educational messages, beginning with the recognition of Allah as the source of education, the cultivation of monotheistic awareness (tawhid), the strengthening of spirituality through worship, the formation of moral character, and guidance for humans to follow the path of the righteous and avoid deviation. Thus, Surah Al-Fatihah can serve as a philosophical, theological, and pedagogical foundation in designing a holistic and revelation-based Islamic education curriculum and methodology. This study is expected to contribute to the development of Islamic education concepts that are not only oriented toward cognitive aspects but also toward spiritual, moral, and social dimensions.*

**Keywords** : Educational, Al-Fatihah, Thematic, Contemporary, Islamic Education

 <https://dx.doi.org/xx.xxxxx/al-manarah.vxx0x.xxxx>

**How to Cite** Fajriah, N., Nur'aini, Y., Febrian, C.L., Syafe'i, I., (2026). *Educational Values in Surah Al-Fatihah: A Thematic Exegesis Analysis and Its Relevance to Contemporary Islamic Education*, Al-Manarah: Journal of Education and Islamic Studies, Volume 1 (01), 34-42.

## INTRODUCTION

Education is a process of humanizing human beings that cannot be separated from the role of an educator (Kuswanto & Kurniawan, 2025). Educators and learners can be described as two inseparable sides of the same coin (Anshori et al., 2024). In carrying out their duties and functions, educators bear a very heavy responsibility, as they are not only accountable to students' parents or guardians but also accountable to Allah SWT (Xie et al., 2026). Since birth, human beings have been endowed with basic potential to acquire knowledge, namely hearing, sight, and heart. These potentials develop in line with the increasing needs of human beings as khalifah of Allah on earth,

whose duty is to manage life in order to achieve well-being in both this world and the hereafter. One way to develop these potentials is through the process of education, whether formal, informal, or non-formal.

Education is inseparable from human life (Anshori, 2026). Without education, humans would lose their spirit of knowledge and intellectual capacity, which are essential for optimal participation in life, both in relation to Allah and to fellow beings in the world (Nurrahmaniah & Kunaenih, 2025; Turhamun, 2024). It is therefore unsurprising that throughout the history of civilization, education has always played an important role in shaping the behavior and morals of individuals and society. Allah SWT grants human beings potential as a gift that must be developed and actualized so that it can bring benefit to their lives. As khalifah, humans are required to manage the earth using all their abilities and intellectual capacities, while as *'abd*, all their actions must be directed as acts of worship to Allah SWT (Surbakti et al., 2024). With this awareness, humans will not act improperly or commit wrongdoing that contradicts His will. Based on Islam's recognition of human nature and potential, Islamic education emphasizes the need for self-development in harmony with Islamic values and norms (Faizudin et al., 2025). As Achmadi states in his book *Islam as a Paradigm of Educational Science*, Islamic education aims to preserve and develop human nature and potential toward the formation of a complete human being in accordance with Islamic teachings.

Education can be likened to a process that has direction and purpose (M. A. , & K. R. T. Kurniawan, 2026). Values and good culture in a person do not emerge instantly but through a long process that shapes self-awareness and understanding of universal life realities. Islamic education plays a role in developing human awareness to live properly in society and in relation to God (Riadi et al., 2026), namely by believing in Allah the One and Only. In this context, to achieve true happiness, humans must not be trapped in worldly matters alone and forget the hereafter. All values that shape human civilization and personality are essentially contained in the Qur'an (Anshori & Wasehudin, 2024), where about two-thirds of its content consists of encouragement and motivation related to education. Allah SWT is the Creator and Ruler of the universe as well as the primary educator of all His creatures, including angels, messengers, prophets, saints, and scholars who serve as successors of divine revelation and guides for humanity toward the formation of faithful, pious, and obedient individuals (Prakosa, 2022; Septadina, I. S., Adnindya, R., Wardiansyah, W., & Suciati, 2020). This is in line with the meaning contained in Surah Al-Fatihah verse 4.

