

Epistemology of Islamic Education in the Qur'an: Themes, Methods, and Pedagogical Implications

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ABSTRACT

Education in Islam is fundamentally rooted in the Qur'an, which provides comprehensive guidance on knowledge, learning, and human development. However, studies on Islamic educational epistemology often remain fragmented and lack systematic thematic synthesis. This study employs a qualitative literature-based approach using thematic content analysis of selected Qur'anic verses related to education. Primary data were derived from the Qur'an, while secondary sources included classical and contemporary tafsir and scholarly works on Islamic education. Verses were purposively selected based on their relevance to key educational themes and analyzed through coding, categorization, and interpretative synthesis. Source triangulation was applied to enhance analytical rigor. The findings reveal that the Qur'an constructs a holistic epistemological framework of education encompassing (1) the obligation of seeking and transmitting knowledge, (2) educational goals oriented toward spiritual, moral, and social development, (3) diverse pedagogical methods such as wisdom, dialogue, and ethical instruction, and (4) integrated concepts of educators and learners grounded in responsibility, character, and intellectual engagement. Additionally, educational content is centered on monotheism, morality, and social responsibility, while evaluation emphasizes moral accountability. These findings indicate that Islamic educational epistemology integrates revelation, reason, and experience into a unified system that promotes holistic human development. The study contributes to bridging classical Qur'anic insights with contemporary educational discourse, although its reliance on textual analysis limits empirical applicability. Future research should explore the operationalization of these principles in modern educational contexts.

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1. INTRODUCTION

Education is basically a process of knowledge transformation towards the improvement, strengthening, and perfection of all human potential. Education lasts a lifetime and can be done

anywhere and anytime humans want and are able to carry out the education process (Moh. Roqib, 2015). In this context, education in Islam is the realization of the obligation to seek knowledge as ordered by Allah SWT and exemplified by the Prophet. Seeking knowledge in Islam is permitted both individually and in groups, and is obligatory for every Muslim. This shows that seeking knowledge is not only an intellectual activity, but also a form of worship that brings rewards from Allah Swt, (Heri Jauhari, 2008)

Furthermore, education is an activity that is deliberately carried out to actualize all potentials in students, both in terms of affective, cognitive, and psychomotor domains. Education is a conscious effort to fully develop individuals who are full of norms and values. In the Islamic perspective, education does not only focus on academic aspects, but also on character and moral development. Islam, as a religion of knowledge (reason) and charity, encourages its people to use reason in seeking knowledge, so that they can distinguish between right and wrong.

In the Quran, the word 'Ilm and related words are mentioned approximately 800 times. Al-Qardhawi in his research on the book "Al-Mu'jam al-Mufahras Li al-Fazh al-Quran al-Karim" explains that the word 'Ilm in the Quran occurs 80 times, while related words such as 'allama (teaching) and ya'lamu (they know) are mentioned hundreds of times (Salminawati, 2016). This shows how important knowledge is in the view of Islam and how education is one of the main pillars in building a civilized society.

Education is also something that is very much needed for the development of a country. To produce quality output, the existing education system must be well-conceptualized and mature. Education as a discipline has five components that form it, namely curriculum, counseling, administration, teaching, and assessment. In other words, education consists of various components of science, each of which comes from other branches of science. As a source of guidance for Muslims, the Quran contains values that civilize humans, including values related to education.

Education, according to the Qur'an, is clearly different from education in non-Islamic societies. Both in theoretical and practical areas, this gives rise to various and different educational terms. The Qur'an strongly encourages humans to learn and seek knowledge. The strongest evidence for this is that the first verse of the Qur'an that was revealed encourages humans to read and learn. The verse emphasizes that through the word of Allah, humans are taught to read and are given knowledge about things they do not know. Furthermore, Islam explains that the Qur'an is the word of Allah, which contains instructions to bring human life to happiness both in this world and the hereafter. The contents in it cover everything, including education (Suhardi, 2024; Mikyal Hardiyati, 2019).

There are many verses in the Quran that contain educational motivation for mankind. Therefore, the researcher will discuss the verses related to education, with the hope of providing a deeper understanding of the importance of education from an Islamic perspective.

2. METHOD

This study employs a qualitative research design using a literature-based approach to examine the epistemology of Islamic education as derived from the Qur'an. The primary objective is to systematically identify, analyze, and interpret Qur'anic verses related to educational concepts, including the obligation of learning, educational goals, pedagogical methods, and the roles of educators and learners. The main data source is the Qur'an, while secondary sources consist of classical and contemporary tafsir (exegesis) works, as well as scholarly literature on Islamic education and epistemology.

