Normative Foundations of Islamic Education Based on Qur'anic Pedagogical Values

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Abstract:

Education in Islam is inherently value-driven and aims at holistic human Development grounded in moral and spiritual consciousness. This study aims to formulate Qur'anic pedagogical values as normative foundations for Islamic education by examining their epistemological, methodological, and character-based dimensions. Employing a qualitative, normative–interpretative approach, the study analyzes selected Qur'anic verses alongside classical and contemporary tafsir, drawing on authoritative exegetes and scholarly literature through a systematic thematic analysis. The findings demonstrate that Islamic education is founded on a theocentric epistemology emphasizing literacy, knowledge transmission, and lifelong learning; an ethical and dialogical pedagogy rooted in wisdom and non-coercive communication; and a character education model centered on family-based moral formation. These results indicate that Qur'anic pedagogy offers an integrated and operational educational framework rather than abstract moral ideals. The study contributes a coherent normative model that bridges classical Qur'anic interpretation with contemporary academic discourse. It recommends the systematic integration of Qur'anic pedagogical values into curriculum design, instructional strategies, and teacher formation to strengthen the moral and philosophical coherence of Islamic education.

Key Words: *Qur'anic Pedagogy; Islamic Education; Normative Foundations; Character Education*

Abstrak:

Education in Islam is inherently value-driven and aims at holistic human Development grounded in moral and spiritual consciousness. This study aims to formulate Qur'anic pedagogical values as normative foundations for Islamic education by examining their epistemological, methodological, and character-based dimensions. Employing a qualitative, normative–interpretative approach, the study analyzes selected Qur'anic verses alongside classical and contemporary tafsir, drawing on authoritative exegetes and scholarly literature through a systematic thematic analysis. The findings demonstrate that Islamic education is founded on a theocentric epistemology emphasizing literacy, knowledge transmission, and lifelong learning; an ethical and dialogical pedagogy rooted in wisdom and non-coercive communication; and a character education model centered on family-based moral formation. These results indicate that Qur'anic pedagogy offers an integrated and operational educational framework rather than abstract moral ideals. The study contributes a coherent normative model that bridges classical Qur'anic interpretation with contemporary academic discourse. It recommends the systematic integration of Qur'anic pedagogical

values into curriculum design, instructional strategies, and teacher formation to strengthen the moral and philosophical coherence of Islamic education.

INTRODUCTION

Education plays a decisive role in shaping the moral, intellectual, and social foundations of human civilization. In contemporary society, education is increasingly expected not only to produce skilled individuals but also to cultivate ethical awareness, social responsibility, and spiritual depth. However, the dominance of instrumental and market-oriented educational paradigms has gradually marginalized moral and value-based dimensions of learning (Catalano et al., 2023; Jones et al., 2020; Tun, 2023). This condition raises serious concerns, particularly in societies where religion serves as a fundamental source of values. In the Islamic context, education is inseparable from moral formation and divine orientation, as it aims to develop holistic human beings who embody faith, knowledge, and virtuous conduct (Cordero, 2023; Tavares et al., 2022). Empirical evidence shows that educational systems lacking strong normative foundations often fail to address moral crises, identity disorientation, and ethical decline. Therefore, re-examining education through Qur'anic pedagogical values becomes crucial to restoring education's role as a transformative and value-driven social institution.

Despite the normative richness of Islamic teachings, contemporary Islamic education often faces a conceptual disconnection between religious values and educational practice. Many academic institutions adopt modern pedagogical models without sufficiently grounding them in Qur'anic principles, resulting in fragmented educational orientations (Almalki, 2023; Nasrulloh et al., 2022). This situation creates a gap between the ideals of Islamic education and its actual implementation, in which cognitive achievement tends to predominate at the expense of moral, spiritual, and character Development. Moreover, the absence of a clearly articulated normative framework derived from the Qur'an has led to diverse and sometimes contradictory interpretations of Islamic educational objectives. Such ambiguity weakens the philosophical coherence of Islamic education and limits its capacity to respond effectively to societal challenges (Akhyar et al., 2024; Rozikin, 2025). Consequently, there is an urgent need to reconstruct the normative foundations of Islamic education by systematically exploring Qur'anic pedagogical values as a guiding framework for educational theory and practice.