“Master of the Day of Judgment.” The interpretation of the word *Mālik* refers to governing rational beings by giving commands, prohibitions, and rewards. Similarly, other expressions in general contain educational values concerning monotheism, worship, Islamic law, and history, as found in Surah Al-Fatihah verse 7 (Nasution et al., 2025; Yusoff & Damit, 2014). “The path of those upon whom You have bestowed favor, not of those who have earned Your anger, nor of those who go astray.” This verse describes the blessings bestowed by Allah upon His servants who follow His path, namely the righteous people. Meanwhile, verse 7 explains the group that receives Allah's wrath, namely those who turn away from Him. The main message of this verse is educational, guiding humans to use such narratives as guidance for living on the path of truth and avoiding all forms of polytheism. For a believer, understanding the linguistic meanings of Qur'anic verses, including Surah Al-Fatihah, is very important. Such understanding brings significant positive effects, including strengthening faith, increasing humility in prayer, and enhancing

enthusiasm for good deeds. Thus, a person becomes closer to the Qur'an and is able to face life's trials with a calm heart.

Surah Al-Fatihah is a great blessing for Muslims (El-Bassiouny et al., 2023). It is not only the opening of the Qur'an but also the opening of human life's journey. Through this Surah, Allah SWT intends for His servants to know Him and communicate with Him through prayer. When this prayer is performed with full humility, inner peace is achieved. Al-Fatihah, as the word of Allah, also contains profound educational messages for all human beings, both believers and non-believers, so that they may grow into individuals with strong faith and piety. This is in line with the ultimate goal of Islamic education itself, which is to form human beings who believe and are pious as a manifestation of devotion to Allah SWT.

The aim of this study is to reconstruct and comprehensively explore the educational values contained in Surah Al-Fatihah through a thematic exegesis approach within the perspective of contemporary Islamic education. The novelty of this research lies in the integration of thematic exegesis analysis with a modern Islamic education perspective in systematically and holistically reconstructing the educational values of Surah Al-Fatihah as a foundation for developing a Qur'an-based education concept that is relevant to the challenges of the globalization era.

## METHOD

This study employs a qualitative approach using a library research design to explore and formulate the educational values contained in Surah Al-Fatihah. This approach is chosen because the object of study is the sacred text of the Qur'an, which requires deep interpretative and meaningful analysis rather than quantitative measurement.

The primary data source in this study is the Qur'an, specifically Surah Al-Fatihah (QS. 1:1–7). Meanwhile, secondary data are obtained from various classical and contemporary tafsir literature, such as *Tafsir al-Tabari*, *Tafsir Ibn Kathir*, and *Tafsir Al-Misbah* by M. Quraish Shihab. In addition, relevant academic books on Islamic education and national and international journal articles related to educational values in the Qur'an are also used.

Data collection is conducted through documentation study, involving reading, identifying, and classifying verses and interpretations related to educational values in Surah Al-Fatihah. The collected data are then analyzed using a thematic exegesis (tafsir maudhu'i) approach, which focuses on extracting specific themes such as theology (*aqidah*), worship (*ibadah*), ethics (*akhlak*), and the relationship between humans, God, and fellow human beings.

Data analysis follows the interactive model of Miles, Huberman, and Saldaña, consisting of three stages: data reduction, data display, and conclusion drawing/verification. In the data reduction stage, the researcher selects and simplifies relevant data aligned with the research focus. In the data display stage, the data are organized into thematic categories of educational values found in Surah Al-Fatihah. Finally, conclusions are drawn by linking the analytical findings with relevant concepts of Islamic education and educational theories.

To ensure data validity, this study employs source triangulation by comparing various interpretations from different tafsir works and scholarly literature. In addition, interpretative validation is conducted through critical and reflective reading by relating the analysis to contemporary Islamic education theories, resulting in a more comprehensive and in-depth understanding.

