



# An Ontological Analysis of Rububiyah Educational Values in the Qur'an Surah An-Nur Verse 35

Masruroh Haryanti<sup>(✉)</sup>, Muh. Nurrohim Maksum, and Dartim

Department of Islamic Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia  
masruroh.ummuzdydan@gmail.com, {mnr127, dir569}@ums.ac.id

**Abstract.** This research aims to describe the values of Rububiyah's theological education and analyze the ontology of Rububiyah's theological education values in the Qur'an, specifically in Surah An-Nur, verse 35. This study employs a literature review with a qualitative approach, utilizing primary and secondary data sources through documentation techniques. Data analysis includes tafsir tahlili (analytical interpretation). It is evident that Allah, the Most Luminous, bestows His Light upon whomsoever He wills.

**Keywords:** Education · Tauhid Rububiyah · Qur'an · An Nur;35

## 1 Introduction

The values of Tauhid education contained in Surah An-Nur, verse 35 of the Qur'an, pertain to the Rububiyah Tauhid education, which emphasizes the concept of Light for all creatures and the chosen servants of Allah. Allah created humans to worship Him alone and in the prescribed manner, as exemplified by the Prophet Muhammad (peace be upon him). It requires knowledge and taqwa (piety), which can be sought through understanding the guidelines set by Allah as guidance for humans in fulfilling their mission as Khalifah (stewards) on Earth. Islam invites humanity to recognize the Oneness of Allah in His greatness through the Prophets and Messengers, conveying the message of Tauhid to the people of the last era throughout the world. However, the concept of Tauhid has deviated from its true essence [1]. From the perspective of Islamic education theory, it can be observed that in Indonesia, the current focus is mainly on the domains of ta'lim (knowledge) and tarbiyah (nurturing). However, the domain of ta'dib (character education) has been neglected [2]. Indeed, it is true that many people in Indonesia are influenced by Western culture, which tends to be hedonistic, materialistic, pragmatic, and secular. This influence can impact the prioritization and emphasis placed on specific values within society [3]. Islam requires faith (Iman) as the foundation of knowledge so that actions based on knowledge will give rise to righteous deeds. All of this can be obtained through education [4]. In this regard, many people do not critically think about the generosity of Allah 'Azza wa Jall, which is spread throughout the Earth as a means for mankind to live a life that is pleasing to Him.

© The Author(s) 2024

T. Ali Mustofa et al. (Eds.): ICIMS 2023, ASSEHR 773, pp. 260–270, 2024.

[https://doi.org/10.2991/978-2-38476-102-9\\_24](https://doi.org/10.2991/978-2-38476-102-9_24)

With this, what are the values of education referred to in Surah An-Nur, verse 35? How can we analyze the ontology of the values of Rububiyah Tauhid's education in Surah An-Nur: 35? How can individuals who have faith obtain these educational values? Why do not all Muslims realize these values in their daily lives?

This research aims to analyze the ontology of Rububiyah Tauhid education contained in Surah An-Nur, verse 35 of the Qur'an. It describes the concept of Rububiyah (lordship) in this verse. The theoretical benefit of this research is to provide a deeper understanding of the content of this verse regarding the values of Rububiyah Tauhid education, both for the author and readers in general. The practical benefit is contributing to the body of knowledge in the field of education.

## 2 Literature Review

M, Muthoifin and Fahrurrozi (2018), in their journal article titled "The Values of Tauhid Education in the Story of the People of the Ditch (Ashab al-Ukhduh) in Surah al-Buruj: Perspectives of Ibn Kathir and Hamka" discuss the significance of Tauhid (the Oneness of Allah) in daily life, drawing insights from the story mentioned in the verse. However, in this current study, a different verse is being discussed, although it also addresses the concept of Tauhid. The author focuses on Surah An-Nur, specifically verse 35, which highlights the Light that Allah bestows upon His creation. It is emphasized that all human beings, regardless of their faith, must believe in this aspect of the Rububiyah (lordship) of Allah. Tauhid Rububiyah is considered the inherent nature (fitrah Ilahiyah) of all humanity, irrespective of whether they are Muslims or non-Muslims.

