

EXPLORING EDUCATIONAL VALUES OF MARYAM BINTI IMRAN THROUGH ISLAMIC INFORMATION LITERACY

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Abstract

This study aims to explore the educational values exemplified by Maryam binti Imran and to analyze how these values can be internalized through the framework of Islamic Information Literacy. Grounded in a qualitative approach using literature review methodology, the research draws upon classical tafsir works, contemporary Islamic educational texts, and thematic Qur'anic exegesis. The primary data include authoritative Islamic texts such as Tafsir Al-Munir, Tafsir Ibnu Katsir, and Shahih Qashashil Qur'an, complemented by scholarly discourse on religious literacy and character formation. The findings reveal that Maryam embodies core Islamic values—spirituality, chastity, fortitude, and social responsibility—through her ability to receive, understand, evaluate, and act upon divine revelation. Her life serves as a model of effective Islamic information processing: she exercises discernment in distinguishing between divine truth and social stigma, demonstrates spiritual resilience in the face of severe trials, and maintains moral integrity despite public pressure. These values are not inherited passively but are cultivated through active engagement with authentic religious sources. The study concludes that Islamic Information Literacy is not merely a technical or academic skill, but a transformative tool that shapes faith-based character and ethical awareness. Incorporating Maryam's example into the Islamic education curriculum can enhance students' intellectual, emotional, and spiritual competencies, positioning her as a pedagogical model for values-based education in the modern era.

Keywords: Maryam binti Imran, Islamic Information Literacy, spiritual education, character formation, religious values

INTRODUCTION

Islamic education seeks not only to impart knowledge but to nurture individuals in their submission to Allah SWT. It aims to liberate people from worldly dependencies and reorient their lives toward servitude to God alone. Within this framework, education is viewed as a transformative process that builds faith, moral character, and societal responsibility. The values embedded in Islamic education are not limited to acts of worship, but rather encompass all

aspects of life—social, intellectual, ethical, and spiritual. As such, Muslims are encouraged to internalize these values in both private and public spheres of existence (Dalimunthe et al., 2024; Fauzan et al., 2023).

Among the most significant figures exemplifying the ideals of Islamic education is Maryam binti Imran. The Qur'an presents her as a model of piety, virtue, and devotion, whose spiritual journey offers profound lessons for both men and women. While the Qur'an often refers to female figures using relational identifiers—such as "the wife of Nuh" or "the wife of Pharaoh"—Maryam is uniquely honored by name, mentioned explicitly 34 times, and has an entire chapter (Surah Maryam) dedicated to her story. This linguistic distinction underscores her elevated status and the didactic role her life plays in the Qur'anic narrative.

The symbolic and educational significance of Maryam lies in her embodiment of key Islamic virtues: chastity, submission, patience, and trust in divine will. These traits are not merely descriptive of her character but serve as pedagogical models for Muslims. Her upbringing under the guardianship of Prophet Zakariya, her spiritual purity, and her acceptance of divine command to bear a child without a consort demonstrate a deep spiritual maturity and unwavering faith—values central to Islamic education. The Qur'an explicitly affirms her distinction: "O Maryam, indeed Allah has chosen you and purified you and chosen you above the women of the worlds" (Qur'an 3:42).

The educational relevance of Maryam binti Imran becomes even more significant when viewed through the lens of Islamic information literacy—the capacity to seek, evaluate, and utilize information within an Islamic epistemological framework. In an age dominated by the overproduction of information and value relativism, Maryam's story provides a clear moral compass and illustrates how divine knowledge, when received with humility and understanding, can guide human action. Her life is a source of Islamic literacy in its purest form, revealing how information (wahy or revelation) becomes transformational when embedded in faith-based learning and critical reflection.