Through this method, the study is expected to produce a systematic formulation of the educational values contained in Surah Al-Fatihah and contribute theoretically to the development of Islamic education studies at the international level.

## RESULTS AND DISCUSSION

### Result

The findings of this study indicate that Surah Al-Fatihah contains a hierarchical and systematic structure of educational values. These values are not merely normative-theological in nature but also carry pedagogical implications that can serve as a foundation for the development of Islamic educational theory. Based on the thematic exegesis analysis of *Tafsir Al-Tabari*, *Tafsir Ibn Kathir*, and *Tafsir Al-Misbab*, each verse of Surah Al-Fatihah represents interconnected educational dimensions.

The first verse (*Bismillāhirraḥmānirraḥīm*) reflects the value of spiritual awareness as the foundation of all human activities. It teaches that all processes of teaching and learning must begin with a theological orientation as a recognition of Allah as the ultimate source of knowledge.

The second verse (*Al-ḥamdu lillāhi rabbil ‘ālamīn*) contains the educational value of acknowledging that all knowledge and success originate from Allah as the Lord of all worlds. This indicates that Islamic education is grounded in a theocentric epistemology that positions Allah as the primary source of knowledge.

The third and fourth verses (*Ar-raḥmānir-raḥīm* and *Māliki yaumid-dīn*) emphasize the values of compassion, justice, and accountability. These values demonstrate that Islamic education is not limited to intellectual development but also focuses on character formation based on mercy and moral consciousness.

The fifth verse (*īyyāka na‘budu wa īyyāka nasta‘īn*) embodies the educational values of obedience, reliance on Allah, and the development of a spiritual work ethic. This reflects the importance of balancing human effort with divine assistance in the educational process.

The sixth verse (*ihdināṣ-ṣirāṭal-mustaqīm*) expresses a clear educational orientation, namely the supplication to remain on the straight path. This value can be interpreted as the educational goal of forming individuals with integrity, knowledge, and noble character.

The seventh verse (*ṣirāṭallaḏīna an‘amta ‘alaihim ḡairil-maghḏūbi ‘alaihim wa laḏ-ḏāllīn*) contains the value of historical reflection and moral evaluation of human experience. It highlights the importance of learning from history as part of critical educational processes.

**Table 1.** Educational Values in Surah Al-Fatihah (Thematic Exegesis Analysis)

Verse	Educational Value	Meaning
<i>Bismillāhirraḥmānirraḥīm</i>	Spiritual awareness	Learning begins with awareness of Allah as the source of knowledge.
<i>Al-ḥamdu lillāhi rabbil ‘ālamīn</i>	Theocentric knowledge	All knowledge comes from Allah.
<i>Ar-raḥmānir-raḥīm &amp; Māliki yaumid-dīn</i>	Compassion and responsibility	Education builds character, justice, and moral awareness.
<i>Iyyāka na‘budu wa īyyāka nasta‘īn</i>	Dependence on Allah	Learning combines effort with reliance on Allah.
<i>Ihdināṣ-ṣirāṭal-mustaqīm</i>	Educational direction	Education aims to form good and moral individuals.
<i>Ṣirāṭallaḏīna an‘amta ‘alaihim ḡairil-maghḏūbi ‘alaihim wa laḏ-ḏāllīn</i>	Moral reflection	Learning from history to guide correct behavior.

## Discussion

Based on the findings, this study shows that Surah Al-Fatihah does not only function as a liturgical text in worship, but also as a comprehensive source of educational concepts. The structure of values identified reveals an integrated educational system encompassing spiritual, moral, and intellectual dimensions. The value of spiritual awareness in the first verse can be understood as the foundation of the entire educational process (M. A. , S. I. , & A. B. S. Kurniawan, 2023). In the context of modern educational theory, this aligns with the concept of spiritual intelligence, which emphasizes the importance of meaning-awareness in learning processes.