## 3 Methodology

This research utilizes a library research method with a qualitative approach. It involves reading books, journals, and research materials as the primary data sources. The primary data sources include the Quran and two Tafsir books: Ibn Kathir and Al Azhar. Secondary data sources include relevant journals and books. The data analysis employs methods of comparison and interpretation.

## 4 Result and Discussion

### Education

Education is a conscious effort to explore and develop human capabilities, leading to transformation in knowledge, behavior, and established norms. According to experts in Islamic education, there are three terms: ta'lim, ta'dib, and tarbiyah. Al-Attas prefers the term ta'dib to define education because adab (good manners) is one of the missions of the Prophet Muhammad: "My Lord has educated me, and thus He has made my education the best." [5]. Hasan Langgulung states that the most important direction in Islamic education is to cultivate individuals who have faith and understand that they are servants who must serve, becoming representative human resources as stewards on

Earth [6]. According to Muhaimin, Islamic education refers to two meanings. First, it is an effort to actualize the values contained in religious teachings. Second, it is a system developed based on Islamic teachings [7]. According to Muhajir Evendi, education is not just about the transfer of knowledge but also the transfer of human values [8].

Islamic education can be formulated as all efforts to nurture and develop the fitrah (innate nature) and the full potential of human resources [9].

In this context, the educational value referred to is the divine Light, represented by the term “nuur ilahi” or Divine Light. This concept can be understood through the teachings of Imam Al Ghazali in his book “Misykatul Anwar” (The Niche of Lights) regarding Light, which emphasizes that Allah is the Ultimate Light. This Divine Light is encompassed within the discussion of tauhid rububiyah, which is the belief that Allah is the Lord of all worlds. Allah is the Guide and Giver of Light (guidance, direction) to whomsoever He wills. This understanding emphasizes the importance of seeking divine guidance and following the path illuminated by Allah’s Light in one’s educational journey and life [10].

### **Tauhid Rububiyah**

Tauhid rububiyah, derived from the Arabic word “wahhada-yuwahhidu-tawhiidan,” literally means to unify, affirm the oneness, and acknowledge something as one. It refers to the act of affirming the Oneness of Allah and believing in His unity. Thus, tauhid rububiyah entails the belief in the unity of Allah’s Lordship. The term “Rabb” encompasses the meanings of sustainer, nurturer, protector, helper, ruler, and reconciler. Tauhid rububiyah is the inherent nature of recognizing the divine oneness of every human being. It serves as the fundamental basis of monotheism in their relationship with Allah [11].

In this context, Ibn Taymiyyah adopts the approach of wijdani/fitri, which means that humans, by their innate nature, recognize Allah as the true deity to be worshipped. This fitrah (innate nature) emerges when a person experiences unpleasant situations, such as adversity or calamities. Fitrah is implanted in every individual as described by Allah in Surah Al-A’raf, verse 172, and it is referred to as the innate disposition towards recognizing the divine. This fitrah refers to the inherent awareness within human beings to acknowledge and worship Allah as the Creator and the true deity. Ibn Taymiyyah considers this approach a strong foundation for understanding Tawhid (monotheism) and strengthening the bond between humans and Allah [12]. According to Muhammad Sholeh Yohan Arifin Ichrom, Tauhid is the testimony of human beings to Allah Ta’ala regarding His Oneness, which serves as the essence, foundation, spirit, and wisdom of every individual’s faith system [13]. It involves believing in the true and metaphorical meanings of Rabb (Lord). As Allah is the true Lord of the universe, He possesses uniqueness in His godhood. It is obligatory to affirm the Oneness of Allah in His godhood and reject the existence of any partner or associate in His godhood. The attribute of godhood cannot exist in creatures [14].

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ  
 أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا  
 كُنَّا عَنْ هَذَا غَافِلِينَ ١٧٢

“And (remember), when your Lord brought forth the offspring of the children of Adam from their sulbi, and Allah testified against their souls (saying): “Am I, not your Lord?” They replied: “Yes (You are our Lord), we are witnesses”. (We do that) so that on the Day of Resurrection, you will not say: “Verily, we (the children of Adam) are heedless of this (oneness of God).” Al A’raf: 172” [15].