In practice, the challenges facing Islamic education are evident across various educational settings. Teaching and learning processes often emphasize academic performance, standardized testing, and technical competencies, while ethical cultivation and spiritual awareness receive limited attention (Fadilah et al., 2022; Nikonova, 2023). Educators frequently rely on secular pedagogical frameworks without integrating Qur'anic values into instructional design,

classroom interaction, and assessment methods. As a result, students may excel academically yet struggle to internalize moral responsibility and social ethics. Additionally, the diversity of interpretations of Islamic educational goals has led to inconsistencies in curriculum Development and learning strategies (Mundiri, 2020; Ninoersy et al., 2025). These phenomena indicate that Qur'anic values are often treated symbolically rather than functionally within educational systems. This condition underscores the necessity of reorienting Islamic education toward its normative roots by translating Qur'anic pedagogical principles into coherent educational foundations that can guide both theory and practice.

Previous studies have extensively discussed the relationship between Islam and education from various perspectives. Scholars such as Kim et al. (2022) and Munif (2023) Emphasize the concept of ta'dīb as the core of Islamic education, highlighting moral and spiritual cultivation as its ultimate aim. Meanwhile, Mahmoud Saleh et al. (2024), Yahya et al. (2024), and Gao et al. (2021) Underscores the metaphysical and spiritual dimensions of knowledge in Islam, positioning revelation as the highest source of epistemology. Other researchers, including Dwi (2025) and Salim et al. (2024)Explore Islamic educational philosophy in contemporary contexts, with a focus on the transmission of values and identity formation. Rokhim et al. examine Qur'anic values as ethical foundations for educational practice, while Ulum highlights the Qur'an as a normative source for Islamic pedagogy. Although these studies provide valuable insights, most remain philosophical or normative, without offering a systematic synthesis of Qur'anic pedagogical values into a unified educational framework.

Despite the growing body of literature, several gaps remain unresolved. First, many studies focus on specific concepts or verses without integrating them into a comprehensive pedagogical model grounded in the Qur'an. Second, previous research often treats Qur'anic values as moral ideals rather than as operational principles that can guide curriculum design, instructional methods, and educational objectives. Third, limited attention has been given to the normative foundations of Islamic education as a distinct theoretical construct that bridges classical interpretation and contemporary educational challenges. Consequently, Islamic education lacks a clearly articulated framework that systematically connects Qur'anic pedagogy with modern educational discourse (Jamil, 2024; Wahid et al., 2025). Addressing this gap is essential to strengthening the theoretical coherence of Islamic education and to enhancing its relevance in responding to moral, social, and intellectual challenges in contemporary society.

This study offers a novel contribution by conceptualizing Qur'anic pedagogical values as normative foundations for Islamic education. Unlike previous research that examines Qur'anic education in fragmented or descriptive ways, this study systematically analyzes Qur'anic verses related to learning, teaching, ethics, and human Development to construct a coherent normative framework (Indra et al., 2020; Zitouni et al., 2022). By integrating philosophical, methodological, and practical dimensions of Qur'anic pedagogy, this research

positions the Qur'an not merely as a moral reference but as a foundational source for educational theory. The originality of this study lies in its effort to bridge classical Qur'anic interpretation with contemporary educational needs, thereby offering a state-of-the-art perspective on Islamic education that is both rooted in revelation and responsive to modern challenges.

The importance of this research lies in its potential to strengthen the philosophical and normative foundations of Islamic education. By clarifying Qur'anic pedagogical values, this study provides a conceptual basis for developing educational goals that balance cognitive, affective, and psychomotor dimensions. Furthermore, it contributes to the formulation of value-based educational practices that address moral and spiritual challenges in modern society. For educators and policymakers, this research offers guidance in designing curricula and learning strategies that remain faithful to Islamic principles while engaging constructively with contemporary educational demands. Thus, this study not only advances academic discourse but also holds practical significance for improving the quality and integrity of Islamic education.