Furthermore, the acknowledgment of Allah as the source of knowledge in the second verse reflects a theocentric epistemology in Islamic education. This differs from secular epistemology, which is generally anthropocentric (Zulkifly et al., 2026). The values of compassion and justice in the third and fourth verses indicate that Islamic education emphasizes ethical dimensions in the learning process, which is relevant to the concept of moral education currently emphasized in global education systems. The fifth verse demonstrates a balance between human effort and dependence on God. From a modern pedagogical perspective, this value can be associated with the concept of self-regulated learning, which emphasizes learner autonomy based on internal awareness.

The sixth verse highlights the importance of clear and directed educational goals. This concept is in line with goal-oriented education, which emphasizes the significance of vision in the learning process (Obiagu, 2024; Zhu & Wang, 2023). The seventh verse provides a reflective dimension in education, where learners are encouraged to learn from history and experience. This corresponds to the concept of reflective learning in modern education.

When compared with constructivist theory, the values in Surah Al-Fatihah show that knowledge is not only constructed through empirical experience but also through divine guidance. From a humanistic perspective, Surah Al-Fatihah also acknowledges human potential as a developing being, yet still within the framework of submission to God as the central orientation (Santa Brígida et al., 2024). The fundamental difference between Islamic education and modern Western education lies in their philosophical foundations. Islamic education is theocentric, whereas Western education tends to be anthropocentric. Nevertheless, there is a point of convergence between the two in terms of holistic human development, which includes cognitive, affective, and psychomotor dimensions.

The findings indicate that Surah Al-Fatihah contains a fundamental and comprehensive construction of educational values, covering spiritual, epistemological, moral, and social dimensions (Al-Riday & Abdul Hafiz Musa Walusimbi, 2025; Riza & Zainuddin, 2023). These findings suggest that Al-Fatihah functions not only as a ritual recitation in worship but also as a conceptual framework for education that shapes a complete paradigm of the believing human being. Its verse structure demonstrates a systematic educational pattern, beginning with divine awareness and ending with moral reflection on human history. The first prominent educational value is spiritual awareness contained in the phrase *Bismillāhirrahmānirrahīm*. This value shows that all human activities, including education, must begin with a theocentric orientation. In Islamic educational perspective, knowledge is not value-neutral but must always be directed toward Allah

as the ultimate source of knowledge. This strengthens the paradigm of tawhid-based education that places God at the center of learning orientation.

In the verse *Al-ḥamdu lillāhi rabbil ‘ālamīn*, an epistemological value is found, namely that all knowledge originates from Allah (Wasehudin et al., 2022). This indicates that Islamic education is grounded in a theocentric epistemology, where the pursuit of knowledge is not only empirical and rational but also transcendental. In this context, learners are guided not only to understand facts but also to recognize the origin and purpose of knowledge. Thus, education is not merely knowledge transfer but also a process of existential awareness. The verses *Ar-raḥmānir-raḥīm* and *Māliki yaumid-dīn* contain educational values of compassion, justice, and moral responsibility. These values indicate that Islamic education emphasizes ethical dimensions throughout the learning process. Teachers are not only knowledge transmitters but also moral role models who instill values of mercy and justice in learners. This aligns with the concept of character education, which is currently a major focus in global education systems.

In the verse *iyyāka naʿbudu wa iyyāka nastaʿīn*, there is an educational value of spiritual independence and total dependence on Allah (Fisol, W. N. M., Suid, I. S., Saufi, M. S. A. M., & Bahari, 2019). This value is related to the development of a strong learning ethic, discipline, and self-awareness in education. In modern pedagogy, this corresponds to self-regulated learning, where learners are expected to be active, independent, and responsible for their learning process while maintaining spiritual consciousness. The verse *iḥdīnāṣ-ṣirāṭal-mustaqīm* represents the value of clear educational orientation, namely the formation of human beings who follow the straight path. This path is not only understood ritually but also as an educational direction that integrates truth, justice, and balance in life. Thus, education is seen as a process of guiding humans toward a meaningful life based on divine values.