Scholarly interest in Maryam's role has extended beyond Muslim discourse, finding resonance in interreligious studies. In Christian theology, Mary (Maryam) is venerated as the mother of Jesus, yet Islamic tradition offers a distinctive narrative that emphasizes her independence, agency, and spiritual excellence (Sikumbang et al., 2024). While some Orientalist perspectives have attempted to problematize her story to challenge the authenticity of Islamic revelation, many interfaith scholars view her as a unifying figure in Abrahamic religions. In this sense, Maryam serves not only as a theological touchpoint but also as a cultural and educational bridge across faith communities (Indainanto et al., 2024).

Contemporary discourse on gender, education, and religious values increasingly acknowledges the need for female figures who inspire and guide without conforming to secular feminist narratives. Maryam's story provides an alternative model of female empowerment rooted in submission to divine will rather than in individual autonomy. Her contribution to intellectual and spiritual heritage challenges the misconception that women in Islamic history have been passive recipients of knowledge (Syam et al. 2024). On the contrary, her life narrative affirms the role of women as transmitters and bearers of sacred knowledge.

In today's globalized and morally fragmented world, the educational values embodied by Maryam are of critical importance. As nations grapple with issues of moral decay, identity crises, and educational disorientation, revisiting the character of Maryam offers not only spiritual solace but also a strategic framework for values-based education. She exemplifies the integration of personal faith, public responsibility, and educational influence (Rambe et al.,

2023). In particular, her life story challenges Muslim educators to redefine success not merely as academic achievement, but as the cultivation of integrity, humility, and divine consciousness.

Based on the foregoing, this article aims to explore the educational values reflected in the life of Maryam binti Imran and to analyze how these values can be disseminated and internalized through the concept of Islamic information literacy. By examining scriptural, exegetical, and educational perspectives, the study offers a fresh contribution to both Islamic pedagogy and gendered educational discourse. It further emphasizes the importance of repositioning female figures like Maryam within Islamic educational narratives, not as symbolic icons, but as active agents of knowledge and transformation.

RESEARCH METHOD

This research is a qualitative research with a literature study approach, namely a research method that utilizes data and information from various literature sources. The steps taken include reading, understanding, and reviewing books or references that are relevant to the problems discussed, then analyzing them. Data or information obtained from various library sources are compiled and presented again in a new form that is in accordance with current needs. The primary data in this study are books that are directly related to the main problem being studied. These books include:

- 1) Shahih Qashashil Qur'an (Stories in the Qur'an) by Hamid Ahmad Ath-Thahir. (Jakarta, Ummul Qura, 2017)
- 2) Tafsir Al-Munir: Akidah, Syari'ah, and Manhaj, Volume 8. by Wahbah Az-Zuhaili. (Jakarta: Gema Insani, 2016).
- 3) Tafsir Ibnu Katsir Volume 2. by Syaikh Shafiyyur Rahman al-Mubarakfuri, translator; Abu Ihsan al-Atsari. (Bogor: Pustaka Ibnu Katsir, 2006).
- 4) Tazkiyatun Nafs – Concept and Comprehensive Study in the Application of Purifying the Soul. works by Sa'id Hawwa, translator; Nur Hadi, et al. (Surakarta, Era Adicitra Intermedia, 2014).
- 5) Women in the Koran. by Abdurrahman Umairah. (East Jakarta: Pustaka Al-Kautsar, 2021)

This research uses a library study approach, so that the data collected comes from various literature sources. The data collection technique applied is a documentary literature review which focuses on the object of discussion in question

RESULT AND DISCUSSION

Formation of Strong Spiritual Character and Monotheism

The results of the analysis of the story of Maryam binti Imran in the Qur'an, especially through the Islamic Information Literacy approach, show that Maryam's exemplary behavior lies not only in individual piety, but also in the formation of a complete spiritual character and a strong belief in monotheism (Dalimunthe et al., 2024). Maryam is described as a figure who has high quality faith, which grows from the process of continuous religious learning and internalization of monotheistic values through divine sources of information, namely revelation (QS. Ali 'Imran: 35-37; QS. Maryam: 16-22).