### Al Qur’an

“The narration you mentioned is from Sahih Bukhari, narrated by Utsman Radhiyallahu ‘anh. He reported that: Rasulallah shalallahu ‘alaihi wasallam said: The best among you are those who learn the Quran and teach it to others.” [16] Al-Qur’an, in the Arabic language, means “recitation” or “that which is recited.” It is derived from the verb “qara’a” meaning “to read.” Al-Qur’an refers to the holy book of Islam, considered the word of Allah. The term “Qur’an” is derived from the root word “qara’a,” which means “to read.” The Qur’an is believed to be a miraculous revelation from Allah, known for its beauty, truth, and accuracy. Prophet Muhammad (peace be upon him) described the Qur’an as a bright and illuminating light, a wise reminder, and a straight path for humanity” (H.R. Baihaqi).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ٩

“Verily, it is We who sent down the Qur’an, and verily We have preserved it” (al-Hijr:9) [15].

The Qur’an is well preserved in its original language, namely Arabic:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ٤

“We did not send any apostle, but in the language of his people, so that he could explain things clearly to them. So Allah leads astray whom He wills and guides whom He wills. And He is God Almighty, Most Wise” (Ibrahim; 4) [17].

An-Nuur ayat 35

اللَّهُ نُورٌ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِ كَمَشْكُوتٍ فِيهَا مِصْبَاحٌ  
الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ  
شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا  
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ  
وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ٣٥

“Allah (the Giver) of Light (to) the heavens and the Earth. The parable of Allah’s Light is like a hole that is not transparent, in which there is a large lamp. The lamp is in the glass (and) the glass is as if a star (shining) like a pearl, which is lit with oil from a blessed tree, (namely) an olive tree that grows neither in the east (of something) nor in

*the west (it), whose oil (alone) almost illuminates, even though the fire does not touch it. Light upon Light (layered), Allah guides to His Light whom He wills, makes parables for people, and knows everything.*" [15].

Allah is the Ultimate Light and the illumination source for the entire universe. Ibn Kathir explains that in the mentioned verse, Allah begins by mentioning His Light and then mentions the Light of the believers, saying, "The example of His Light is like a niche within which is a lamp, the lamp is within the glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor the west, whose oil would almost glow even if untouched by fire. Light upon Light. Allah guides to His Light whom He wills. Moreover, Allah presents examples for the people and knows of all things" (Qur'an, Surah An-Nur, 24:35).

This statement implies that Allah is the source of vast and infinite Light. At the same time, the Light of the believers is minor compared. The Light of the believers is a manifestation of the immense illumination of Allah [18].

In the book Tafsir al-Azhar, Hamka explains the interpretation of Surah An-Nur, verse 35, stating that Allah is the Light of the heavens and the Earth. It is not that the heavens and the Earth together produce a light called Allah. However, Allah illuminates and enlightens the heavens, Earth, horizon, and all His creations through Allah's existence. The sun, moon, Earth, and stars are balanced without chaos because the highest power shines upon them, creating Light and vitality within them. Thus, in the entire universe, everything is visible, and Allah becomes its Light. The growth of trees, fruits, the descent of rain, and the changing of seasons are manifestations of Allah's Light. Whatever and wherever the face looks, what is visible is "Allah." It is not through these insignificant eyes, for they are merely tools for seeing, but through the inner eye of the heart, one recognizes this Light [19].

According to al-Ghazali, the olive tree has uniqueness because the fruit extract is olive oil, which becomes fuel for lamps. It is called "blessed" (mubarakah) because, in Arab society, animals or trees that produce abundant offspring or fruits are referred to as "blessed." Therefore, it would be more appropriate to refer to a tree whose fruits know no bounds as a "blessed tree." As for the phrase "not of the East nor the West" (la syarqiyya wa-la gharbiyyah), it is because purely rational thoughts cannot be said to have a direction, proximity or distance, and therefore it is not fitting to be called East or West. Lastly, the reference to olive oil that remains lit even without being touched by fire (yakadu zaytu-hu yudhi'u wa-law lam tamsashu nar), according to al-Ghazali, alludes to the pure and prophetic powers that are attributed to the saints when they reach their highest and purest levels [20].