Meanwhile, the final verse *ṣirāṭallażīna anʿamta ʿalaihim ḡairil-maghḍūbi ʿalaihim wa laḍ-ḍāllīn* contains reflective and historical educational values. It teaches the importance of learning based on experience and evaluating the history of past communities. In modern education, this value aligns with critical reflective learning, which emphasizes learners' ability to analyze, evaluate, and derive lessons from historical events (Eweida et al., 2026). Overall, this discussion shows that Surah Al-Fatihah possesses an integrated and layered structure of educational values, ranging from spiritual, epistemological, ethical, to reflective dimensions. This integration demonstrates that education in the Qur'anic perspective is holistic and not fragmented between cognitive, affective, and spiritual aspects. This becomes the main distinction from certain modern educational paradigms that tend to separate knowledge and values (Wasehudin et al., 2023).

Furthermore, the educational values in Surah Al-Fatihah have strong relevance to contemporary educational theories such as constructivism, humanism, and character education. However, the difference lies in their philosophical foundations. While modern educational theories are generally based on human rationality, Qur'anic education is grounded in revelation as the ultimate source of truth. Thus, Surah Al-Fatihah can be positioned as a universal source of educational values that is not only relevant in the Islamic context but also in global educational discourse. The values contained within it contribute significantly to building a more humanistic, transformative, and character-oriented educational paradigm.

## CONCLUSION

This study concludes that Surah Al-Fatihah provides a coherent and integrated framework of educational values that establishes a foundational paradigm for Islamic education. The surah

formulates education as a holistic process that unites transcendental awareness, ethical formation, intellectual development, and reflective consciousness within a single epistemic structure. These findings affirm that the Qur'anic perspective positions education not merely as knowledge acquisition, but as a transformative process aimed at shaping a meaningful and value-oriented human life. Furthermore, Surah Al-Fatihah demonstrates that Islamic educational thought is inherently multidimensional, encompassing theological grounding, moral responsibility, and purposeful human development. This indicates that the surah can serve as a conceptual reference in formulating an educational philosophy that is both value-based and contextually relevant to contemporary educational challenges. Future research is recommended to expand this study by conducting empirical investigations into how the educational values derived from Surah Al-Fatihah are implemented in actual educational settings, such as schools, madrasahs, and pesantren. In addition, comparative studies between Qur'anic educational values and other religious or philosophical educational frameworks would provide broader academic insights into universal education principles. Further research is also encouraged to develop practical curriculum models or learning strategies based on Qur'anic educational concepts to strengthen their applicability in modern education systems.

