

Revelation-Based Educational Transformation: Exploring the Principles of the Qur'an in the Dynamics of Islamic Education

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Abstract

This study aims to examine the transformative role of revelation-based education by exploring the principles of the Qur'an and their relevance to the dynamics of contemporary Islamic education. The scope of the study encompasses philosophical, normative, and practical dimensions of Qur'anic principles in shaping a holistic paradigm of Islamic education. The research employs a library research method with a content analysis approach to Qur'anic verses related to educational principles, supported by classical and modern Islamic educational literature. The findings indicate that Qur'anic principles, such as monotheism (*tawhid*), justice, responsibility, and the development of human potential play a significant role in promoting a more integrative, humanistic, and adaptive transformation of Islamic education in response to contemporary challenges. The novelty of this research lies in its systematic effort to link the principles of revelation with the concept of educational transformation, thereby positioning the Qur'an not only as a normative source of values but also as a dynamic foundation for formulating new directions in Islamic education.

Keywords: *Qur'an, Educational Transformation, Islamic Education, Revelation*

Abstrak

Penelitian ini bertujuan untuk mengkaji transformasi edukatif berbasis wahyu dengan menelaah prinsip-prinsip Al-Qur'an serta relevansinya terhadap dinamika pendidikan Islam kontemporer. Ruang lingkup kajian mencakup dimensi filosofis, normatif, dan praktis dari prinsip-prinsip Qur'ani dalam membentuk paradigma pendidikan Islam yang holistik. Metode yang digunakan adalah studi pustaka (*library research*) dengan pendekatan analisis konten (*content analysis*) terhadap ayat-ayat Al-Qur'an yang memuat prinsip pendidikan, serta didukung oleh kajian literatur pendidikan Islam klasik dan modern. Hasil penelitian menunjukkan bahwa prinsip-prinsip Al-Qur'an, seperti tauhid, keadilan, tanggung jawab, dan pengembangan potensi manusia, berperan signifikan dalam mendorong transformasi pendidikan Islam yang lebih integratif, humanis, dan adaptif terhadap tantangan zaman. Kebaruan (*novelty*) dari penelitian ini terletak pada upaya sistematis untuk menghubungkan prinsip wahyu dengan konsep transformasi edukatif, sehingga Al-Qur'an tidak hanya dipahami sebagai sumber nilai normatif, tetapi juga sebagai landasan dinamis dalam merumuskan arah baru pendidikan Islam.

Kata Kunci: *Al-Qur'an, Transformasi Edukatif, Pendidikan Islam, Wahyu*

Introduction

Education occupies an essential position in human life, not merely as a means of acquiring knowledge, but also as a vehicle for character building, moral development, and

life direction. In Islam, the role of education is considered vital because it is seen as a vehicle for developing human potential in its entirety, encompassing the intellectual, spiritual, and social realms. The Qur'an, which is the main reference in Islam, not only contains normative religious laws, but also presents educational principles that can be used as a basis for educational transformation throughout the ages.¹ Thus, Islamic education cannot be separated from the spirit of revelation.

The theological foundation of Islamic education is clearly stated in the Qur'an. The first revelation revealed to the Prophet Muhammad SAW in the Qur'an:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. أَمْراً وَرَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"Read in the name of your Lord who created! He created man from a clot of blood. Read! Your Lord is the Most Generous, who taught (man) with the pen. He taught man what he did not know." (QS. Al-'Alaq [96]: 1-5).

This verse emphasizes the importance of reading and seeking knowledge as the foundation for building civilization. In addition, in QS. Luqman [31]: 12–19, the Qur'an also contains Luqman's advice to his son, which includes exhortations to be grateful to Allah, prohibiting associating partners with Him, the obligation to be devoted to parents, establishing prayer, calling to goodness, preventing evil, and cultivating patience in facing life's trials, as well as prohibiting arrogance and haughtiness, and also providing a concrete description of educational values, ranging from monotheism, morals, social ethics, to moral responsibility. Through these verses, the Qur'an shows that Islamic education has a broader function, which is not only to teach knowledge but also to shape the personality and spirituality of students.²

However, there are fundamental problems in the implementation of contemporary Islamic education. Many educational institutions still focus on cognitive aspects and religious formalities, while the dimensions of revelation-based educational transformation, such as instilling values, integrating knowledge, and character building, are not yet optimal. This gap shows the distance between the idealism of the Qur'anic principles and the reality of educational practice. The majority of previous studies tend to highlight the Qur'an only as a source of knowledge or a normative basis in the field of education,³ but not many have studied in depth how Qur'anic principles can be transformed in the dynamics of modern education, especially in facing the challenges of globalization, digitalization, and moral crisis.

¹ A. Husaini, & M. Fatoni, "Al-Qur'an sebagai sumber ilmu pengetahuan dan implikasinya dalam pendidikan Islam" *Jurnal Ilmu Pendidikan Islam* 11, no. 2 (2023), 211–225.

² Anisatul Mardiah, et al., "Family: Foundation of Children's Education in the Era of Qur'anic Disruption", *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 7, no. 5 (2023), 5457.

³ N. Anisa, & M. Khoiruddin, "Nilai-nilai pendidikan Islam dalam Al-Qur'an: Kajian tematik terhadap ayat-ayat Pendidikan", *Jurnal Pendidikan Islam Indonesia* 8, no. 1 (2023), 45–60.