Abdul Aziz Abdur Rauf, in his book "Tahfidz and Tafsir an-Nur" (the memorization and interpretation of the Light), explains the content of Surah An-Nur, verse 35, which is a new episode following the previous verses that discussed various laws and moral values. In this verse, Allah explains the essence of Light, which is a creation of Allah that sustains the lives of humans and other creatures because all life activities require Light. Allah emphasizes this new episode with the word "light" so that the guidance of Allah in this Surah shines like the brightness of the Light that illuminates the eastern and western horizons. Interestingly, this verse portrays how Allah's Light illuminates human life, stirring all senses, intellect, heart, and body parts to unite with all creatures

that constantly glorify Allah with His overflowing Light. Through this Light, humans live in purity, lightening the burdens of life, and can embark on a path toward higher levels of beauty, unity, happiness, and inner peace [21].

Allah brings human minds closer to familiar analogies in life to experience the intricacies of Allah's Light. These are detailed as follows:

- Misykat (lamp niche) in the wall is a place to put the illuminating flame.
- Mishbah (lamp) within the niche produces maximum Light because it is localized.
- Zujajah (glass) that is clear and radiant like shining stars (kawkabun durriyyun) covers the niche to enhance its Light.
- A blessed olive tree, neither of the east nor the west, provides the fuel. It comes from a blessed tree always illuminated by the sun, whether rising or setting.

Remarkably, olive oil shines even before it is touched by fire, let alone used as fuel. Thus, one can imagine the strength of the Light produced from the combination of these elements (Nurun 'Ala Nurin), the Light of Allah that continuously illuminates the heavens and the Earth without interruption and is bestowed upon whomever He wills.

The scholars of Tafsir explain to Ibn Abbas: "Allah is the guide for all creatures in the heavens and the earth. Allah is the One who takes care of the stars, the sun, and the moon".

Ubay bin Ka'b: "It refers to a believer in whom Allah has placed faith and the Qur'an in his heart. Allah compares him to a lamp, starting with his Light and then mentioning the Light of those who believe. So, the meaning of the above verse is that the similitude of the Light of the believers towards Allah is like a person who has placed faith and the Qur'an in his heart."

Imam Ibn Kathir explains: "Allah (is the Giver of) Light to the heavens and the Earth. Moreover, such is the parable of His Light." The pronoun "light" in this verse can be understood in two ways:

Referring back to Allah, which means the Light of Allah as the guidance from Allah in the hearts of the believers.

Referring to the context of the discussion. From this perspective, it can be understood that the parable of the believers in their hearts, such as the lamp niche and others. It represents the characteristics of guidance and the Qur'an within them, which align with their original condition. As Allah has mentioned in one of His verses;

*"And if a person has died, then We bring him back to life, and We give him a bright light, with that Light he can walk amid human society, similar to a person in complete darkness from whom he can never get out? Thus We made those who disbelieve see well what they have done. (Q.s.6;122)"*

The parable of the heart of a believer is in the form of a clear zujah that sparkles like a star.

The Qur'an and the Shari'ah parable are in olive oil, initially glistening without external elements.

The message contained in this verse:

Light is necessary for humans, and the Qur'an, as the Light of Allah, is meant to be necessary for humans, just like other creatures. Therefore, humans will spiritually die

without the Qur'an before experiencing biological death because life becomes dark and directionless.

The Light of the Qur'an can overcome all the challenges of life. Prophet Muhammad, peace be upon him, is a perfect example of the influential role of Allah's Light in overcoming difficult circumstances. For instance, when he was preaching in Thauf, he was pelted with stones by its inhabitants. In response, he prayed: "I seek refuge in the light of Your countenance by which all darkness is illuminated, and through it, all affairs of this world and the hereafter become good."

This verse is a parable that should become axiomatic for humans. Through it, Allah explains to humanity His revelation. Being All-Knowing, Allah knows which individuals deserve the Light of His guidance and which do not.

