
Values of Progressive Islamic Education and Multicultural Education in Alaq: 1-5

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Abstract: *This study aims to discuss the values of Islamic education progress and multicultural education in the Qur'an Surat al-Alaq verses 1-5. This research is motivated by three main points. First; weak literacy in the sense that Muslims are less able to apply knowledge, analyze, and solve problems in a variety of problems. Second; Lack of appreciation in actualizing transcendence. Third; The dichotomy between science and Islam. Fourth, a lack of fondness for writing to produce scientific work, fifth, a decline in moral values. So it is very necessary to review and live the values of advanced Islamic Education contained in Q.S Al-Alaq verses 1-5 by looking at the glasses of Tafsir Tarbawi. This type of research is library research. This research approach is to focus on historical, philosophical, and data analysis approaches using content analysis. The results of this study conclude that in improving the values of Islamic education progress and multicultural education there is a need for literacy, integration and transparency, habitualization, and read-write. These four components are central to application in the world of education, especially Islamic education.*

Keywords: *Islamic education, progressive, al-alaq 1-5, multiculturalism, tafsir.*

INTRODUCTION

Education is one of the needs of human life to form and prepare a person to live with discipline. The human need for education is very vital in life as well as humans cannot be separated from educational activities. The ideals of the Qur'an are also in line with the goals and functions of national education as stipulated in Law No. 20 of 2003 concerning the National education system, article 3 which reads: "National Education functions to develop the ability and shape the character and civilization of a dignified nation to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, become democratic and responsible citizens [1]-[3].

Thus, to form a forum for our people, it is necessary to display education that brings change for the better. With quality education, civilized people will establish a moral social life. In other words, education is a cultural process to improve human dignity and dignity that lasts throughout life, in Islam it is called *utlubul ilma minal mahdi ilal lahd* [4]-[6].

In the view of Muslims, the Qur'an is a guide to life for all Muslims that is absolute and universal. It contains the main teachings regarding all aspects of human life that can be developed according to the logic of each era and is present functionally, that the Qur'an is

present as a way to solve the problems in daily life including solving and formulating more advanced and directed education [7]–[9].

The Qur'an has a noble place and has educational values among Muslims. In fact, in the Qur'an, there is value in education and messages and impressions that are very deep. Therefore, the Qur'an has appeared as a book of education (al-Kitab At-Tarbawi) because in addition to containing teachings about education, especially in the moral field, it also signals and inspires the birth of the concept of education [10]–[12].

In the Modern Education System and the Shifting Values the position of educational institutions today is in the arena of conflicting values that lead to the transition of life values. Spiritual and ethical moral values that are very sensitive to the hedonistic value touches of science and technology progress. Thus, the Qur'an as a solution to life or hadal lines requires the cultivation of educational values that progress for the establishment of a just, prosperous, prosperous, happy spiritual and physical society [13]–[15].

Reading about the values of progressive education, at least the author found some major problems. First; weak literacy in the sense that Muslims are less able to apply knowledge, analyze, and solve problems in a variety of problems. Second; Lack of appreciation in actualizing transcendence. Third; The dichotomy between science and Islam. Fourth, a lack of fondness for writing to produce scientific work, Fifth, a decline in moral values [16]–[18].

Thus the Qur'an signals the values of progress-based Islamic education through Q.S Al-Alaq verses 1-5. These five verses in Surat al-Alaq hold a very fundamental secret for Muslims in advancing education. The views of Tafsir Al-Misbah written by Prof. Dr. M. Quraish Shihab and Tafsir Al-Azhar written by Prof. Dr. Buya Hamka about the five verses in question provide instruments to Muslims on how important science and strong faith-based education are to give birth to educational values that progress according to the ideals of Islam as a world religion that is very relevant to the progress of the times [19], [20].

Based on the explanation above, the author is interested in delving deeper into this issue by pouring in a scientific paper entitled: "The values of Islamic education progress in q.s al-Alaq verses 1-5 (study of tarball interpretation of al-Misbah perspective and al-Azhar tafsir) [21]–[23].

LITERATURE REVIEW

Understanding Value

In understanding the concept of value, experts have established various kinds of definitions, so it is very difficult for people to describe value because a concept is complicated to interpret, so the definitive value has a unique meaning [24]. Some give another view that what is meant by value is a form of belief (belief) that is under the auspices of the belief system held by each individual whether acting, refraining from acting, or deciding something as it is [25], [26].