## BIBLIOGRAPHY

- Al-Riday, M., & Abdul Hafiz Musa Walusimbi. (2025). Methodology of Al-Sabuni in Interpreting Legal Quranic Verses: A Critical Examination of Rawai' Al-Bayan. *AL-BURHĀN: JOURNAL OF QUR'AN AND SUNNAH STUDIES*, 9(2), 46–68. <https://doi.org/10.31436/alburhn.v9i2.373>
- Anshori, I. (2026). Strategi Pedagogis Dosen Pendidikan Agama Islam dalam Menginternalisasi Nilai Moderasi Beragama di Perguruan Tinggi. *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam)*, 9(1), 125–144. <https://doi.org/10.23971/mdr.v9i1.11183>
- Anshori, I., SA Putri, A., & Qonitah, A. (2024). Penggunaan Model Pembelajaran Artikulasi dalam Meningkatkan Hasil Belajar Siswa di SMPN 2 Pontang. *Muróbbi: Jurnal Ilmu Pendidikan*, 8(2), 264–277. <https://doi.org/10.52431/murobbi.v8i2.3149>
- Anshori, I., & Wasehudin, W. (2024). The Habit of Midnight Prayer in Cultivating Spiritual Intelligence; Term of Surah Al-Isra: 79. *HERMENEUTIK*, 18(2), 101. <https://doi.org/10.21043/hermeneutik.v18i2.29093>
- El-Bassiouny, N., Anwar Abdou, Y., El-Bassiouny, D., Jamal, A., & Wilson, J. (2023). Qur'anic wisdom and the sustainability mind-set: deciphering the relationship. *Journal of Islamic Marketing*, 14(4), 1107–1127. <https://doi.org/10.1108/JIMA-07-2021-0227>
- Eweida, R. S., Altheeb, M., Elsehrawy, M. G., El hie Ali, H. A. A., Soliman, M. W., & Sorour, D. M. (2026). AI-Powered pedagogy to enhance reflective thinking, emotional competence, and clinical embeddedness in university students: An RCT study. *Teaching and Learning in Nursing*. <https://doi.org/10.1016/j.teln.2025.11.032>
- Faizudin, F., Khairat, A., Anshori, I., Munji, A., Wasehudin, W., Alfurqan, A., & Fuaddin, I. (2025). Development of Artificial Intelligence in Building Creativity and Innovation Values of Islamic Education. *Ta'dib*, 28(1), 43–56. <https://doi.org/10.31958/jt.v28i1.14734>
- Fisol, W. N. M., Suid, I. S., Saufi, M. S. A. M., & Bahari, A. (2019). Islamic tourism development based on the scientific of the maqasid shari'ah framework. *International Journal of Academic Research in Business & Social Sciences*, 9(5), 784–795.
- Kurniawan, M. A. , & K. R. T. (2026). Internalisasi Nilai Moderasi Beragama melalui Pembelajaran Pendidikan Agama Islam dalam Membentuk Sikap Toleransi Siswa. *SUAR: Jurnal Studi Pendidikan Islam*, 1(2), 17–29.