In this context, the Prophet Muhammad describes different types of people:

- The heart of a believer is pure and radiant, like a shining lamp (full of Light).
- The heart of a disbeliever is veiled and tightly bound by its coverings.
- The heart of a hypocrite is inverted, knowing the truth but denying it.
- The unveiled heart contains both faith and hypocrisy.

*"And the parable of faith is like a plant that is continuously watered by clear water, while the parable of hypocrisy is like an ulcer that keeps on bleeding and pus, whichever of the two materials is more dominant will overpower the non-dominant one, " (H.R. Ahmad with a sound isnad) [22].*

In the book "Berguru kepada Allah" by Abu Sangkan, there is an explanation of the content of Surah An-Nur, verse 35. The Quran uses the metaphor of Divine Light to describe the state of the heart (soul) that receives divine inspiration (Ilham). Allah expresses it in human language as "light" because divine revelation cannot be fully expressed in human language. Revelation is the language of Allah and can only be understood by those who are capable of receiving it, including animals and nature. The Mu'jam Alfadhil Qur'anil Karim, published by Majma'ul Lughoh Al 'Arabiyah, interprets the word "Ilham" as "the infiltration of sensitive feelings into the heart, which can be used to distinguish between falsehood and guidance." This term can be understood as "inner perception" (kata hati).

Abu Sangkan writes about Surah An-Nur, verse 35: "Allah gives the parable of His Light as a niche that contains a great lamp. This light dwells in the hearts of the chosen ones whom He wills. Allah guides their hearts to understand His signs and advice with this Light. Allah will lead our souls to Him and show the path of our spiritual journey to see Him in a 'real' sense. With His Light, we can differentiate between the guidance of Satan and Allah Subhanahu wa Ta'ala." As Allah's word about furqan (discriminatory) is the Light that distinguishes between truth and falsehood:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنفَرُوا إِلَى اللَّهِ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ  
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ٢٩

“O you who believe, if you fear Allah, We will give you *Furqaan*. And we will distance yourself from your mistakes, and forgive your (sins). And Allah has a great bounty”. ( *al-Anfal*; 29) [15].

The Word of God in the Qu’an letter at *thalaq*; 2–4

فَإِذَا بَلَغَنَّ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ  
وَأَشْهَدُوا ذَوِي عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُؤْخَذُ بِهِ مَن  
كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ  
مَخْرَجًا ۚ وَيَرْزُقْهُ مِمَّن حَبِطَ لَآ يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ  
فَهُوَ حَسْبُهُ إِنَّ اللَّهَ لَبَلِيغٌ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝ ۳ وَاللِّي  
يُنَبِّئُ مِنَ الْمَحْضِ مَن نَّسَانِكُمْ إِن أَرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ  
وَاللِّي لَمْ يَحْضَنْ وَأُولَتْ الْأَحْمَالُ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ  
وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِّنْ أَمْرِهِ يُسْرًا ۚ

“When they are nearing the end of their *iddah*, reconcile them properly or release them properly and testify with two witnesses who are just among you, and you should uphold the testimony for the sake of Allah. This act is taught by those who believe in Allah and the Hereafter. Whoever fears Allah, surely He will make a way out for him” (2). “And provide him with sustenance from where he did not expect. Moreover, whoever puts his trust in Allah, surely Allah will fulfill his (needs). Verily, Allah does what He (wills) do. Verily, Allah has made provision for everything.” (3) “And women who do not menstruate anymore (menopause) among your women if you are in doubt (about their *iddah* period), then their *iddah* period is three months.; and so (also) women who do not menstruate. Furthermore, for pregnant women, their *iddah* period is until they give birth to their wombs. Whoever fears Allah, Allah will make it easy for him in his affairs.”(4) [15].

The above verse explains that the condition to receive guidance is to perform obligatory and recommended acts of worship. Among them is the remembrance of Allah (*dzikrullah*), whether in standing, sitting, or lying down, because every act of worship is a way to remember Allah. It becomes a means for Allah to respond by granting His mercy by illuminating Light to the hearts willing and open to accepting Allah as the Guide (*Mursyid*), marked by a feeling of peaceful enlightenment. In the book “*Diwan al-Imam Asy Syafi’i*,” there is a narration about the Light (guidance):

... العلم نور ونور الله لا يهدى لعاص ...