This understanding allows one to conclude Raden Ahmad Muhajir Ansori's research that value is a quality associated with a belief system rooted in the source of meaning. The person who interprets and holds a particular belief is the subject of that meaning. Value is something invisible and formless, claims Sidi Gazalba. It is an ideal that requires empirical confirmation; It's not about real things, truth, or even just right or wrong. It's all about whether you like it or not [27], [28].

But what happens today, after observing that ethical and moral values have become one of the critical phenomena and received the attention of organizations. Ethical principles have transformed into part of formal policies and informal cultural principles that rest on divinity, revelation, leadership, the search for justice, the afterlife, spiritual insight and honesty [29]–[31].

The correlation between objects that are valued causes salt and gold to have different values. If there is no valuable object, then God has no value. The creator of the universe

became meaningful after his creation always asked Him for help and protection. When God stands alone, it means only meaning to himself [32]–[34]. In this regard, value does not lie solely in the subject of grading. In something that contains basic things that can make something valuable and meaningful. Like science, value is rooted and derived from objective sources. It has fundamental components that give value and meaning to something. Like science, values have a foundation and come from reliable sources. Not a few disciplines question specific values [35], [36].

First, logic means a knowledge of how to think that discusses the value of truth to obtain an understanding and think systematically [37].

Second, ethics is what discusses the value of goodness, which is about the goodness of human behaviour in everyday life related to others [38].

Third, aesthetics that question the value of beauty or called al-jamal both related to the beauty of human creations and the beauty of kauniah (universe) [39].

In real life, the values contained above should not be viewed narrowly. Thus it can be known that the definition of value has the same meaning as goodness. In this matter, the most important thing is the relationship between good and obligation. Like, in communicating, teachers should instil good values in students, they not only transform (ta'lim) knowledge but also need to have exemplary values. Then a child or learner will notice and imitate it [40], [41].

In the perspective of education, values are classified into two, namely moral values and non-moral values. To assess the good, guilt, and achievement of one's goals and deeds, moral principles and standards are applied. Whereas norms or ideas motivated by aesthetics and beauty are considered immoral [42].

Abdul Aziz asserts from an Islamic perspective that this value is limitless which shows that everything in the cosmos is valuable and meaningful. Axiology is an educational concept in which values are contained. One of the functions of values is to guide and nurture humans to become examples of noble and humane behaviour along with developing and becoming more noble following human dignity and dignity [43].

Various Values

In essence, the presentation of any of the values above does not reveal explicitly how to formulate a strategic form of value education. Each value is constantly different in terms of its source, hierarchy, and nature. According to M. Chabib Thoha, grades can be distinguished from many classes to further clarify grades [44].

- a. Abraham Maslow classified values into five categories based on how important they are to meeting basic human needs: biology, security, love, self-esteem, and identity.
- b. The ability of humans to capture and develop them is divided into two types of values: 1) values that contain static, rigid, and undeveloped such as intellectual, emotional, and psychomotor, and 2) dynamic values such as achievement motivation, affiliated motivation, and power motivation.
- c. In terms of culture, values consist of seven components 1). Knowledge value, 2) economic value, 3) aesthetic value, 4) political value, 5) spiritual value, 6) family value, 7) art value.
- d. Judging from the division of values: 1) subjective values, 2) metaphysical objective values.
- e. Values are based on the source: 1) transcendence values (Ubudiyah and Mu'amalah), 2) values related to humans and values produced by humans based on human standards.
- f. The perspective of the scope and its applicability is that values are classified into two components, namely 1) comprehensive values, and 2) local values.

In Muhadjir's view values are classified into two groups, namely: 1) divine values consisting of worship values and social interaction issues, 2) human ethical values consisting of social, rational, individual, economic, political, and aesthetic values [45].

Raden Ahmad Muhajir Anshori's research said that the divine value is the highest position of all existing values. This can be evidenced by the social or horizontal relationships that must be carried out by the intention that is underneath. While the value of human life has the same correlation with each value that is below the scope of human values [46].

The following four categories can be used to combine and summarize the relationship between divine and human values, as follows:

- a. Lateral-horizontal, human values with which relations are equal to others. In other words, it integrates or is interrelated with one another.
- b. Lateral-sequential, human values that have the same correlation are consulted with each other.
- c. Linear-scrum, human ethical hierarchical relationships are higher than other human ones, higher ones have the function of unification.