Islamic education grounded in divine revelation is essential for addressing the challenges of globalization and modernization. The digital era, technological developments, and shifts in cultural values require Islamic education to adapt while preserving the authenticity of its principles. Revelatory-based educational transformation means reinterpreting Qur'anic principles so they can be applied within the dynamics of contemporary education. The Qur'an, together with the Hadith, functions as the primary reference for Islamic education not static, but always open to the progress of time, thus it must be examined contextually so it remains relevant to present needs. Therefore, the exploration of Qur'anic principles in education must not stop at the normative level; it must move toward praxis, namely how these values are implemented in curricula, learning strategies, and modern educational approaches.⁴

The Qur'an places education and knowledge in a highly esteemed position, serving as the principal reference that discusses not only religious aspects but also includes knowledge, moral values, and social ethics as guidance for human life. Thus, revelation should not be understood narrowly as merely a ritual text, but also as the basis for educational transformation.⁵

The fundamental values of education, such as monotheism, justice, intellectual freedom, responsibility, and the development of human potential, are contained in the Qur'an.⁶ This sacred scripture serves as a comprehensive reference for Islamic education, covering objectives, life frameworks, and learning methods that can be applied across generations.⁷ Accordingly, the Qur'an possesses an interdisciplinary dimension; its verses can be contextualized with various fields of knowledge, from social sciences to natural sciences and education.⁸

The Qur'an is not only positioned as a normative reference but also contains character-building values that are crucial amid modern moral challenges. The internalization of honesty, discipline, and responsibility in students is an important step in forming an ethical generation. Qur'anic principles therefore possess not only philosophical meaning but also produce tangible impacts on educational practice and community life.⁹

The scope of this study is to explore Qur'anic principles that are directly relevant to Islamic education, such as monotheism, justice, freedom of thought, responsibility, and human potential development. These principles are then analyzed in the context of

⁴ Yurnalis, "Kedudukan Al-Qur'an dan Hadis dalam Pendidikan Islam", *Jurnal Literasiologi* 4, no. 2 (2023), 210–220.

⁵ M. Husaini, & I. Fatoni, "Al-Qur'an sebagai Sumber Ilmu Pengetahuan", *Tarbiyah: Jurnal Pendidikan Agama Islam* 2, no. 1 (2023), 1–13.

⁶ Muhamamd Takrip, and Eko Zulfikar, "Tafsir Tarbawi: Perspective KH. Mishbah Musthafa about Islamic Education Values in QS. al-Inshirah", *Tarbiyah: Jurnal Ilmiah Pendidikan* 7, no. 1 (2023): 52–63.

⁷ R. A. Suryadi, "Al-Qur'an sebagai Sumber Pendidikan Islam", *Taklim: Jurnal Pendidikan Agama Islam* 10, no. 2 (2022), 123–135.

⁸ A. Anisa, & H. Khoiruddin, "Peran Al-Qur'an sebagai Sumber Ilmu Pengetahuan: Kajian Interdisipliner", *Tabayir: Jurnal Dakwah dan Sosial Humaniora* 5, no. 1 (2023), 91–103.

⁹ L. Lusiana, "Penanaman Nilai-Nilai Al-Qur'an kepada Peserta Didik sebagai Wujud Pendidikan Karakter", *Andragogi: Jurnal Ilmiah Pendidikan Agama Islam* 4, no. 2 (2022) 125–134.

contemporary educational dynamics, so that their relevance to the curriculum, learning strategies, and character development of students can be mapped out. Thus, this research does not stop at the conceptual aspect, but moves on to the implementative aspect. The main objective of this study is to critique and explore how Qur'anic principles can be implemented in order to realize a revelation-based transformation of Islamic education. This study also seeks to demonstrate the relevance of revelation to current educational needs, while offering alternatives for the development of Islamic education that is adaptive yet rooted in divine values.

The novelty of this study is demonstrated through its approach, which is oriented towards educational change, thus distinguishing it from previous studies. While previous studies have mostly highlighted the Qur'an as a general source of knowledge (Husaini & Fatoni, 2023) or as a normative foundation for education (Suryadi, 2022), this study attempts to bridge the gap between theory and practice by emphasizing that Qur'anic principles need to be transformed into curricula, learning strategies, and educational patterns that are relevant to the modern era. The contributions of this study are twofold. *First*, academically, it enriches Islamic education studies by emphasizing the perspective of Qur'anic transformation, which has not been widely discussed. *Second*, in terms of implementation, the results of this study can be used as a reference for educators and educational institution managers in their daily practices, as well as for curriculum designers in integrating Qur'anic values into the education system, so that they are able to respond to global challenges without losing their Islamic spiritual identity and morality.

Based on this description, this research is important to examine how revelation-based educational transformation can be realized through the exploration of the principles of the Qur'an in the dynamics of Islamic education. The results of this study are expected to add to the theoretical knowledge base in Islamic education and, at the same time, provide practical guidelines for education managers in developing revelation-based curricula and learning methods.

This study uses a qualitative method with a literature research model, as the discussion is directed at exploring Qur'anic principles related to Islamic education. The data sources are divided into two groups: primary, in the form of verses from the Qur'an and hadiths of the Prophet Muhammad; and secondary, in the form of relevant interpretations and scientific literature. Meanwhile, secondary sources are obtained from classical and contemporary interpretive literature. The data collection process was carried out through documentation, namely by searching, reading, recording, and reorganizing the texts of the Qur'an, hadith, and other relevant literature. The data was then processed through descriptive, inductive, and deductive analysis. Descriptive analysis was used to explain the meaning of verses and hadith based on the interpretations of scholars. Inductive analysis was carried out by compiling general principles of education from various scattered verses, while deductive analysis was used to relate these principles to the implementation of Islamic education in the current context.