“That knowledge is light, and God’s light will not guide those who act in sin.” [22].

A modern mufassir Professor Ali Ashshabuni explains:

“Allah is the Giver of Light to the heavens and the Earth, meaning Allah is the illuminator of the heavens and the Earth. Allah illuminates the heavens with bright stars and illuminates human beings on Earth with His laws and regulations. Therefore, noble messengers (prophets) were sent down. The meaning of Light (*Nur*) here refers to the creation of Allah in the form of stars or the sun, while the Light (*Nur*) for the inhabitants



of the Earth comes in the form of laws or Shari'ah. Messengers were sent as a guiding light from the realm of darkness to the realm of brightness...” (Q.S. Al-Baqarah: 257) In essence, it is stated that Light is created by Allah and not that Allah Himself is the Light [23]. Al-Tha’labi stated: Allah is the Giver of guidance (Al-Hadi) to the inhabitants of the heavens and the Earth through the Light that leads to the truth (Al-Haq) and provides guidance (Isyamat) to refrain from reprehensible actions. Allah guides the inhabitants of the heavens and the Earth through various means, such as inspiration (ilham) and direct guidance (isyamat), so they refrain from reprehensible actions and turn towards goodness. It is evident in the story of Prophet Yusuf (Joseph), as narrated in Surah Yusuf, verse 24;

وَلَقَدْ هَمَّتْ بِهَا وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ  
عَنهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنۡ عِبَادِنَا الْمُخْلَصِينَ ٢٤

*“Indeed, the woman had intended (to do the deed) with Yusuf, and Yusuf also intended (to do) with the woman had he not seen a sign (from) his Lord. Thus, We may turn away from him evil and abomination. Surely Joseph is one of Our chosen servants” [15].*

Indeed, Prophet Yusuf (Joseph) received enlightenment (Burhan) in the form of guidance (Isyamat) from Allah, which enabled him to abstain from evil deeds. This guidance, bestowed upon him by Allah, can be understood as the Divine Light (Nuur) and inspiration (Ilham) from Allah [23].

## 5 Conclusion

From the above discussion, we can conclude the following:

1. The educational value in the Qur'an, specifically in Surah An-Nur verse 35, pertains to tawhid rububiyah, acknowledging Allah as the Supreme Light. This verse involves believing Allah has absolute power in creation, organization, and control over all His creatures. As Allah is the Giver of Light (guidance), this concept emphasizes His guidance and direction.
2. The Light of Allah is a guidance, hidayah, for all people, and it is bestowed upon those whom He chooses, specifically the believers. This guidance comes in taufik (divine guidance) and inayah (divine grace).
3. Every Muslim who seeks to receive guidance from Allah should maximize their intellectual, spiritual, and sensory potentials as a means to attain His guidance and grace, as these are faculties that Allah has bestowed upon every human being.
4. On the other hand, disbelievers will never be able to accept and comprehend the Light Allah spreads on Earth, even if they witness it, because their hearts are entirely closed off.

**Acknowledgments.** *Alhamdulillah 'alaa kullilhaalin wa ni'mah*, thank you to all parties involved in this writing process, notably the Islamic Religious Education Masters Study Program, Muhammadiyah University of Surakarta.

**Authors' Contributions.** This research has limitations, and there is room for improvement for future researchers. Specifically, further exploration can be done regarding the discussion of tauhid asma' wa sifat (the Oneness of Allah's names and attributes) and tauhid uluhiyah (the Oneness of Allah in worship), which were not included in this writing. Additionally, the discussion of other verses that address the education of tauhid can be explored as well.