Basic Concepts of Education

In simple terms, education is the process of directing children or becoming the person in charge of raising children who are educated to be independent and responsible. On the contrary, KBBI explained that the word "educate" which means to maintain and provide teaching or courses to cultivate noble ethics and ethical behaviour is the root of the term "education". There is a prefix "pen" and a suffix "an" that indicates a process of changing behaviour and attitudes in individuals or groups to mature humans with teaching and training efforts [47], [48].

Although lexically the word tarbiyah does not exist in the Qur'an, it was found that the text contains words whose roots are the same origin (isytiqaq) as at-tarbiyah. It was al-rabbi, rabbani, nurabbi, ribbin, and rabbani that are doubtful. Similar to this, the term "rabbani" is used in the hadith [49]-[51].

The word tarbiyah with its various derivations, in the Qur'an 952 times, is divided into several forms:

1. Isim file form (رباني). This form is repeated 3 times, all of which are plural (ربانيين \ ربانيون) all of which are related to the word teach. (تعليم) and study (تدریس). As mentioned in Q.S Ali Imran verse 79.
2. Forming mashdar (رب). This form appears more than 900 times throughout the Qur'an, four times in one form, and 141 times in total. The repetition generally occurs in the context of nature, while the rest occurs in the context of the problem. human nature, a prophet. The word in the verse is associated with the word, which gives knowledge and instruction to man starting from childhood [52].

Although it seems that all the terms above have the same root pattern, each has different connotations of meaning. According to Arabic linguists, the term tarbiyah is taken from the word al-rabb, so there are different types of connotations associated with this, namely:

- a. Ar-Rabb means master, owner, repair, maintain, grow and increase, gather, and improve or beautify, Louis Ma'luf said in al-Minjid.
- b. The meaning of al-rabbi in the view of Abi Abdillah Muhammad bin Ahmad al-Anbari al-Qurthubi is the owner, ruler, the All-Repairing, the All-Regulating, the All-Adding, and the All-Refining. The definition expressed above is the meaning of the word al-Rabb which is the name of Allah Almighty contained in surah al-Fatihah.

- c. Al-rabb according to Imam Fakhruddin al-Razi is a word whose root word is identical to al-tarbiyyah, which means al-niyyah (growing and developing).
- d. Al-Jauharari gives the following definitions of al-tarbiyyah, rabban, and rabba: Feeding, protecting, and nurturing.

The term tarbawi or tarbiyah in the view of Muslim thinker and author of the book *Al-Mufrodat fi alfaz al-Qur'an*, Ragib al-Asfahani argues that education is developing gradually towards perfection. According to *Tafsir Anwar at-tanzil* what is meant by tarbiyah is to convey something little by little towards perfection and then describe the almighty to be exaggerated [53], [54].

From the description of the definition above, the author wants to suggest that in education there is a process that is passed by a person through the stages of guidance, and development both spiritually, emotionally and intellectually. Thus Lengeveld on the other hand, promotes the idea that education is an attempt to guide, protect and offer support directed at the maturity of their students, or, in other words, help students become competent enough to perform their life tasks without the help of others. Since life is a process of growth, education, in Dewey's view, requires the help of inner progress that is not limited by age. The development process is the process of adjusting to each stage and acquiring new skills [55], [56].

One widely accepted definition of education states that a nation develops based on a worldview that serves as a philosophy of education, ideals or goals that serve as a mobilizer, and a way of thinking and behaving of a nation that is passed down from generation to generation. As a result, the purpose of education is to promote the values of life that are fought to advance a country [57]–[59].

Education Streams

According to Mastuhu, the dynamics of the education system in boarding schools state at least three streams of education in general education, namely empiricism, Nativism, and Convergence coupled with Islamic education as the fourth stream [60]:

Empiricism, the tabula rasa theory developed by John Locke became the source of this school. In this view, it is emphasized that a child's personality will be shaped by his parents, school, and society, so he is born purely like a blank paper. In Arabic, it is called *As-sofhatul baido'* (الصفحة البيضاء) [61].

Nativism, Arthur Schopenhauer, famous for his theory of genius, was the creator of this school. According to this School, children are born with all the potential they need to succeed in life. Only to the extent that a student's natural potential permits it, education will help them become what they will become. Therefore, the goal of education is to produce what will be produced not what must be produced [62].

Convergence, this school was designed by William Stern who is famous for his ideas about realism, because it is considered to be in harmony with reality. Convergence theory, which blends nativism with empiricism, argues that endogenous and exogenous elements sometimes referred to as basic and instructional variables, are tasked with shaping and developing a person's personality. Nativism is focused on children, while empirical education is focused on teachers. Consequently, both teachers and students are responsible for the current Convergence of educational activities [63].