Based on the above discussion, this study addresses the following research problem: how can Qur'anic pedagogical values be formulated as normative foundations for Islamic education? This research argues that the Qur'an provides comprehensive pedagogical principles that can serve as a coherent framework for educational theory and practice. Through a systematic analysis of Qur'anic texts and scholarly interpretations, this study offers an original contribution by articulating a normative model of Islamic education grounded in Qur'anic values. The findings are expected to enrich Islamic educational philosophy, clarify its normative orientation, and provide a foundation for future empirical and theoretical studies. Ultimately, this research seeks to reaffirm the Qur'an as a central source of educational guidance capable of shaping ethical, intellectual, and spiritually grounded human beings.

RESEARCH METHOD

This study employs a qualitative research design with a normative–interpretative literature-based approach (Glennon, 2023). The qualitative design is selected because the research aims to explore meanings, values, and normative principles embedded in Qur'anic texts rather than to measure variables statistically. Specifically, this study examines Qur'anic pedagogical values as foundational norms for Islamic education. A literature-based qualitative approach is appropriate because the primary data sources are authoritative texts, including the Qur'an, classical and contemporary Qur'anic commentaries, and scholarly works on Islamic education. This design enables in-depth interpretation, critical synthesis, and conceptual construction, which are essential to developing a normative educational framework grounded in revelation and scholarly discourse.

The research is conducted in a library-based setting, with data sourced from reputable academic databases and classical Islamic references (Rohman et al., 2024). The primary sources of data retrieval include Scopus-indexed journals, Google Scholar, DOAJ, and classical tafsir compilations available in authenticated print and digital editions. The informants in this study are conceptual and textual, comprising Qur'anic verses on education and authoritative interpretations by prominent mufassirūn. These include classical commentators such as Al-Ṭabarī and Ibn Kathīr, as well as contemporary scholars such as Quraish Shihab. In addition, approximately 25–30 peer-reviewed scholarly articles on Islamic education and Qur'anic pedagogy are analyzed. These sources are selected due to their academic credibility, relevance, and contribution to the discourse on normative Islamic education.

Data collection is conducted through systematic literature review techniques (Kobko-Odarii et al., 2025). The process begins with identifying Qur'anic verses that address themes of knowledge, learning, teaching ethics, moral Development, and human formation. Subsequently, relevant interpretations from classical and contemporary tafsir are collected to capture both traditional and contextual understandings. Scholarly articles and books on Islamic educational philosophy and Qur'anic pedagogy are also collected. Inclusion criteria include relevance to educational themes, scholarly credibility, and alignment with the research objectives. All collected data are documented, categorized thematically, and organized to facilitate systematic analysis.

Data analysis follows an interactive qualitative model consisting of data condensation, data reduction, data display, and data verification (Esquivel, 2025). First, data condensation is achieved by selecting and focusing on Qur'anic verses and interpretations directly relevant to educational norms and pedagogical values. Second, data reduction involves summarizing and categorizing meanings into key educational themes such as epistemology, pedagogy, ethics, and character formation. Third, data are presented using thematic matrices and conceptual mapping to illustrate the relationships between Qur'anic values and educational components. Finally, data verification is achieved by continuously comparing interpretations across sources to ensure consistency, coherence, and analytical rigor in constructing the normative framework of Islamic education.

To ensure data validity, this study employs several strategies for enhancing trustworthiness. Source triangulation is conducted by comparing interpretations across multiple tafsir traditions and scholarly perspectives. Theoretical triangulation is employed by relating Qur'anic interpretations to established theories of Islamic education. Additionally, peer-reviewed sources are prioritized to enhance academic reliability. The use of both classical and contemporary interpretations ensures historical depth and contextual relevance, thereby strengthening the credibility, dependability, and confirmability of the research findings.