The scope of this study is limited to Islamic educational values and principles sourced directly from the Qur'an and hadith, without empirical verification in the field. Therefore, this research method is more theoretical than applicative. Nevertheless, the research flow is still arranged systematically, starting from the identification of problems and research gaps, followed by the collection of primary and secondary data sources, analysis of verses using the thematic interpretation method (*maudhu'i*), synthesis of the analysis results to formulate principles of revelation-based Islamic education, thereby producing conclusions that have the potential to enrich the development of theory in the field of Islamic education.

Results and Discussion

The Qur'an As The Epistemological Foundation Of Islamic Education

1. The Qur'an as a source and character of epistemology

In Islamic education, the Qur'an occupies a position as the main source of epistemology. Revelatory teachings are not limited to normative texts, but form the basis of scientific paradigms, methods, and learning orientations. Therefore, Islamic education not only pursues worldly achievements, but also prepares students for the hereafter. The Qur'an serves as a guide to knowledge, a way of seeing, and a methodological reference in education. This provides a clear direction that Islamic education should not be trapped in narrow secularization that focuses only on worldly aspects, but must always be connected to spiritual and moral values.

The epistemology of Islamic education integrates empirical, rational, intuitive, and spiritual dimensions. Thus, the Qur'an guides the emergence of an educational concept that balances the mastery of knowledge, skills, and the development of noble character. Qur'anic education emphasizes not only cognition but also the formation of a well-rounded personality.¹⁰

Islamic education builds its epistemological framework based on revelation, which is then developed through human reason and experience. In Islamic tradition, the Qur'an and Hadith are positioned as final and indisputable sources of knowledge. However, neither of them closes the door to modern science to enrich the educational process. Thus, Islamic education is not a static system, but a dynamic system that is open to the developments of the times, as long as it remains within the corridor of Qur'anic values.¹¹ Epistemologically, Islamic education has a different foundation from Western education. While Western education often relies on pure rationality, Islamic education is based on revelation as its main foundation. This makes Islamic education unique, because it combines aspects of transcendence with efforts to develop human capabilities as a whole.¹²

¹⁰ Abudzar Al Qifari, "Epistemologi Pendidikan Islam," *Jurnal Pendidikan Kreatif* 2, no. 1 (2021), 21-22.

¹¹ Abdul Muqtadir, and Tobroni, "Epistemologi Pendidikan Agama Islam", *Ikhlas: Jurnal Ilmiah Pendidikan Islam* 2, no. 1 (2025), 167.

¹² Al Irsyadiyah, "Dasar-Dasar Pendidikan Islam dalam Al-Qur'an." *Masterpiece: Journal of Islamic Studies and Social Sciences* 1, no. 1 (2024), 1-8.

2. The Concept of Moderation (*Wasathiyah*) in the Qur'an

In addition, the dimension of moderation (*wasathiyah*) is also mentioned in the Qur'an:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"Thus We have made you a middle community so that you may be witnesses over humankind and so that the Messenger may be a witness over you." (QS. al-Baqarah [2]: 143).

From this verse we can see that moderation becomes an important principle in Qur'anic epistemology. This principle of moderation can be applied in Islamic education to maintain balance between outward and inward aspects, individual and social dimensions, and rationality and spirituality. With moderation, Islamic education gains resilience as well as competitiveness in facing the rapid currents of globalization and the moral crises afflicting the modern world.¹³

In the epistemology of Islamic education, moderation is viewed as a method that emphasizes proportionality in managing the intellectual, spiritual, and social development of human beings. This means that human beings are viewed holistically rather than partially, with proportional attention given to both physical and spiritual aspects. In this regard, humans are not seen merely as individual or social beings, but as a combination of both. The Qur'an comprehensively gives attention to all aspects of human life, covering both private domains and social spheres. Indeed, in many verses, the Qur'an highlights the importance of moral and ethical education as a means to maintain this balance, so that no conflict arises between individual rights and social rights.

3. Integration of Revelation and Reason

The epistemology of Islamic education fundamentally emphasizes the importance of integrating revelation (divine revelation) and reason (human intellect) as the two main sources in the formation and development of knowledge. In this view, revelation and reason are not placed in a contradictory or mutually negating relationship, but in a harmonious and complementary one. Both form a strong epistemological synergy, in which revelation provides transcendent normative foundations—moral, ethical, and spiritual guidance from God—while reason is used as a tool to understand, explore, interpret, and implement these values in a dynamic and complex real life.¹⁴ Revelation in the context of Islamic education acts as the main reference, which not only directs education toward academic success, but also toward strengthening character, morality, and personal integrity of learners. On the other hand, reason is empowered to carry out *ijtihad*, critical reflection,

¹³ Kerwanto, "Dasar-Dasar Moderasi dalam Epistemologi Pendidikan Islam Perspektif Al-Qur'an." *Jurnal Studi Al-Qur'an* 18, no. 1 (2022), 94-95.

¹⁴ Mardatul Anggie, and Herlini. "Epistemology in Islamic Philosophy of Education: Exploring the Sources of Knowledge and Truth in the Qur'an and Hadith." *Aslim: Journal of Education and Islamic Studies* 1, no. 2 (2024), 44.

deep analysis, and innovation on various life problems that continue to develop, while still rooted in universal and contextual Qur'anic values.