Islamic Education, according to Islamic tradition, a child is born according to his fitnah, which is different from tabula rasa. However, it also signifies real, pure, and holy. It also means that potential exists and can only be realized through human effort. Mastuhu goes on to quote Al-Jubbari, who believes that man is the creator of his deeds and that man obeys or disobeys God of free will. Before there are deeds, man can realize his will [64].

The Concept of Islamic Education Advances

Haedar Natsir, Chairman of PP Muhammadiyah 2015–2025, believes that the idea of progressive education itself embodies an informative and comprehensive Islam. Then a three-track Muhammadiyah education system was established—general, madrasah, and contemporary pesantren. From the results of his criticism of older or more conventional Islamic education, he concluded that there was a process of transformation. Haedar continued, "Education must liberate, empower, and advance to achieve enlightening education [65]."

Islamic Education Advances muhammadiyah's Perspective

Relating to Islamic Education is a deliberate and well-organized effort to lead, direct, and nurture students to help them develop a core personality that is in line with the basic principles of Islam. This goal is ideal, universal, and neatly arranged. These goals can be transformed into national, institutional, classical, and major, based on teachings, whenever teaching and learning activities are carried out, even at lower levels [66].

With the development of meaning and commitment to lifelong learning called long-life education, a person will be enthusiastic to achieve achievements, have a spirit of creativity, and innovate based on the spirit of experimentation and critical. Meanwhile, with the development of educational goals and direction, students are expected not only to follow the logic in developing science and technology so as not to cause natural damage due to excessive calls for natural resources, environmental pollution, arms race, social injustice, economic, human rights violations, the development of a culture of violence, and others [67].

Proper education in the view of the Founder of Muhammadiyah - KH. Ahmad Dahlan meets the needs in the era of globalization. Dahlan insisted on encouraging improvement (ish) results by educating the public about education that follows the progress of the times [68].

Ideal Education following the times starts from the learning process consisting of the unification of activities that are inseparable from human life, which can occur anywhere. Such as in the family environment, school community, work and so on. The learning process is called education. In carrying out Islamic education is also inseparable from a good and strong foundation. Therefore, Islamic education as an effort to form human beings, must have a directed foundation on which all activities and all formulations of activities for Islamic education are correlated. The basis of national education is contained in Law No. 20 of 2003 concerning the National education system, it is stated that National Education is based on Pancasila and the Constitution of the Republic of Indonesia Year 1945. Ruridically, Islamic educational institutions have gotten stronger since the issuance of Constitution No. 2 of 1989 which explicitly states that religious education is included in the national education system (articles 11 and 39), this is strengthened in Law No. 20 of 2003, articles 15, 17, 18, 30, and 37. With this strength, it is hoped that the development of Islamic education progress will increase. While Islamic education since the beginning of its development has stood tall on two very important main sources, namely the Qur'an and the Sunnah of the Prophet [69], [70].

Tafsir Tarbawi

The interpretation of education (tafsir tarbawi) can simply be defined as an interpretation that focuses on educational issues to advance civilization following the guidance and the Qur'an. It is a proper and abstract noun of word interpretation that describes a new field of scientific study, especially Islamic studies [71].

Tafsir tarbawi which is positioned as tafsir will be seen when the material is presented by academics who explore tafsir as it is in the curriculum. Between the grafted verse, and the planned topic, not a few overlap. This confusion creates methodological confusion and awkwardness. For this reason, the current claim of researchers reveals that there are still many things that are not concrete and require improvement so that the terminology of tarbawi

interpretation is worthy of being called a discipline of interpretation which is presented as one of the curriculum materials in universities [72].

Among the issues that need attention in this terminology is, whether it is considered as an independent discipline or just a method of approach or more specifically a pattern or model of interpretation conditioned to needs [73].

Tafsir tarbawi is an academic ijtihad in the field of tafsir by trying to approach the Quran through an educational perspective both in terms of theoretical and implication, so that it is hoped that the educational paradigm can be based on the holy book, and scripture guidance can be implemented as a basis for education. Interpretation in scientific discourse is not much different from other disciplines. It's just that some people still pay more attention than others. So efforts and breakthroughs to refresh the understanding of scripture, sometimes even understood a superficiality [74].

