



The Concept of Islamic Educational and Counseling Values in Surah Al-Baqarah Verses 30–32

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Abstract. Al-Qur'an as a guide and contains many signs of Islamic education and counseling for humans. One of the verses of the Qur'an that explains the concept of Islamic education and counseling values is contained in the letter Al-Baqarah verses 30–32. The content of the verse provides messages of Islamic education and counseling for all Muslims, especially for educators and students. The purpose of this research is to describe the values of Islamic education and counseling contained in the Qur'an Surah Al-Baqarah verses 30–32. Thus, it can be used as a guide in everyday life, including in teaching and learning activities. The research carried out by the author here is library research, because the data examined using a qualitative descriptive approach in the form of manuscripts, books, journals sourced from the library's treasures. Al Qur'an letter Al Baqarah verses 30–32 which is the main reference source for the author to understand a verse. While the analysis, the author uses the method of content analysis. The understanding and analysis are carried out through reading, classifying and analyzing data. According to the researcher, in Surah Al-Baqarah verses 30–32 there is a very prominent value of Islamic education and counseling that the educator is advantages in the mind of Allah SWT. Which is given as a dispute resolution function and helps students' problems. This is realized in the behavior of everyday life that can be applied as practice and can develop its potential.

Keywords: Islamic Education Values · Islamic Counseling · Surah Al Qur'an

1 Introduction

The Qur'an holds a place in Islamic education and counseling since the Qur'an is a way of living for all mankind, including all fields of life [1]. It also incorporates the concept of scientific integration related to Al-Islam, and Muhammadiyah is reading the Qur'an in this subject [1]. The Qur'an contains references that can assist individuals in developing abilities and assist in solving problems faced by each individual. The position of the Qur'an in the world of Islamic education and counseling in general can be seen from the side as a reference in providing assistance in developing the potential of each individual and as a model in the view of life about human nature as a whole [1].

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Humans are God's (Allah's) creatures with distinct and diverse personalities. In this instance, humans do not escape the issues they experience in life. Individuals have nothing in common with one another [2]. Humans are superior to other creatures in terms of perfection [3]. The angels have been informed of man's creation. The dialogue between Allah and the angels is described in Surah al-Baqarah verses 30–32. The angels have been informed of Allah's desire to establish a khalifaè on Earth. The khalifaè at issue is a person. Thus, the God's will if He wants to create a khalifaè on earth has been known by the angels. Every human being with other humans or creatures with other creatures must have their respective advantages and disadvantages or it can be said that there are differences [4].

The pillars of Islamic education and counseling were formed through this research based on the surah of the Qur'an by undertaking analytical thinking and creating the Qur'an in expanding the values of Islamic education and counseling. All problems in life, including educational issues and counseling, can be remedied by going directly to the source, namely the Qur'an [5–7]. In order to improve the learning process, it is possible to integrate Qur'anic verses to boost the values of Islamic education and counseling, as indicated in Surah Al Baqarah verses 30–32 as follows:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۢ قَالُوْۤا اَنْتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَۙ ۝۳۰ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلٰى الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِىْ بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَۙ ۝۳۱ قَالُوْۤا سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّا مَا عَلَّمْتَنَاۙ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُۙ ۝۳۲

Meaning:

And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.” He (Allah) said: “I know that which you do not know.” (30) And He taught Adam the names - all of them. Then He showed them to the angels and said, “Inform Me of the names of these, if you are truthful.” (31) They said, “Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.” (32).

The word “becoming khalifaè” in the Surah al-Baqarah verse 30 implies that humans were created by God as representatives or holders of His power to take care of the world by carrying out all that He pleases on this earth. Thus, it is an important task for humans as the khalifaè of Allah on this earth to carry out the mandate that Allah and His Messenger lead [1]. The word khalifaè is a substitute for God carrying out His orders on earth and the leader who is mandated to prosper and utilize the universe for the benefit of humans themselves [8].