Data collection was conducted through a purposive selection of Qur'anic verses that explicitly or implicitly address educational themes. The selection criteria included relevance to key educational constructs (e.g., knowledge acquisition, teaching methods, moral development) and frequency of citation in authoritative Islamic scholarship. Secondary data were obtained from peer-reviewed journal articles, books, and recognized tafsir texts to provide contextual interpretation and support analytical depth.

The data were analyzed using thematic content analysis. This process involved several stages: (1) coding selected verses and related interpretations based on recurring educational themes; (2)

categorizing these codes into broader conceptual domains such as educational objectives, methods, and actors; and (3) interpreting the relationships among these themes to construct an epistemological framework of Islamic education. To enhance analytical rigor, the study applied source triangulation by comparing interpretations across multiple tafsir and scholarly sources, ensuring a more comprehensive and balanced understanding.

To ensure trustworthiness, the study adhered to qualitative validity criteria, including credibility, dependability, and confirmability. Credibility was established through the use of authoritative sources and cross-referencing interpretations, while dependability was supported by a transparent and systematic analytical procedure. Confirmability was addressed by grounding interpretations in textual evidence and scholarly discourse rather than subjective assumptions. Through this methodological approach, the study aims to produce a coherent and academically robust analysis of the epistemological foundations of Islamic education grounded in the Qur'anic perspective.

3. FINDINGS AND DISCUSSION

3.1 Findings

3.1.1 Al-Quran Verses about the Obligation of Learning and Teaching

1) Surah Al-Ankabut ayat 19-20

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۗ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۗ

Meaning: Do they not see how Allah begins creation, then returns it (brings it back to life)? Surely that is easy for Allah.

Say, "Walk on (the face of) the earth, then watch how Allah begins the creation (of all creatures). Then, Allah makes the final event (after death in the afterlife). Indeed, Allah is Almighty over everything. (Lajnah Pentashihan Mushaf Al-Quran, 2019).

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2) Surah Al-'Alaq ayat 1-5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ ۗ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۗ

Meaning: Read with (mention) the name of your God who created! He created humans from a clot of blood. Read it! Your Lord is the Most Glorious, who teaches (humans) with the pen. He taught man what he did not know. (Lajnah Pentashihan Mushaf Al-Quran, 2019).

In the book of Tafsir Fathul Qadir, it is stated that the first word of Iqra' is a command to read to the Prophet Muhammad, but the Prophet Muhammad answered "I can't read" in the book it is further stated that the Prophet Muhammad was an Ummi who could not read and write. While the second word of Iqra' is a command to read to be conveyed to his people. (Al Imam Muhammad bin Ali bin Muhammad Asy-Syaukan, 2013).

In Al-Razi's interpretation, it is stated that some scholars are of the opinion that the first iqra' phrase is a lesson from the angel Gabriel, while the second iqra' is to teach. (Fakhruddin Al-RaziTtt).

Meanwhile, according to Qurais Shihab, the repetition of the command to read in the first revelation does not merely indicate that reading skills cannot be obtained except by repeating the reading, or reading should be done until reaching the maximum limit of ability, but also to indicate that repeating the reading will produce new knowledge and insight even though what is read is the same. Quraish Shihab added that the phrase bismi rabbika indicates that reading/learning should be intended only for Allah (Quraish Shihab, 2014).

In the explanation above, this verse can be analyzed as follows:

- a. Surah al-'Alaq verses 1 to 5 are the first verses revealed to the Prophet Muhammad, which command to read, the command to read repeated up to 2 times, is an indication that repeating something that is read is very important in the learning process. With the interpretation that the