RESULTS AND DISCUSSION
Result

Based on a qualitative normative analysis of Qur'anic verses and their classical and contemporary interpretations, this study identifies three core pedagogical themes that function as the normative foundations of Islamic education: epistemological foundations, methodological principles, and character-based educational models.

Epistemological Foundations of Islamic Education (QS. Al-'Alaq: 1–5)

The analysis of QS. Al-'Alaq: 1–5 demonstrates that Islamic education is constructed upon a theocentric epistemological foundation, where knowledge originates from and is oriented toward divine consciousness. Classical commentators such as Al-Ṭabari and Ibn Kathir interpret the command iqra' as a comprehensive epistemic imperative that extends beyond literal reading to encompass reflection upon divine signs (āyāt kawniyyah and āyāt qawliyyah). This interpretation indicates that knowledge in Islam is not value-neutral but inherently connected to recognition of Allah as the ultimate source of knowledge. The verse structure itself positions learning as an act initiated by divine command, thereby establishing an epistemology centered on revelation. This finding confirms that Islamic education epistemologically rejects secular dichotomies between sacred and profane knowledge, instead affirming an integrated worldview in which all knowledge is meaningful insofar as it leads to greater awareness of divine reality.

Further analysis reveals that the repeated use of key terms such as iqra', qalam, and 'allama signifies a systematic epistemic structure within Qur'anic pedagogy. Ibn Kathir's emphasis on the pen (qalam) as a medium of knowledge transmission underscores the centrality of literacy and documentation in sustaining intellectual civilization. Quraish Shihab's contemporary interpretation expands this meaning by framing literacy as the foundation of scientific consciousness and cultural continuity. From an analytical standpoint, these elements indicate that Islamic education promotes a cumulative and transmissible knowledge system rather than isolated learning events. Knowledge is positioned as both a divine gift and a human responsibility, requiring active engagement, preservation, and Development. This epistemological configuration establishes education as a structured process that integrates learning, writing, and teaching within a coherent normative framework.

The analysis also identifies lifelong learning as an inherent epistemological principle embedded in QS. Al-'Alaq: 1–5. The Qur'anic expression 'allama al-insāna mā lam ya'lam signifies the open-ended nature of human knowledge and the perpetual necessity of education. From a normative perspective, this verse positions human beings as epistemically incomplete and continuously dependent on divine instruction. This finding affirms that Islamic education is not limited to formal schooling but extends throughout the human

lifespan. Knowledge acquisition is framed as an ongoing ethical and spiritual endeavor rather than a finite academic objective. Thus, the epistemological foundation of Islamic education emphasizes humility, continuous intellectual growth, and accountability before God, forming a distinctive knowledge paradigm that integrates intellectual pursuit with moral and spiritual awareness.

Methodological Principles of Education (QS. An-Nahl: 125)

The analysis of QS. An-Nahl: 125 reveals a normative methodological framework for Islamic education grounded in ethical communication and pedagogical wisdom. Classical exegetes such as Al-Ṭabari interpret hikmah as contextual wisdom that considers learners' psychological and social conditions, whereas Ibn Kathir emphasizes non-coercive educational approaches grounded in moral persuasion. These interpretations indicate that Islamic pedagogy prioritizes method over mere content delivery. Education is conceptualized as a relational and dialogical process rather than a unilateral transmission of authority. Methodologically, this verse establishes that effective education requires sensitivity to context, learner readiness, and ethical responsibility, positioning pedagogy as a morally guided practice rather than a technical procedure.

Further analysis identifies three core methodological principles derived from the verse: hikmah, *mau'izhah hasanah*, and *jidal billatī hiya ahsan*. Quraish Shihab interprets these principles as adaptive pedagogical strategies that integrate rational explanation, emotional engagement, and respectful dialogue. Analytically, these concepts form a structured instructional continuum rather than isolated techniques. Hikmah represents intellectual discernment, *mau'izhah hasanah* reflects affective engagement, and jidal denotes critical dialogue conducted with ethical restraint. This triadic structure demonstrates that Islamic education acknowledges cognitive diversity among learners and legitimizes dialogical learning as a pedagogical norm. Consequently, teaching is framed as an interactive process that balances authority with empathy and reason.