Many verses of the Qur'an convey counseling values in terms of Islamic counseling values. This, however, has not been revealed or presented theoretically or methodically. As a result, this paper's discussion aims to uncover and quickly discuss these passages conceptually and logically. Humans in the Qur'an (in their position as counselees), humans and their problems, the counseling process in the Qur'an, personality and counselor strategies according to the Qur'an, the principles of counseling in the

Qur'an, unhealthy and healthy individuals according to the Qur'an, and the ultimate goal of counseling according to the Qur'an will be discussed in this case. Reinforced by the results of research [9], it is stated that humans are khalifaè and have awareness of the meaning of their khalifaète as what has been assigned by Allah SWT. Therefore, humans do not need to worry about the arbitrary treatment of the khalifaè who was appointed by Allah. This is because Allah Himself has ordered His khalifaè to always consult and act fairly, including in the process of Islamic education and counseling.

2 Method

Because the data used in the study were articles, journals, and books with library resources, the author conducted this research utilizing qualitative descriptive methods. The content analysis method was utilized to analyze the data. The process was performed by understanding and analyzing the stages by doing various actions such as reading, categorizing, and analyzing data.

3 Findings and Discussion

Every person in life cannot be isolated from values, which are then carried out through institutions. Institutional is a value-added educational endeavor. To know religious principles in life, the value of Islamic education must be imparted from a young age [10]. Education is a process that influences pupils to be able to adapt to new things as well as possible, including in life, so that changes occur in themselves and people's lives operate properly.

Life in society has educational values, which are the birth of systematics or have an everlasting and eternal system that has value in itself as a responsibility on humans and education so that they might strive to actualize themselves. Even in this age of globalization, Islamic education must adapt to the times while maintaining its individuality and character [11, 12]. Islamic education, as a weapon for social change and transformation, should be geared toward accommodating local and future-oriented culture, namely a religious and modern Indonesia [13].

According to the researcher, the values of Islamic education include the standardization or measuring of individual conduct through human bond in the form of teaching, direction, and nurturing. According to [14, 15], study results support educators in imparting character characteristics in kids based on Qur'an verses. The Qur'an is a handbook or instruction manual for Muslims and Islam as a religion of grace. There are educational ideals that are the foundation for human beings and hold the most significant position as a source in human formation, and education is an effort to create humans who have excellent morals and are capable of becoming more obedient, *taqwa*, and always closer to Allah SWT [16].

The next discussion is Islamic counseling. Counseling in the Qur'an has the value contained in the teachings of the Qur'an so that it can be used by counselors to assist counseling in determining the choice of positive behavior change [17]. The basics of counseling in the Qur'an include: a) The command to invite to goodness. b) Commands for advice and advising. c) The command to take care of oneself and others [1]. The

concept of Islamic counseling is found in the Qur'an and is substantially founded on the Islamic understanding of human nature. According to the Qur'an, humans are made up of two elements: material and spirit. Human life difficulties, as a creature with two elements, should not be viewed from the material side. Furthermore, the transcendent spirit element (soul) must be given due consideration in all humanitarian concerns [16].

Islamic counseling is also defined as the process of providing targeted and systematic assistance to each individual in order for him to maximize his potential or religious nature by internalizing the values contained in the Qur'an and the hadith of the Prophet Muhammad in order for him to live in harmony and accordance with the guidance of the Qur'an and Hadith [17]. If the ideals in the Qur'an and hadith have been internalized and the religious character has evolved optimally, the individual can form a good relationship with Allah SWT with mankind and the universe as an expression of his duty as khalifaè on earth, which also serves to serve Allah SWT [17].

The khalifaè is being implemented through a counseling procedure geared for regular people who have challenges in education, job, and social issues and are unable to choose and decide for themselves. As a result, counseling is only for those who are conscious of their personal life. There is a dynamic and unique relationship in counseling because the counselee feels accepted and understood by the counselor during this encounter [18].

Counseling is intended to assist individuals in interpreting facts and exploring the meaning of own life values, both present and future. Counseling helps people improve their mental health and change their attitudes and behaviors [19, 20]. Counseling services are provided to students who are experiencing personal difficulties through the use of counseling approaches. The goal of this counseling is to help students who are dealing with personal issues find solutions for themselves [14, 21].