Maryam shows how information literacy in Islam is not only the ability to search for and understand information, but also involves a contemplative and spiritual process in filtering and practicing information that is in accordance with monotheistic values. This can be seen in the way Maryam responded to the information from the angel Gabriel regarding the birth of Jesus, which was not only accepted cognitively but also absorbed with full submission to the will of Allah (QS. Maryam: 19–21). This attitude reflects a form of spiritual literacy, namely the ability to interpret divine information correctly and connect it with belief in the oneness of God.

Maryam's lifestyle full of worship, remoteness from the outside world, and obedience in communicating with Allah reflects a form of strengthening spiritual character. In the context of education, this can be translated as the result of effective Islamic information literacy practices: students who are able to understand religious information correctly will form a deep spiritual character, not only formally, but also transcendently (Humaizi et al., 2024). Islamic education that emphasizes continuous reading, understanding, and contemplation of the Qur'an is the main pillar in this process (Al-Attas, 1991).

Maryam's monotheistic character is reflected in her consistency in purifying worship only to Allah, regardless of difficult social situations and public pressure. This shows that the power of monotheism is not only formed from the teachings received, but also from resilience in facing trials and the ability to access and manage divine information to be used as a guide for life. In the context of Islamic information literacy, this is the highest form of evaluation and implementation of information obtained from authentic sources (Hidayat, 2020).

This study confirms that the educational value of Maryam binti Imran shows that Islamic information literacy can be a foundation for forming a strong spiritual and monotheistic character. This is very relevant in the development of an Islamic education curriculum that is oriented towards the formation of personality rooted in transcendental values, not just in cognitive aspects (Kholil et al., 2024).

In contrast to the traditional understanding that emphasizes Maryam's obedience as a result of inherited faith or family education, the Islamic Information Literacy approach highlights Maryam's active role in managing religious information. She not only received teachings from generation to generation, but also built her understanding through direct interaction with primary sources (revelation), personal reflection, and the application of the values of monotheism in life. This shows that information literacy in Islam is not only an intellectual activity, but also transformative and oriented towards spiritual change.

It is important to note that Maryam is able to distinguish between authentic information (coming from angels, as messengers of God) and social rumors (the stigma of society over her pregnancy without a husband). This attitude confirms that in Islamic information literacy, the ability to verify and filter information is a key element that protects a person from deviations from faith. Maryam is not swayed by social pressure, because she has confirmed her monotheism based on divinely valid information and is deeply interpreted through spiritual contemplation.

In contemporary educational practices, this value is very relevant. Islamic information literacy must be instilled not only as an academic skill, but as a tool for forming a religious personality. By making the story of Maryam as a reference, students can be trained not only to seek information from Islamic sources, but also to assess, reflect, and make that information the basis for life orientation. Maryam is a real example that someone who has good revelation information literacy will have a strong spiritual character, solid in monotheism, and able to stand in moral and social tests.

The Inculcation of Values of Personal Purity and Social Control

The value of self-purity (*ḥifẓ al-ʿird*) exemplified by Maryam binti Imran is one of the most prominent aspects of her story in the Qur'an. Maryam is known as a holy woman who consistently maintains her honor, even though she has to face severe social pressure and stigma. This attitude is not formed instantly, but rather through a long process of internalizing values that originate from Islamic information literacy. In this case, information literacy is not just about searching for data or knowledge, but concerns the spiritual process of understanding divine messages and practicing them in real life (QS. Ali 'Imran: 42; QS. Maryam: 16–20).

Maryam shows steadfastness in maintaining moral integrity even when the social situation is not in her favor. When she became pregnant without marriage, society immediately suspected her and made accusations that defamed her (QS. Maryam: 27–28). However, Maryam remained silent and did not defend herself with worldly rhetoric. She chose to convey the divine message symbolically through gestures and let the miracle speak, namely the baby Jesus who explained his prophetic mission himself (QS. Maryam: 29–30). This attitude shows a high form of social self-control, born from a deep understanding and practice of divine information.