## References

1. F. Muthoifin, "Nilai-nilai Pendidikan Tauhid dalam kisah ashaabul ukhdud surat al-Buruj perspektif Ibnu Kasir dan Hamka," *Profetika*, vol. 19, no. 2, p. 164, 2018.
2. M. Santoso, "Konsep Pemikiran Pendidikan Islam Menurut Buya Hamka tahun 1950–1980: Telaah Buku Falsafah Hidup dan Pribadi Hebat," *Sch. articel\_UMS*, 2016.
3. A. Nata, *kapita selekta pendidikan Islam: Isu-isu kontemporer tentang Pendidikan Islam*. Jakarta: PT. Rajagrafindoersada, 2013.
4. F. Inayah, *Tauhid sebagai Prinsip Ilmu Pengetahuan (Ismail Raji' Al-Faruqi)*. surakarta: Universitas Muhammadiyah Surakarta, 2016.
5. H. syafa'ati, Sri. Muamanah, "Konsep Pendidikan Menurut Muhammad Naquib Al Attas Relevansinyadengan Sistem Pendidikan Nasional," *Pendidik. Islam*, vol. 8, p. 292, 2020.
6. H. Langgung, *Asas-asas pendidikan Islam*. Jakarta, 1992.
7. A. N. Qowim, "Metode Pendidikan Islam Perspektif Al-Qur'an," *IQ (Ilmu Al-qur'an) J. Pendidik. Islam*, vol. 3, no. 01, pp. 35–58, 2020, doi: <https://doi.org/10.37542/iq.v3i01.53>.
8. S. Sugiarti, "Konsep Pendidikan Karakter Perspektif BJ. Habibie Dan Relevansinya Terhadap Pendidikan Islam Di Era Revolusi Industri 4.0," vol. 34. no 1, 2022.
9. M. Ali, "Kontribusi Sosiologi dalam Pengembangan Pendidikan," vol. 28 no 1, p. 8, 2016.
10. Bahrudin Achmad, *Ngaji Misykatul Anwar (karya Imam Al-Ghazali)*. Bekasi: Pustaka Al-Muqsih, 2021.
11. S. Shobron, Sudarno. Aly, Abdullah. Mahmud, Abdullah. Ariyanto, M Darajat. Na'imah, Elvi. Hidayat, *Studi Islam 1*. surakarta: LPIK UMS, 2014.
12. M. Hambal, "Pendidikan Tauhid dan Urgensinya Bagi Kehidupan Muslim," *Tadarus*, vol. 9, no. 1, pp. 22–38, 2020, doi: <https://doi.org/10.30651/td.v9i1.5462>.
13. "Strategi Pengembangan Pendidikan Islam Menurut Prof Mochamad Sholeh Y.a Ichrom Ph.D Di Perguruan Muhammadiyah Kottabarat Surakarta," *Suhuf*, vol. 34, no. 1. 2022.
14. M. Amri, "Dinamika Hidup Single Mother (Perspektif Qashash Alqur'an)," *AL-WARDAH*, vol. 13, no. 1, 2020, doi: <https://doi.org/10.46339/al-wardah.v13i1.157>.
15. D. Abu Bakar, Anwar, *al Qur'an dan Terjamahannya*. Bandung: Sinar Baru Algesindo, 2009.
16. I. Nawawi, *Ringkasan Riyadhush Shalihin*. Bandung: Irsyad Baitus Salam, 2006.
17. A. Aminuddin, dkk. *Pendidikan agama Islam*. Bogor: Ghalia, indonesia, 2014.
18. A. Ghoffar, *Tafsir Ibnu Katsir (Terjemah)*. jakarta: Pustaka Imam Syafi'i, 2008.
19. Hamka, *Tafsir Al Azhar*. Yogyakarta: Gema Insani Press, 1965.
20. A. Audah, *The Holy Qur'an, Terjemahan dan Tafsirnya (Abdullah Yusuf Ali)*. jakarta: Pustaka Firdaus, 1994.
21. Abdul A. abdur Rauf, *Tahfizh&Tafsir Surat An-Nuur*. jakarta: Markaz Al-Qur'an, 2015.
22. A. Rahman, *Diwan Imam Asy Syafi'i*. Bbeirut-Lebanon: Dar el Marefah, 2005.
23. A. Sangkan, *Berguru kepada Allah*. jakarta: yayasan shalat khshu', 2009.

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