- Kurniawan, M. A. , S. I. , & A. B. S. (2023). Character Education: Thoughts of Prof. Dr. Hamka and Ki Hadjar Dewantara (Pendidikan Budi Pekerti: Pemikiran Prof Dr Hamka dan Ki Hadjar Dewantara. *Shautut Tarbiyah-LAIN Kendari*, 29(1), 53–64.
- Kuswanto, R. T., & Kurniawan, M. A. (2025). Fenomena Anonim Media Sosial Ditinjau dalam Perspektif Islam. *EDU SOCIETY: JURNAL PENDIDIKAN, ILMU SOSIAL DAN PENGABDIAN KEPADA MASYARAKAT*, 5(2), 225–238. <https://doi.org/10.56832/edu.v5i2.1105>
- Nasution, M. M. N. R., Wanto, S., & Siregar, M. N. (2025). Ethics Of Redistribution In Surah Al-Ma'un And At-Taubah As Interpreted By Quraish Shihab, Alongside Marxist Thought. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 18(2), 308–324. <https://doi.org/10.37812/fikroh.v18i2.1919>
- Nurrahmaniah, S., & Kunaenih, K. (2025). The Influence Of Non-Formal Education In Improving Students Skill Of Reading And Writing The Qur'an. *EDUCATIO : Journal of Education*, 9(1), 149–163. <https://doi.org/10.29138/educatio.v8i2.1275>
- Obiagu, A. N. (2024). Being a good citizen in a postcolonial context: Justice-oriented citizenship implications of Nigerian teachers' civic education ideologies. *Theory & Research in Social Education*, 52(2), 273–311. <https://doi.org/10.1080/00933104.2024.2305463>
- Prakosa, P. (2022). Moderasi Beragama: Praksis Kerukunan Antar Umat Beragama. *JIREH ; Jurnal Ilmiah Religiosity Entity Humanity*, 4(1), 45–55.
- Riadi, A., Al-Madani, K., Anshori, I., Anwari, Moh., & Atayev, M. (2026). Digital-Based Innovation in Qur'anic Learning at Taman Pendidikan Al-Qur'an: An Exploratory Sequential Design. *Al Irsyad: Jurnal Studi Islam*, 5(1), 31–44. <https://doi.org/10.54150/alirsyad.v5i1.860>
- Riza, Z., & Zainuddin. (2023). Esoteric Interpretation of the Quran in “The Study Quran”: A New Translation and Commentary (2015) by Seyyed Hossein Nasr et al. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 21(2), 243–270. <https://doi.org/10.1163/22321969-20230134>
- Santa Brígida, N., Lutz, Í., Martins, T., Santana, P., Barbosa, A., Sampaio, I., Vallinoto, M., & Evangelista-Gomes, G. (2024). Authentication of sushi and sashimi products from northeastern Pará, coastal Amazon, by DNA barcoding reveals commercial frauds and potential threats to human health and environment. *Food Control*, 166, 110724. <https://doi.org/10.1016/j.foodcont.2024.110724>
- Septadina, I. S., Adnindya, R., Wardiansyah, W., & Suciati, T. (2020). Manfaat gerakan salat untuk meningkatkan fleksibilitas punggung bawah pada pengrajin kain blongsong di Kota Palembang. *Jurnal Pengabdian Masyarakat: Humanity and Medicine*, 1(1), 11–17.
- Surbakti, S. S. B., Harahap, R., & Hasanah, U. (2024). Future perspectives on the islamic personality model: Integrating spiritual, moral, intellectual, social, personal, and behavioral dimensions for holistic development. *Journal on Islamic Studies*, 1(1), 17–35. <https://doi.org/10.35335/7adqms82>
- Turhamun. (2024). Implementation of Religious Moderation in the Non-Formal Education in Forming a Multicultural Society. *International Journal of Social Science and Religion (IJSSR)*, 1–22. <https://doi.org/10.53639/ijssr.v5i1.196>
- Wasehudin, W., Anshori, I., & Marzuki, M. (2022). THE USE OF ARTICULATION LEARNING MODELS IN PAI SUBJECTS AT SMPN 1 PONTANG, BANTEN. *Jurnal Ilmiah Didaktika: Media Ilmiah Pendidikan Dan Pengajaran*, 23(1), 54. <https://doi.org/10.22373/jid.v23i1.13608>
- Wasehudin, W., Rohman, A., Nizarudin Wajidi, M. B., & Marwan, M. (2023). Transforming Islamic Education through Merdeka Curriculum in Pesantren. *Jurnal Pendidikan Islam*, 9(2), 255–266. <https://doi.org/10.15575/jpi.v9i2.28918>
- Xie, R., Chen, M., Wen, K., Ji, H., Wenren, S., Ding, W., & Chen, Y. (2026). Parents stretched thin, children anxious? The impact of parental work-family conflict on Chinese pupils' academic efficacy. *Journal of Applied Developmental Psychology*, 103, 101930. <https://doi.org/10.1016/j.appdev.2026.101930>

- Yusoff, B. M. R., & Damit, S. A. (2014). Analisis Al-mafcul Al-mutlaq Dalam Surah–surah Al-mufassal: Satu Kajian Kemukjizatan Linguistik Al-Quran. *Procedia - Social and Behavioral Sciences*, 134, 283–290. <https://doi.org/10.1016/j.sbspro.2014.04.250>
- Zhu, X., & Wang, Z. (2023). Reflections on the Ideological and Political Construction of College English Curriculum Based on the Output-oriented Approach. *The Educational Review, USA*, 7(12), 1934–1939. <https://doi.org/10.26855/er.2023.12.021>
- Zulkifly, I., Syed Esa, S. A. M. A., & Kayati, R. S. (2026). Ontology, Epistemology, and Axiology of Fakhr Al-Dīn Al-Rāzī's Work on Soul and Its Relation to Character Development. *IJUM JOURNAL OF HUMAN SCIENCES*, 8(1), 141–161. <https://doi.org/10.31436/ijohs.v8i1.417>