From the perspective of Islamic information literacy, Maryam has the ability to distinguish between spontaneous emotional reactions and spiritual responses full of wisdom. She is not tempted to retaliate against the accusations of society, because awareness of the value of her own purity has been inherent as part of her moral identity. Information literacy in this context becomes a cognitive and affective mechanism that encourages someone to filter information, respond ethically, and form a solid value system in the face of social pressure. Maryam is a symbol of how someone who is literate in religious information will have a strong moral fortress to maintain self-respect.

The value of self-respect brought to life by Maryam binti Imran also has an impact on the formation of constructive social awareness. She not only maintains personal honor, but also directs society to understand the spiritual meaning of the extraordinary events she experiences. In this case, Maryam becomes a passive agent of social control—namely by showing that truth does not always have to be proven through argumentation, but through example, consistency of attitude, and submission to the will of Allah. This is an important lesson in Islamic-based character education that emphasizes the balance between self-regulation and social responsibility.

The values of self-purity and social control demonstrated by Maryam are the result of applicable Islamic information literacy, not merely theoretical. She is a real example of how the process of understanding revelation can produce individuals who are morally resilient and wise in facing social challenges. The lessons from Maryam's story are relevant to be used as a reference in the development of an Islamic education curriculum that aims to form noble morals, spiritual literacy, and resilience in maintaining self-esteem.

Fortitude and Patience

Maryam's fortitude in facing the test is a reflection of extraordinary inner strength. This value is very important in education because it forms the mental resilience of students in facing academic, social, and psychological pressures. By internalizing this value, education plays a role in building resilience and mental toughness, two important elements in forming a strong person who does not easily give up in facing life's challenges. In this framework, education not only teaches knowledge, but also forms a personality that is strong emotionally and spiritually.

One of the main lessons from the story of Maryam binti Imran is her exemplary attitude in facing life's tests with patience and determination. Maryam faced extraordinary slander from society when she was pregnant without a husband, but she did not respond emotionally or defend herself aggressively. She remained calm and patient, showing that inner strength that relies on Allah is far more powerful than verbal defense. The word of Allah states: "Then Maryam brought him to her people, carrying him. They said: 'O Maryam, you have done something very wrong.'" (QS. Maryam: 27).

This attitude shows that patience is not a weakness, but a form of absolute trust in God's help. In the context of education, the implementation of this value is very important to shape the character of students who are not easily shaken by the pressures of life, social conflicts, or academic challenges. Patience helps them to think clearly in facing problems and make wiser decisions. As stated by Wahbah Az-Zuhaili, patience is a spiritual foundation that trains the soul to remain stable in difficult conditions and protect itself from destructive emotional reactions. By emulating Maryam, students learn that life's tests are part of the spiritual education process that strengthens mentality and spiritual maturity. When this value is firmly embedded in the education system, a generation will be born that is resilient, patient in the process, and remains optimistic about the future (Az, Zuhaili, 2013).

The fortitude and patience of Maryam binti Imran are the main educational values reflected in her life story as recorded in the Qur'an. The severe test that befell Maryam—pregnancy without a husband that caused social criticism—illustrates the reality of extraordinary psychological and social pressure. However, Maryam was able to face the test with peace of mind and full faith in Allah. The source of this fortitude is not merely personal courage, but the result of the process of divine information literacy: understanding, believing, and internalizing the messages of revelation (QS. Maryam: 16–22).

Maryam demonstrates a very high quality of spiritual literacy, where she not only accepts information from angels as truth, but also builds meaning to the information in the context of herself as a servant of Allah. The fortitude she shows stems from awareness of information based on revelation that contains guarantees of protection and blessings from Allah. In the context of Islamic information literacy, this is a form of deep processing of information—where individuals not only understand it literally, but also relate the information emotionally and spiritually to support their resilience (Fadhilah, 2020).

Maryam's response to the pain and loneliness of giving birth under a date palm tree illustrates how a spiritually knowledgeable person is able to respond to suffering while still relying on divine power. She had hoped that she would disappear (QS. Maryam: 23), but Allah calmed her with revelation and provided practical guidance and emotional support (QS. Maryam: 24–26). This interaction shows the practical dimension of Islamic information literacy: revealed information does not stop at the level of knowledge, but becomes a source of solutions and calm in a crisis. This is in line with the Islamic transformative literacy approach that integrates cognitive, affective, and spiritual aspects in the use of information (Yusanto & Irfan, 2020).