In Islamic education, reason and revelation are placed as two main pillars that complement each other. The collaboration of both produces an educational system that prepares learners with intellectual intelligence, professionalism, deep spirituality, moral firmness, and concern for social responsibility. In this context, Islamic education is not limited to the transmission of information or knowledge (*transfer of knowledge*), but is also directed toward the process of forming a complete identity and character (*transformation of character*). Its ultimate goal is to form a balanced and holistic individual, known in Islam as *insan kamil*, namely an individual who is able to develop all of his or her potential harmoniously in the individual, social, intellectual, and spiritual realms.

In conclusion, the transformation of education based on revelation affirms the position of the Qur'an as a comprehensive epistemological basis in Islamic education. Islamic education does not only focus on rational knowledge and practical skills, but also emphasizes the formation of moral, spiritual, and character values in learners. In this context, revelation functions as the main axis that integrates tradition and modernity, so that Islamic education remains relevant in facing the dynamics of the times without losing its Qur'anic identity.

The Principle of Tawhid In Educational Transformation

1. Tawhid as the Fundamental Foundation of Islamic Education

Tawhid becomes the primary foundation that guides all aspects of Islamic education. The first verse revealed in the Qur'an is Qur'an, al-'Alaq [96]: 1–5. Through this verse, it is affirmed that knowledge essentially originates from Allah as the giver of knowledge. Its implementation in the educational sphere appears in the integration of learning activities that are always connected to spiritual values, such as beginning lessons with prayer, establishing the habit of congregational prayer in schools, and strengthening the Islamic Education curriculum (PAI) through an integrated curriculum approach that links every subject to the value of tawhid.

The ideal outcome of education is not only producing knowledgeable individuals, but also servants who are obedient to Allah. Tawhid becomes the foundation of Islamic education because the affirmation of Allah's oneness forms the basis in the philosophical, epistemological, and axiological domains of education. In this perspective, tawhid is more than a theological aspect; it is a framework of transformation that directs the vision, curriculum, approach, and final outcomes of education.

Islamic education grounded in tawhid emphasizes that the entire teaching–learning process must be oriented toward recognizing the oneness of Allah and obedience to Him. This makes education not merely the transmission of knowledge but also the internalization of faith-based values that become deeply rooted in the personality of learners. The essence of ethics in Islamic education is rooted in tawhid. This makes

education focus not only on intelligence but also on shaping civilized and moral human beings, even when faced with the challenges of modernization and secularization.¹⁵

2. Tawhid as a Scientific Paradigm

In the framework of the philosophy of knowledge, tawhid functions as an epistemological paradigm that unites rationality and revelation. The value of tawhid becomes an inseparable foundation in the process of developing knowledge in Islam. Knowledge is viewed as a divine gift that must be utilized for the benefit and welfare of the wider community.¹⁶

Instead of reinforcing the separation between religious sciences and worldly sciences, this paradigm gives rise to an educational orientation that integrates both within the framework of an Islamic worldview.¹⁷ Education based on tawhid also plays an important role in facing the challenges of globalization. Global demands emphasize the importance of a generation that is intellectually capable while also possessing strong faith and morality. By placing tawhid at the center of education, individuals who are resilient in facing change will be formed, yet who remain firmly rooted in principles of spirituality and morality. Thus, tawhid functions as a filter against the penetration of secular values, as well as a guide for the development of science and technology so that they remain within the framework of public benefit.¹⁸

3. Tawhid in Character Formation

In the context of learning Islamic Religious Education (PAI), tawhid should not stop at cognitive teaching alone, but must also be manifested in the formation of attitudes and behavior. The inculcation of tawhid values should ideally encompass the emotional aspect and the practical skills of learners. In this way, they do not only recognize the concept of divinity theoretically, but also implement it in moral responsibility, social relations, and actual ethics. Thus, tawhid truly becomes the spirit of education, not merely a subject taught.¹⁹ In this regard, as explained in the Qur'anic verse:

يُيِّنِّي أَفْعِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ
“O my son, establish the prayer, enjoin what is right, forbid what is wrong, and be patient over whatever befalls you. Indeed, that is of the matters requiring determination.” (QS. Luqman [31]: 17).

¹⁵ Zainal Abidin Bilfaqih, “Tauhid sebagai basis pembentukan etika pendidikan Islam yang berwawasan peradaban,” *Jurnal Pendidikan Islam* 8, no. 1 (2019), 216–227.

¹⁶ Abd Muqit and Eko Zulfikar, “Tuhan Dalam Fitrah Manusia Dan Faktor-Faktor Yang Merubahnya: Kajian Tematik Ayat-Ayat Dan Hadis Ketauhidan,” *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 7, no. 2 (2021), 152-168.

¹⁷ N. Fadilah, A. Suhendar, and D. Prawiranegara, “Epistemologi tauhid sebagai paradigma pengembangan ilmu dalam pendidikan Islam,” *Jurnal Filsafat Pendidikan Islam* 9, no. 1 (2025), 23–40.

¹⁸ Wildan Suhendri, Supiana, and Muhidin, “Konsep Pendidikan Berbasis Tauhid: Analisis Filsafat Pendidikan Islam Terhadap Tantangan Globalisasi,” *Jurnal Kajian Ilmiah Interdisipliner* 8, no. 12 (2024), 138-139.

¹⁹ L. Wahyuni, A. Fitriani, and S. Putri, “Internalisasi nilai tauhid dalam pembelajaran Pendidikan Agama Islam,” *Jurnal Kajian Pendidikan Islam* 11, no. 2 (2023), 134–150.