METHODOLOGY

This research is qualitative because the data obtained is in the form of writing, words, images, and photographs with the type of research in Library Research. This study uses philosophical and historical approaches in interpreting the two interpretations. The primary data sources used are Tafsir Al-Misbah and Tafsir Al-Azhar.

Data collection techniques using literature and documentation. Data obtained from sources are arranged in such a way and classified according to categories and then perform analysis. The data analysis used is Content Analysis [75].

RESULTS AND DISCUSSION

Literacy Value

Literacy in addition to reading and writing, also refers to a long learning process. The learning process not only improves basic abilities but also prioritizes the meaning of the use of literacy. Tafsir Al-Misbah indicates that by building good literacy in the sense of "iqra", one can equip oneself to awakening knowledge. Good literacy is literacy that does not limit one field of knowledge, is not limited to what is written in script but also includes lying in the universe as Iqra commands in the interpretation of Quraish Shihab in the sense of not limiting the object to be read [76], [77].

According to Quraish Shihab, literacy activities not only increase knowledge and broaden horizons but also improve the quality of life and even health. Reading can give inner peace beyond the calmness obtained through music, even reading can increase confidence and make it easier to get along. Reading is a way of changing the personality of someone who has been held hostage by himself and by the thoughts that bind him. Thus a quality read is the most faithful best friend of all time [78].

Shihab continued the value contained in literacy that reading intelligence is not only determined by letter recognition but more than that, the recognition of the meaning of words and their arrangement, then the ability to digest the content read. One of the reasons for the large number of books that can be read by neighbouring countries compared to the many books we read is their ability to read quickly. Thus, in the process of our progressive education, the author adds that the higher the literacy of educators or students, including the academic community in educational institutions, the more advanced the education system will be [79].

Iqra' in the tafsir of Al-Azhar as expressed by Buya Hamka that the command to read in the first verse of Surat al-Alaq is a sign of the formation of the first interest in the development of Islam. Because more or less influenced by Muhammad Abduh, Tafsir Al-Azhar interprets the command to read in the Prophet Muhammad Saw. That is taken in the sense of the ability to read actually. The author argues that the actual ability to read is not limited to the Prophet

Muhammad alone. However, there is a need for literacy in the context of literacy actualization so that education still exists at any time and place, not outdated, there are always updates and innovations in the world of education so that it can answer global challenges in the present and the future. Literacy is not just about spelling words, it's about understanding. The virtue of reading is a crucial foundation in developing human potential towards progress and making us human beings. Reading is key in science [80].

The Value of Integration and Transcendence

From the perspective of Tafsir Al-Azhar and Tafsir al-Misbah in Q.S Al-Alaq verse 1 both prioritize the Islamization of knowledge in the sense of having read, studying, researching, researching, and administering nature but do not forget and always juxtapose all reading activities with the name of Allah; God who has created the universe. So it is very necessary to read with sincerity and also become aware to choose reading material that otherwise leads to things that are contrary to the name of Allah [81].

Concerning education, in this case, the author expresses the views of Al-Faruqi, someone who is concerned with the Islamization of science, he provides new concepts of thought and direction related to the paradigm of Islamic education so far which always seeks and applies the Western philosophical system. Especially about the dichotomy of education. According to Faruqi, the dichotomy of science must be scorched earth and substituted with an integrated and integrated educational paradigm. So it can be said that [82]:

الْإِتِّصَالُ بَيْنَ الْعُلُومِ الْإِسْلَامِيَّةِ وَالْعُلُومِ الطَّبِيعِيَّةِ

Thus, according to the author, there is a need for a relationship between the creator and the created so that humans produce noble personalities, noble morals, and high degrees in the side of God and man, so that we can say that [83]:

الْعَلَاقَةُ بَيْنَ الْخَالِقِ وَالْمَخْلُوقِ لِأَنَّ يَكُونُ الْإِنْسَانَ خُلُقًا عَظِيمًا كَرِيمًا

Thus, an educator must understand the basis of strong Islamic disciplines and also general disciplines so that they can produce noble morals that will be passed on to students. On Transcendence Value (the process of believing in abstract, unseen nuances). Islamic education perspective advances balancing the education obtained by learners with more emphasis on fostering morality for the formation of a perfect personality. Therefore, when performing Iqra' in a broad sense do not forget who has created [84].