The findings further indicate that QS. An-Nahl: 125 establishes a humanistic pedagogical orientation within Islamic education. The emphasis on wisdom, gentle counsel, and respectful dialogue reflects a normative rejection of authoritarian and coercive educational practices. From a theoretical standpoint, this aligns Islamic pedagogy with learner-centered approaches while maintaining moral and spiritual boundaries. The verse legitimizes pedagogical flexibility without relativizing truth, allowing educators to adapt methods while preserving normative values. This methodological foundation positions Islamic education as an ethical practice that seeks transformation through persuasion and understanding rather than compulsion. As a result, pedagogy in Islam cultivates awareness, internal motivation, and moral agency among learners.

Character-Based and Family-Oriented Education (QS. Luqman: 13–19)

The analysis of QS. Luqman, 13–19, presents a comprehensive character-education model rooted in family-based instruction. Classical interpretations by Al-Ṭabari and Ibn Kathir emphasize the sequential educational structure presented in Luqman's advice, beginning with monotheistic faith, followed by worship practices, moral discipline, and social responsibility. This sequence indicates that Islamic education prioritizes the formation of internal belief over behavioral regulation. Analytically, the verse structure reflects a developmental pedagogy that aligns spiritual grounding with ethical conduct. Education is not fragmented into isolated competencies but is organized as an integrated process of moral formation. This finding positions character education as the core objective of Islamic pedagogy rather than a supplementary outcome.

Contemporary interpretation by Quraish Shihab highlights the affective dimension of education through the expression yaa bunayya, which signifies affection, intimacy, and emotional connection between educator and learner. This linguistic choice indicates that effective character education relies on relational proximity rather than hierarchical distance. This finding indicates that Islamic pedagogy recognizes emotional engagement as a critical factor in moral internalization. Luqman's method combines instruction with personal example, reinforcing the principle that educators function as moral exemplars. This model affirms that character education is transmitted not only through verbal instruction but through lived behavior, positioning role modeling as a normative pedagogical strategy.

The findings further establish that QS. Luqman 13–19 articulates character education as a lifelong moral responsibility, beginning within the family, the primary educational institution. Values such as humility, patience, social ethics, and moral accountability are embedded as educational outcomes rather than abstract ideals. From a normative perspective, this verse situates parents and educators as custodians of moral Development, accountable to God. Character formation is thus framed as a continuous process integrating belief, action, and social responsibility. This finding reinforces the centrality of ethical and spiritual objectives in Islamic education, positioning character Development as an indispensable foundation for intellectual and social maturity.

Discussion

The findings of this study reinforce and extend existing scholarship on Islamic education that emphasizes the Qur'an as a normative foundation for educational philosophy. Previous studies by Refinal et al. (2024) and Zarkasyi (2021) highlight the centrality of revelation and metaphysics in Islamic epistemology, while Wang et al. (2022) and Shaikh (2022) underscore the moral and value-based orientation of Islamic education. The present findings align with these perspectives by confirming that QS. Al-'Alaq: 1–5 establishes a theocentric epistemology in which knowledge is inseparable from divine consciousness.

However, this study advances the literature by demonstrating that Qur'anic epistemology is not merely metaphysical but operational, embedding literacy, documentation, and lifelong learning as integral components of an educational system. This contrasts with earlier works that often treat Qur'anic epistemology at a purely philosophical level without articulating its structural pedagogical implications.