The teachings of Luqman to his son reflect tawhid-based education that is not limited to matters of faith but also emphasizes character building, social responsibility, and noble morality.

4. Tawhid as a Curriculum Orientation

The implementation of tawhid within the curriculum can also be seen in educational practices that integrate the values of God's oneness into various subjects. When Qur'anic verses are incorporated into the learning process of various subjects such as science, language, and social studies, this contributes to enhancing students' spirituality, discipline, and moral character. This practice demonstrates that tawhid can be presented transdisciplinarily in the curriculum, so that learners understand that all knowledge ultimately leads to the recognition of Allah's greatness.²⁰

Education based on tawhid is oriented toward forming a complete human being—one who possesses intellectual intelligence, moral strength, and spiritual depth—thus creating harmony between knowledge, faith, and action. Tawhid is not only theological in nature but also encompasses cosmological and anthropological dimensions. From this, Islamic education is required to develop balanced relationships between humans and their Creator, with His creations, and with fellow human beings.²¹ In this regard, as explained in the Qur'anic verse:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"Allah will raise those of you who believe and those who have been given knowledge in degrees. And Allah is fully aware of what you do." (QS. al-Mujadilah [58]: 11).

Through this verse, it is affirmed that knowledge deepens faith, while faith provides direction and meaning for knowledge. Allah honors those who possess both. This supports the idea that education based on tawhid must unite knowledge (intellectual), faith (spiritual), and action (moral).

The history of education in Indonesia also records the contributions of figures who placed tawhid as the philosophical basis of education, one of whom is Muhammad Natsir. He argued that the dualism between religious and secular sciences in Islamic education must be abolished by placing tawhid as the center of the curriculum and the design of the educational system. From this idea emerged the concept of *insan kamil*, the complete human being who is whole in faith, knowledge, and morality.²²

Thus, it can be concluded that the principle of tawhid is an irreplaceable foundation in Islamic education. It serves as the basis of ethics, the paradigm of knowledge, the framework of the curriculum, and the direction of educational transformation in the global

²⁰ M. Ardiansyah, S. Rahayu, and N. Salsabila, "Analisis integrasi dan peran tauhid dalam pembelajaran di sekolah," *Nadwah: Jurnal Pendidikan dan Cendekia* 3, no. 12 (2025), 45–63.

²¹ Mastuki and N. Hasanah, "Dimensi tauhid dalam pendidikan Islam: Telaah teologis, kosmologis, dan antropologis," *Al-Tarbiyah: Jurnal Pendidikan Islam* 26, no. 2 (2018), 67–82.

²² Muhammad Isa Selamat, "Sumbangan Pemikiran Tentang Konsep Paradigma Tauhid dalam Sistem Pendidikan Islam: Studi Kasus M. Natsir di Indonesia," *Jurnal Ilmiah Multidisiplin* 3, no. 5 (2025), 241–242.

era. By making tawhid the foundation, Islamic education aims to produce a generation that is not only intellectually excellent but also possesses noble character, moral integrity, and steadfastness in adhering to the principles of revelation when facing the changes of time.

Integrating Qur'anic Values Into Curriculum And Learning

1. Philosophical Foundation for Integrating Qur'anic Values into the Curriculum

The function of the Islamic education curriculum is not limited to academic aspects, but also serves as a medium for cultivating Qur'anic values. Its philosophical foundation is built on the view that the Qur'an is *budā* (guidance) and *furqān* (the criterion between truth and falsehood), as mentioned in the Qur'an:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

“This is the Book about which there is no doubt; a guidance for those who are God-fearing.” (QS. al-Baqarah [2]: 2).

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

“Blessed is He who sent down the Criterion upon His servant (Muhammad), that he may be a warner to all the worlds.” (QS. al-Furqān [25]: 1).

Thus, a curriculum infused with Qur'anic values is directed toward forming a generation that is not only academically intelligent but also possesses spiritual, ethical, and moral foundations in accordance with Islamic teachings.

A curriculum based on Qur'anic values is not limited to teaching sacred verses; rather, it is an expression of the Islamic philosophical worldview that emphasizes balance between the spiritual, ethical, and intellectual dimensions of students. *Hikmah*, *tawhīd*, and *adab* as the main principles of Islamic philosophy are not merely normative ideals but actual foundations that can strengthen the curriculum's relevance to modern demands.²³ Findings from literature studies using a qualitative approach show that a tawhīd-based curriculum is capable of producing a generation that excels not only in knowledge but also in noble character and conduct aligned with Islamic values.

2. The Principle of Integrating Qur'anic Values in Learning

Learning based on Qur'anic values emphasizes the integration of cognitive, affective, and psychomotor aspects. This aligns with the holistic concept of education in Islam, which places knowledge as a means of drawing closer to Allah. For instance, in science learning, students are guided to view natural phenomena as signs of Allah's greatness as mentioned in the Qur'an:

²³ Isnain Rojibillah and Adang Hambali, “Integrasi Nilai-Nilai Filsafat Islam dalam Kurikulum Pendidikan Kontemporer,” *Idarotuna: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2025), 230-231.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ. الَّذِينَ يَذْكُرُونَ اللَّهَ فِيْمَا
وَقَعُوا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for people of understanding—those who remember Allah while standing, sitting, or lying on their sides, and reflect upon the creation of the heavens and the earth (saying): ‘Our Lord, You did not create this aimlessly; glory be to You, so protect us from the punishment of the Fire.’” (QS. Āli ‘Imrān [3]:190-191).