Counseling is a service or aid in guiding persons as a whole in overcoming life and life difficulties experienced by clients through individual interviews or in a fashion that is fitted to their environment's existence [22, 23]. All counselors should be aware that the final decision in a counseling process is made by the client, not the counselor who makes the decision to fix the problem.

One of the Qur'anic verses explaining Islamic education and counseling is found in the letter Al-Baqarah verses 30–32, which offers educational lessons for all people, particularly students. To carry out his duties as khalifaè well, in this case as an educator, he must have an understanding of educational values derived from the Qur'an and hadith, in teaching, skills, technology, and the facilities and infrastructure that support it. The purpose of his research is to explain the values of Islamic education and counseling contained in the Qur'an Surah Al Baqarah verses 30–32. Thus, it can be used by humans as a guide in the daily life they face. Measuring the success of teaching and learning in terms of mastery of cognitive knowledge, as stated in the chapter al-Baqarah verses 30–32 which describes the success range of the Prophet Adam AS in mastering the knowledge (cognitive) given by God [24].

In Islam, education is a sequence of steps that lead to taklif (maturity), both intellectually, psychologically, and morally, in order to carry out the human function of serving His Khaliq and acting as khalifaè in the universe [22]. There are jobs that people as khalifaè of Allah on earth must carry out, notably khalifaè who are appointed and dismissed by Allah to carry out tasks according to His will and laws in the field of expertise

and/or power that Allah has bestowed upon them. But this does not mean because God is not able or make man a position as God, but God intends that by rapture, it is a way to test man and give him respect.

The notion of human obligation as Allah's vicegerent on earth is thus to carry out what is ordered according to Allah's and His Messenger's instructions. Some claim that (1) the fitrah in question is the belief in Allah SWT's oneness, which Allah has placed in every human being. (2) fitrah as truth acceptance and individual stability in truth acceptance, (3) fitrah as a condition or condition of creation contained in human beings that makes them potential—through that fitrah—able to know God and His shari'a, and (4) fitrah as elements and systems bestowed upon every creature by Allah [1].

The khalifaè is a representation of the ideal human image provided by Allah SWT. Humans have the ability to shape their own fate, both as a community and as individuals, thanks to their potential. He has the ability to be creative and work to the best of his ability. Humans, on the other hand, have responsibilities to Allah SWT in relation to their standing as khalifaè on earth and the elements in it [25, 26].

Based on the explanation above, it is clear that the basic concept that should be developed in the process of Islamic education and counseling is the khalifaè's maximum efforts to assist individuals called students or counselees in developing their potential and being able to solve problems in his life to achieve his life goals.

The most essential reason for bringing Islamic education and counseling is because Islam has its own perspectives on mankind. The Qur'an is the primary source of Islam, serving as a guide for mankind, and Allah, as the creator of humans, has complete understanding of humans. Allah reveals many secrets about humans through the Qur'an.

4 Conclusion

The Qur'an obviously contains several educational cues for humans, whether connected to Allah, fellow humans, or the universe, as a guide to knowing how to live life. Similarly, in the process of Islamic counseling. Islamic counseling is the practice of offering continual assistance to people or groups who are experiencing life problems with the goal of assisting them in understanding themselves and solving problems so that they can live a peaceful life according to Allah's decision. Through Islamic education and counseling, to position humans as creatures who must accept roles and obligations for the welfare of the earth and life in the broadest sense.

Humans, as individuals, are inclined to realize the lessons and teachings that God has brought down through the process of education and counseling, in accordance with its original purpose as a substitute. To continue carrying out their tasks and functions as khalifah on Earth, humans must have the ability to support them. Among them are upholding God's law, being fair to all parties, possessing wide knowledge, and being able to collaborate with others. Experts in Islamic education and Islamic counseling have indicated interest in its educational implementation. The purpose of Islamic education and counseling might be based on the notion of khalifaè. In this regard, the goal of Islamic education and counseling is based on the concept of humans as khalifaè, or individuals capable of developing their potential as servants of Allah, communicating with other parties proportionally, and empowering the environment appropriately and

correctly in accordance with the purpose of their creation by developing the potential that God has given to mankind.

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