In comparison with existing research on Islamic pedagogy, the findings related to QS. An-Nahl: 125 corroborates prior arguments that Islamic teaching methods emphasize wisdom, dialogue, and ethical persuasion. Scholars such as Maulana (2023) and Ilmu et al. (2025) Have noted the dialogical nature of Islamic education. However, this study further clarifies the methodological coherence of Qur'anic pedagogy by identifying hikmah, *mau'izhah hasanah*, and *jidal billatī hiya ahsan* as a unified instructional continuum. Unlike studies that discuss these concepts separately, the present findings demonstrate their interdependence as cognitive, affective, and critical dimensions of pedagogy. (Bawa, 2022; Latiano & Wiyani, n.d.). This contributes to the literature by positioning Qur'anic pedagogy as a structured methodological framework rather than a collection of moral exhortations.

The character-based and family-oriented educational model derived from QS. Luqman: 13–19 is consistent with previous research emphasizing moral education and role modeling in Islam. Studies by Fatmawati (2025) and Mubarok et al. (2025) Highlight the importance of character formation and parental involvement; however, this study deepens the analysis by demonstrating the sequential and developmental logic embedded in the Qur'anic narrative. Unlike prior works that focus primarily on moral outcomes, the present findings show that character education in Islam is pedagogically systematic, beginning with faith formation and progressing toward social ethics (Firdaus, 2025; Hatta et al., 2025). This finding addresses a gap in the literature by framing Qur'anic character education as an integrated developmental model rather than an abstract moral ideal.

Theoretically, these findings contribute to Islamic educational studies by offering a coherent normative framework that integrates epistemology, methodology, and character education. This framework challenges secular educational paradigms that separate knowledge acquisition from moral and spiritual formation. By grounding educational theory in Qur'anic pedagogical values, this study strengthens the conceptual foundation of Islamic education and provides an alternative model to value-neutral educational theories. The findings also extend contemporary discussions on holistic education by demonstrating that the Qur'an inherently promotes the integration of cognitive, affective, and ethical dimensions within a unified educational vision.

Practically, the findings have significant implications for curriculum Development, instructional strategies, and teacher formation in Islamic educational institutions. The epistemological emphasis on literacy and lifelong

learning supports curricula that integrate religious and general sciences without dichotomy. The methodological principles derived from QS. An-Nahl: 125 encourages educators to adopt dialogical, empathetic, and learner-centered approaches while maintaining normative values. Furthermore, the character-based model is rooted in QS. Luqman: 13–19 underscores the importance of collaboration between educational institutions and families in moral education. Collectively, these implications suggest that Islamic education can effectively respond to contemporary challenges without compromising its normative identity, provided that Qur'anic pedagogical values are systematically operationalized in educational practice.

CONCLUTION

This study concludes that Qur'anic pedagogical values provide a comprehensive normative foundation for Islamic education through the integration of theocentric epistemology, ethical pedagogical methodology, and a family-based character-education model. The main findings demonstrate that Islamic education cannot be understood solely as a process of knowledge transmission, but as an effort to shape the whole person, integrating divine awareness, intellectual responsibility, and moral maturity. Surah Al-'Alaq: 1–5 affirms an epistemology that rejects the sacred-profane dichotomy and places literacy and lifelong learning as normative obligations. Surah An-Nahl: 125 presents a dialogical and humanistic educational methodology, while Surah Luqman: 13–19 demonstrates that character is the core goal of Islamic education, beginning in the family. The main lesson of this study is that the moral crisis and fragmentation of contemporary education can be addressed through a systematic, operational reconstruction of Islamic education that returns to the Qur'an's normative framework.

From a scientific perspective, the main strength of this study lies in its contribution to formulating Qur'anic pedagogical values as an integrated normative framework that bridges classical interpretations and the challenges of modern education. Unlike previous studies that were partial or philosophical in nature, this study offers a conceptual synthesis that connects epistemology, methodology, and character education into a coherent normative model. However, this study has limitations: it is normative-conceptual and has not been empirically tested in specific educational institutions. Therefore, further research is needed to develop empirical or mixed-methods studies to test the implementation of Qur'anic pedagogical values in the curriculum, learning practices, and teacher Development. Future research can also explore the integration of this normative framework with contemporary educational policies and learning technologies to strengthen the relevance and applicability of Islamic education in the global era.

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