The integration of Qur’anic values in the learning process is not merely an additional aspect but the essence that transforms learning into a holistic and meaningful experience. Research shows that applying principles of honesty, responsibility, care, and trust in thematic learning at the school level plays an important role in developing the Islamic character of students. This approach uses contextual teaching materials and active–reflective methods that position the teacher as the primary facilitator in instilling Qur’anic meaning in students’ daily lives.²⁴

3. Models for Implementing Qur’anic Values in the School Curriculum

Qur’anic values can be integrated through two approaches. *First*, structural integration, namely integrating Qur’anic verses directly into curriculum design and syllabus development. *Second*, functional integration, namely practicing Qur’anic values through school culture, extracurricular activities, and daily habits. For example, mathematics learning can be linked to the Qur’anic principles of justice and balance, while character education can be instilled through habituating Qur’anic ethics within the school environment.²⁵

The integration of Qur’anic teachings into the curriculum and learning activities represents a concrete effort to present holistic Islamic education, in which intellectual development goes hand in hand with ethical and spiritual formation. This approach positions the Qur’an not merely as a text for reading or memorization, but as a life-guiding framework relevant to shaping students’ personalities in accordance with Islamic teachings.

Integrating Qur’anic values in education serves a dual role: enriching students’ knowledge while directing the development of their character, attitudes, and behavior to align with Islamic principles. Whether through structural approaches in curriculum design or functional approaches in instructional practice, this principle ensures that Islamic education emerges as a holistic system, relevant to contemporary times and firmly rooted in divine revelation.

²⁴ Rina Fauziah, “Integrasi Nilai-Nilai Qurani dalam Pembelajaran Tematik di Sekolah Dasar Islam,” *At-Tarbiyah Pelita Hati: Jurnal Pendidikan Islam Modern* 1, no. 1 (2025), 2-4.

²⁵ Sutriani, “Integrasi Nilai-Nilai Al-Qur'an Dalam Kurikulum Pendidikan Modern,” *Journal of Islamic Education Leadership: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (2024), 121-124.

Challenges and Opportunities in Integrating Qur'anic Values in Contemporary Education

Some major challenges include teachers' limited pedagogical understanding of incorporating Islamic values into general subjects, resistance to embedding religious values in secular disciplines, and the lack of contextual guidelines for implementing an Islamic-value-based independent curriculum. Yet, there are abundant opportunities through inclusive curriculum design, transformative teacher training, and inter-institutional collaboration to strengthen the integration of Qur'anic values in national education.²⁶

Although integrating Qur'anic values has strong potential to enhance students' moral and character development, its main challenge lies in the gap between the formal curriculum and socio-cultural realities. Implementation through a hermeneutical approach—namely contextual reading of the Qur'an—can strengthen the relevance of Qur'anic educational values in modern society and enrich contemporary learning systems.²⁷

Integrating Qur'anic values into the Islamic education curriculum is an essential step toward harmonizing scientific knowledge with moral and spiritual formation. A curriculum rooted in the Qur'an not only focuses on academic mastery but also on cultivating ethics, *adab*, and religious consciousness. With the support of competent educators and learning methods relevant to current contexts, Islamic education has the potential to produce a balanced generation: intellectually excellent, morally grounded, and firmly anchored in a Qur'anic identity amid the tides of globalization.

Qur'anic Educational Methodology: from Tadabbur to Action

1. Transforming Knowledge into Action

The methodology of Qur'anic education emphasizes that knowledge does not stop at the cognitive level. Understanding gained through *tadabbur* must be transformed into real action, whether in the form of worship, ethics, or social contribution. Thus, Qur'anic education rejects the separation between theory and practice.²⁸

In the perspective of Islamic education, the practice of *tadabbur* of the Qur'an becomes a concrete form of how knowledge is transferred into action. This process not only stresses cognitive understanding of the verses but also guides their application in behavior and deeds.²⁹ As a result, students show strengthened spiritual connection through deeper religious experience, which is then reflected in real behavior. Honesty, discipline, social responsibility, and care for others become increasingly evident in their daily conduct.

²⁶ Wakib Kurniawan, Agus Wahyu Mulyanto, dan Bahrudin Yusuf Zen, "Integrasi Nilai-Nilai Islam dalam Kurikulum Nasional: Tantangan dalam Konteks Pendidikan di Indonesia," *Moral: Jurnal Kajian Pendidikan Islam* 2, no. 2 (2025), 55.

²⁷ Olga Yosnita Sari, Miftahul Husna Zain, dan Charles, "Integrasi Nilai-Nilai Pendidikan Qur'ani dalam Konteks Pendidikan Modern: Pendekatan Hermeneutika," *Jurnal Pendidikan Tambusai* 8, no. 3 (2024), 43012.

²⁸ Taufiq, "Efektivitas Program Tadabbur Al-Qur'an dalam Peningkatan Akhlak Siswa di MI Al Fithrah Surabaya," *Journal on Education* 2, no. 4 (2020), 370-371.

²⁹ Muhammad Hizba Aulia, Cucu Surahman, Elan Sumarna, "Optimalisasi Pendidikan dengan Konsep Tadabur: Telaah Tafsir Tarbawi atas QS. Muhammad [47]: 24," *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir* 4, no. 2 (2024): 769-789.

In other words, *tadabbur* functions as a *living pedagogy*—an educational method that does not end at the cognitive aspect but penetrates affective (feeling) and psychomotor (action) dimensions.³⁰

The conclusion is that knowledge gained from the Qur'an through *tadabbur* must be actualized, not merely memorized or understood. The process of reflecting on the sacred verses builds spiritual awareness that encourages students to change their behavior according to Qur'anic values. This is the essence of Qur'anic education: making revelation a real guide for life, not just a silent text in a book.