Another value that can be taken is that the more a person traces and studies the general sciences juxtaposed with the word Allah in all activities, the more he feels fear of Allah. In the author's observation, not a few educational institutions are concentrating on the integration of general science and Islamic science or unification to be able to produce Muslim scientists who have a forward outlook in responding to global challenges and reflecting on past Muslim scientists such as al-Khawarizmi, Ibn Sina, Ibn Battuta, Ibn Nafis and many others so that the author calls it Neo-Muslim Scientist. Some examples that we see in Indonesia are called the Pesantren Sains Muhammadiyah Sragen which prepared Ibn Sina in the 21st century by studying and examining the universal verses in the Qur'an and the Prophet's Hadith with curriculum unification. Likewise, the Dea Malela International Modern Boarding School was initiated by Prof. Dr. M. Din Syamsuddin, MA (Former chairman of Muhammadiyah 2005-2015) by emphasizing character values through an intensive learning process and integrating faith with scientific insight and complete personality. Thus, the internalization of education as mentioned above is an example of education that has a forward outlook and produces scientists who not only understand science but also scientists who fear and submit to the khaliq [85].

بِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ (فاطر : 28)

"Among the servants of Allah who fear Him are only scholars" (Q.S Fatir verse 28).

Capitalization Value

Habitualization is something that is deliberately done repeatedly so that something can become a habit, in Arabic known as ta'wid. The habituation approach is to provide opportunities for students to always practice their religious teachings both individually and in groups in daily life, so the methods that need to be considered are drill methods, task implementation, demonstrations and direct experience in the field [26].

Getting a child used to asking for reading, writing, analyzing continuously, nurturing congregational prayers and so on is part of habituation. The necessity of repeating does not apply to the Prophet Muhammad SAW. In this case, the interpretation of Q.S. Alaq verse 3, Quraish Shihab takes the view of Muhammad Abduh who says that the ability to read fluently and well cannot be obtained without repeating or training yourself regularly, but does not apply to the Prophet Muhammad. Likewise, Buya Hamka alludes to the command to read as an affirmation and then the name of God is always relied upon by man that Allah is most noble, most generous, most loving, and affectionate for his creatures [86].

The author argues that progress in education cannot be separated from the process of positive habituation carried out by educators and students both in knowledge transformation and moral development to be able to present real progressive education internalization [63].

The Cultural Value of Writing

After explaining in the first verse about the importance of reading, then in the fourth verse, signals to us the importance of writing (al-Qalam). In the view of Tafsir Al-Misbah and Tafsir al-Azhar, both agree that the results of the reading need to be accompanied by writing. Thus, the contextuality of al-Qalam is not limited to the conventional meaning of the pen. However, in a broader sense, it concerns sophisticated equipment such as computers, TVs, laboratories, and so on. It is very accurate what the Prophet said in an atsar that "bind science with Qalam" [87].

From the description above, the author argues that the concept of writing culture needs to be expressed in a contextual form so that it can encourage Islamic education towards modernism, and answer the global challenge of writing qalam, in a sense. An academic can obtain the title of Professor, Doctor, Master, and Bachelor because of the writings poured through international journals, National, Dissertation, Thesis, Thesis and others, through in-depth research according to the field being pursued. Students need to take notes on the most important parts when the teacher explains in a lesson. A teacher must input student values, or everything related to school administration needs to be recapitulated and recorded neatly so that the teaching and learning process runs smoothly under expectations. Then everything needs to be tied with qalam [15].

CONCLUSION

Based on research that has been conducted by the author related to the values of Islamic education progressing and multicultural education in the study of tafsir tarball Q.S Al-Alaq verses 1-5 according to tafsir al-Misbah and Tafsir al-Azhar it can be concluded that: **Literacy value**, with the literacy of quality of life, will increase. Both intellectual and spiritual qualities are even emotional. On the Transendensi Value (the process of believing in abstract, supernatural nuances) the Islamic Education perspective advances balancing the education obtained by students with more emphasis on fostering morality for the formation of a perfect personality. *The value of integration and trafficking* is related to the value of integration that there is a need for a relationship between the creator and the created so that humans produce noble personalities, noble morals, and high degrees in the side of God and man. *Habitualization Value*, Progress in education cannot be separated from the process of positive

habituation carried out by educators and students both in knowledge transformation and moral development to be able to present the internalization of education with real progress. *Cultural Values of Writing*, The concept of cultural writing in contextual form can encourage Islamic education towards modernism, and answer global challenges because to follow science there needs to be a qalam.

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Conflicts of Interest

All authors declare no conflict of interest.

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