In the world of modern education, the values of fortitude and patience possessed by Maryam provide important lessons for students on how to manage the pressures and challenges of life constructively through a religious information literacy approach. Islamic education that focuses on Al-Quran literacy and spiritual character formation can foster stronger emotional and psychological resilience. This is in line with the concept of coping spirituality, namely the

ability to manage the pressures of life by relying on understanding and belief in revealed information (Suryana, 2022).

Maryam's fortitude and patience not only illustrate the power of faith passively, but are also the result of active, reflective, and applicable processing of divine information. This story is an important foundation in building an Islamic education paradigm based on information literacy—which is not only intellectually intelligent, but also spiritually strengthening.

CONCLUSION

The story of Maryam binti Imran, when examined through the lens of Islamic Information Literacy, provides profound insights into how divine information shapes personal transformation and educational values. First, the formation of strong spiritual character and monotheism in Maryam is not merely the product of inherited faith, but the outcome of an active, contemplative engagement with divine revelation. Her ability to absorb, reflect upon, and submit to information from Allah exemplifies a high level of spiritual literacy. Maryam's internalization of monotheistic values formed the core of her resilience, guiding her to maintain unwavering devotion despite societal trials. In this way, Islamic information literacy proves to be a transformative process that not only informs but spiritually reforms the individual. Second, the inculcation of values of personal purity and social control highlights Maryam's deep moral awareness and self-discipline, derived from divine sources. Her steadfastness in preserving chastity and honor, even when unjustly stigmatized by society, underscores how deeply internalized values—fostered by informed spiritual understanding—can serve as a stronghold against external pressures.

Maryam's response illustrates a refined ethical judgment rooted in divine teachings, where she chose moral silence and allowed the miracle of divine truth to speak on her behalf. In contemporary Islamic education, this translates to a model of character building that balances individual virtue and communal harmony, cultivated through religious literacy. Third, fortitude and patience emerge as foundational traits in Maryam's spiritual journey, developed through her reflective engagement with revelation. Her endurance during solitude, labor, and slander is a testimony to how divine information, when properly internalized, acts as emotional and psychological reinforcement. Her story illustrates that patience is not passivity but a powerful expression of faith in divine providence. In educational settings, this value becomes crucial in shaping learners who are emotionally resilient and spiritually grounded, particularly in the face of modern social and academic stressors.

In sum, Maryam's life exemplifies how Islamic information literacy serves as a multidimensional tool—intellectual, emotional, and spiritual—that enables the cultivation of core Islamic values. It moves beyond rote learning to become a dynamic process of internalizing divine truth and practicing it meaningfully in life. Embedding this approach in the curriculum of Islamic education could foster a generation of students who are not only knowledgeable but also ethically grounded, emotionally resilient, and spiritually steadfast. Maryam is not merely a historical or religious figure, but a pedagogical model for holistic education rooted in divine literacy.

SUGGESTION

This research provides a significant foundation for understanding the transformative power of Islamic Information Literacy through the lens of Maryam binti Imran's life. To expand

the relevance and practical application of these findings, future studies are encouraged to adopt interdisciplinary and empirical approaches. Firstly, integrating Islamic pedagogy with educational psychology can offer deeper insights into how the internalization of spiritual values impacts cognitive and emotional development among learners. A comparative study involving male and female role models in Islamic history could also help clarify how gender influences the reception and application of information literacy principles in religious education.

Moreover, curriculum developers and Islamic education practitioners are urged to design learning modules that actively incorporate the story of Maryam not merely as a theological reference, but as a case study for value formation. These modules should emphasize active learning techniques—such as critical reading of scripture, reflective writing, and ethical discourse analysis—to facilitate students' engagement with the Qur'anic narrative in a contemporary context.

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