2. Integration of Intellect, Heart, and Action in Qur'anic Education

True Qur'anic education requires the integration of dimensions: intellect (reason), heart (spiritual awareness), and action (real deeds). These are not separate entities but complement one another. Through *tadabbur* of the Qur'an with deep reflection on the sacred verses, these three aspects can be harmoniously united. The intellect understands the meaning, the heart internalizes the purity of the values, and action manifests their impact in daily behavior.

Education that emphasizes the balance between intellectual, emotional, and physical aspects—as applied in modern Islamic education and holistic education—aims to form individuals who are intelligent, spiritual, and physically healthy. This concept is based on the understanding that humans are a harmonious unity of mind, soul, and body.³¹ The Qur'an also emphasizes the importance of reason, emotion, and spirituality. All three are needed in balance for learning to be comprehensive. Without spiritual and emotional aspects, intellectuality may fade into emptiness; without a sharp mind and a pure heart, spirituality may decline into empty fanaticism.³² In the perspective of Qur'anic education, humans are understood as beings with rational, emotional, and spiritual dimensions. Therefore, the educational process must not focus only on intellectual intelligence but must also cultivate purity of heart and real action.

The Qur'an repeatedly directs humans to use their intellect (rational) in contemplating God's creation, as explained in QS. Āli 'Imrān 190–191 above. In addition, the Qur'an also emphasizes that humans should keep their hearts (emotional) pure.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ. إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

“On the Day when neither wealth nor children will be of any benefit, except one who comes to Allah with a pure heart.” (QS. Ash-Shu‘arā’: 88–89).

Realizing it in righteous deeds (spiritual):

³⁰ M. Nasir, W. D. Isasih, dan I. P. F. Ajani, “Pembinaan Karakter Religius Siswa Melalui Program Tahfidz dan Tadabbur Al-Qur'an di SMA Islam Al Azhar NW Kayangan Lombok Barat,” *Jurnal Zentrum Mengabdikan* 1, no. 2 (2024), 70-71.

³¹ Nur Syahid, “Konsep Pendidikan Holistik dalam Filsafat Pendidikan Islam: Studi atas Pengembangan Konsep Pendidikan yang Berbasis pada Akal, Hati, dan Fisik,” *MODELING: Jurnal Program Studi PGMI* 11, no. 1 (2024), 1188.

³² Mariani, “Pendidikan Holistik dalam Islam: Studi Terhadap IQ, EQ dan SQ,” *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 11, no. 1 (2021), 2-4.

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ. إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصَوْا بِالْحَقِّ وَتَوَّاصَوْا بِالصَّبْرِ

“Indeed, mankind is truly in loss, except those who believe and do righteous deeds and encourage one another to the truth and encourage one another to patience.” (QS. Al-‘Aṣr: 2–3).

The integration of intellect, heart, and action makes education holistic in nature. If one relies solely on the intellect without the heart, knowledge becomes dry and may even lead to intellectual arrogance. Conversely, when spirituality and emotion are detached from a sharp intellect, they easily slip into blind fanaticism.³³ Through *tadabbur*, these three dimensions interact harmoniously: the intellect reflects, the heart absorbs, and action manifests the values in real life.

3. Evaluation in Qur’anic-Based Education

Evaluation in Qur’anic education emphasizes more than academic achievement; its focus also lies on the internalization of values and the transformation of students’ behavior. When *tadabbur* is carried out properly, it is reflected through righteous deeds and commendable character. This evaluation method highlights a fundamental difference between Qur’anic education and secular education systems, which tend to prioritize intellectual aspects alone.

In Qur’anic education, assessment does not only emphasize academic ability, but also involves spiritual, ethical, and practical dimensions. The Qur’an emphasizes that successful education is one that shapes character, nurtures faith awareness, and reflects behavior consistent with Islamic teachings. This is in accordance with the word of Allah in the Qur’an:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ

“He who created death and life to test you as to which of you is best in deed. And He is the Almighty, the Most Forgiving.” (QS. al-Mulk: 2).

The message of this verse shows that Allah evaluates humans based on the quality of their deeds, not merely the quantity of knowledge they possess. Qur’anic evaluation emphasizes the process of internalizing values rather than merely achieving academic results. In other words, students are assessed not only for their ability to memorize verses, but for their capacity to bring the meaning of the verses to life in their daily behavior. Qur’anic evaluation also requires a balance between worldly and ukhrawi aspects, and positions knowledge as a means of self-improvement and benefiting society.³⁴

Thus, Qur’anic-based educational evaluation is not limited to written tests or memorization, but includes the assessment of attitudes, behavior, and students’ involvement in applying Qur’anic values in real life. This approach makes evaluation more

³³ M. Arif dan D. Suryana, “Holistic Education in Islamic Perspective: Balancing Intellect, Heart, and Action,” *Tarbawi: Jurnal Pendidikan Islam* 12, no. 1 (2021), 55–56.

³⁴ A. Hidayat dan R. Fauzi, “Evaluasi Pendidikan Islam dalam Perspektif Qur’ani,” *Al-Tarbawi: Jurnal Pendidikan Islam* 5, no. 2 (2020), 140–142.

meaningful, fair, and aligned with the objectives of Islamic education, which aims to shape individuals who have faith, knowledge, and righteous deeds.

The Relevance Of Qur'anic Principles To Global Educational Dynamics

1. The Qur'an as a Universal Guide in Education

This method makes the evaluation process more relevant and fair, in line with the main goal of Islamic education in shaping humans who are faithful, intelligent, and righteous. Its teachings contain fundamental values that transcend time and cultural boundaries, such as justice, compassion, and brotherhood, which are highly relevant for forming inclusive, tolerant, and civilized education worldwide. Basic principles in the Qur'an such as justice, honesty, and brotherhood are universal and comprehensive. In the context of global education, these values can provide an ethical foundation capable of bridging differences in culture, religion, and nationality.³⁵

In addition, studies of Qur'anic verses in Surah Al-Baqarah (verses 261–267) reveal character values that include: *first*, religious life (*ḥayātan religiūs*): a way of life guided by religious values aimed at drawing closer to God and living according to the teachings one believes in. *Second*, personal character: the main foundation of one's life. With strong character, a person gains trust, success, and peace—socially, professionally, and spiritually. *Third*, social character: attitudes, habits, and actions shown in interactions with others that reflect care, empathy, cooperation, and responsibility toward society or one's social environment.

2. Integration of Revealed Knowledge with Modern Science

Global educational dynamics require mastery of science, technology, and innovation. Qur'anic principles encouraging humans to think, investigate, and read (*iqra'*) can be integrated with the progress of modern science, producing an education balanced between spirituality and rationality. In the era of globalization and scientific development, Islamic education faces the challenge of harmonizing revealed values with modern scientific findings. Integration between revelation and modern knowledge is necessary to ensure that Muslim generations develop academically, morally, and spiritually.

Religion and science are not contradictory but mutually supportive and complementary. Humans are encouraged by religion to use reason in examining the universe. In many religious teachings, especially Islam, humans are urged to reflect, observe, and think about God's creation as a form of intellectual worship.³⁶ This indicates that seeking knowledge and developing science are part of religious commands. Reason is seen as a divine gift that must be used to seek truth, including investigating the laws of nature.

³⁵ Irsan, "Integrasi Nilai-Nilai Islam dalam Pembentukan Karakter Siswa di Era Globalisasi," *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam* 7, no. 1 (2025), 14-15.

³⁶ Heri Taufik Ismail, Irawan, dan Tedi Priatna, "Hubungan Antara Agama dan Sains," *Jurnal Budi Pekerti Agama Islam* 2, no. 2 (2024), 212.

3. Qur'anic Character Education as a Response to Global Moral Crisis

Amid globalization and modernity, the world faces moral crises marked by individualism, hedonism, and declining social values. Referring to the Qur'an, character education becomes a relevant approach for shaping morality. Qur'anic values such as honesty, trustworthiness, patience, and compassion provide a strong ethical foundation adaptable to changing times.

In schools, character education plays a crucial role in addressing moral problems among youth. Schools function not only as centers of learning but also as places for character development.³⁷ Thus, character education grounded in Qur'anic values is effective in providing a comprehensive moral framework. Through this approach, schools can shape a generation that excels intellectually while possessing integrity, social responsibility, and spiritual depth.

4. The Relevance of Qur'anic Education in Responding to Globalization

Globalization brings opportunities as well as challenges to education. Qur'anic principles that are flexible, adaptive, and full of wisdom can guide the formation of a curriculum that is not only modern but spiritually grounded, enabling learners to compete globally without losing their moral roots.

Globalization presents two sides: Rapid access to knowledge and Technological advancement. But, also serious challenges to Islamic values such as identity crises, individualism, and cultural pressures that may conflict with Qur'anic principles. Globalization significantly affects the behavior of young people, especially Generation Z. While it opens access to technological and informational advancement, it also leads to negative effects such as moral decline, selfishness, consumerism, and eroding cultural and religious identity.³⁸

Therefore, Qur'anic education plays a strategic role in addressing the impacts of globalization. Faced with cultural, technological, and informational currents, Qur'anic-based education functions as a balance and moral guide. Qur'anic values support intellectual development while cultivating spiritual, ethical, and social character.

Conclusions

This study affirms that the Qur'an functions not merely as a normative text but as a foundational source of epistemology, values, and methodology in Islamic education. Qur'anic principles can be effectively incorporated into modern curricula, allowing education to maintain a balance between the intellectual, spiritual, and moral development of learners. The findings show that revelation-based education can cultivate a generation

³⁷ Saiful Bahri, "Implementasi Pendidikan Karakter dalam Mengatasi Krisis Moral di Sekolah," *Ta'allum: Jurnal Pendidikan Islam* 3, no. 1 (2025), 65.

³⁸ Khoirunnisa et al., "Strategi Pendidikan Islam dalam Menghadapi Dampak Globalisasi terhadap Karakter Generasi Z," *Qosim: Jurnal Pendidikan, Sosial dan Humaniora* 2, no. 2 (2024), 505.

with strong character, resilience, and adaptability to global change while remaining firmly rooted in Islamic principles. The study also highlights the tangible contribution of Qur'anic education in addressing the global moral crisis. By integrating Qur'anic values through instructional processes, the creation of a religious school environment, and Islamic digital literacy, learners gain moral resilience and spiritual awareness while strengthening their Islamic identity. The practical implications of this study stress the need for curriculum development grounded in Qur'anic values, teacher preparation as moral exemplars, and strong collaboration among families, schools, and the wider community. This approach positions Islamic education as globally relevant and as an effective model for holistic and sustainable character formation.

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