- second iqra' is a command to teach the Prophet Muhammad, these verses imply that not only is learning commanded, but also teaching.
- b. In Surah al-'Alaq, verse 1 is a command to read; this implies that the learning process begins with reading.
 - c. Lafadz Iqra' (the command to read) is general, which is not only related to something that can be read textually/consisting of letters, but also related to anything that can be reached by reason and the five senses, such as reading the universe/contemplating the universe, reading about oneself (self-introspection), reading circumstances, and so on.
 - d. The phrase iqra' bi ismi rabbik enlightens us that in reading something/learning something, it must be based on sincerity solely for the sake of Allah, so that it will arise from within our hearts to learn only to reveal a truth because the true truth belongs only to Allah, there are mufassir who interpret that the phrase iqra' bi ismi rabbik is to mention the name of Allah when reading which is usually applied with the phrase bismillahirrahmanirrahim.
 - e. Learning can be applied by reading and writing which in surah al-'alaq verse 4 explains that Allah gives knowledge with a pen which the pen functions to bind a knowledge and to know knowledge that has been known for a long time.
 - f. Learning should be done repeatedly even in the same material, because by learning repeatedly we can develop the knowledge we gain.
 - g. The phrase bismirabbika al-ladzi khalaq is not only related to the command to read and mention the name of Allah, but it also shows that spiritual intelligence is very much needed in the learning process. (Lailatul Fitriyah, 2022).

3.1.2 Al-Quran Verses about the Aims of Education

1) Surah Al-Zariyat ayat 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: I did not create jinn and humans except to worship Me. (Lajnah Pentashihan Mushaf Al-Quran, 2019).

This verse is intended for believers and lucky people, the meaning of this verse is that Allah did not create believing humans and jinn (As-shaykh Al-'Alamah Muhammad Al-Amin Bin Abdullah, 2001). and lucky (Abu Ja'far Al-Thabari, 2000). except for worshiping Allah/obedience to Allah or knowing/ma'rifat towards Allah.

From the interpretation of this verse, it is clear that the purpose of human life is to worship Allah/obedience to Allah, so it can be concluded that the highest aim of education is to make humans who always obey Allah, and can become human beings.

Since the beginning, humans have been ordered to worship Him, to draw closer to Him. To do this, education is needed so that what we do does not deviate from what has been determined by religion. The goal of education is directed towards the formation of humans who live a life of piety towards God alone. In the context of Islamic education, scholars argue that the ultimate goal of Islamic education is to worship Allah. If in the national education system, education is directed towards developing whole humans, namely humans who are faithful and pious, then in the context of Islamic education it must be more than that. In other words, Islamic education is not only directed towards developing humans who are faithful and pious, but rather seeks to develop humans into imams/leaders for the faithful and pious (waj'alna li al-muttaqina imaama).

2) Surah Al-Fath ayat 28-29

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَبَيْنَ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا ۚ مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۗ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۗ ذَلِكَ مِثْلَهُمْ فِي التَّوْرَةِ ۗ وَمِثْلَهُمْ فِي الْإِنْجِيلِ ۗ كَرَّرَ أَخْرَجَ شَطْرَهُ فَازْرَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْفِهِ يَعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Meaning: It is He who sent His Messenger with guidance and the true religion so that He would favor (that religion) over all religions. Allah is sufficient as a witness.

The Prophet Muhammad was the messenger of Allah, and the people who were with him were harsh towards the disbelievers (who were hostile), but were merciful towards each other. You see them bowing down and prostrating themselves seeking Allah's grace and His pleasure. On their faces, there were signs of prostration (glowing). These are their qualities (revealed) in the Torah and the Bible, namely, like a seed that sends out a shoot, then the shoot gets stronger, then becomes big and grows on the stem. The plant pleases the person who grows it. (Their situation was likened to that) because Allah wanted to anger the disbelievers. Allah promises those who believe and do good deeds among them forgiveness and a great reward. (Lajnah Pentashihan Mushaf Al-Quran, 2019).

In Surah al-Fath, verses 28-29, it contains the values of educational goals, namely:

- a. Believing that Allah sent His messenger with guidance and the true religion;
- b. Realizing respect and compassion for fellow humans;
- c. Creating a servant who is skilled at prostration and repentance;
- d. Creating a human being who always pleases others. (Ridhoul Wahidi, 2016).

The purpose of Islamic education means talking about ideal values that are Islamic in nature or goals that realize Islamic ideals. What is meant by Islamic Ideals essentially contains human behavioral values that are based on or inspired by faith and piety to Allah SWT. (H.M. Arifin, 2013).

According to Hasan Langgung as mentioned by Abuddin Nata, the goal of religious education must be able to accommodate the three main functions of religion, namely the spiritual function related to faith and belief, the psychological function related to individual behavior including moral values, and the social function related to the rules that connect humans with other humans and society with other societies so that harmonious and balanced relationships are established. (Abudin Nata, 2017).

In fact, Islamic teachings have actually provided real guidance to educators through the words of God: "I have not sent you Muhammad, but rather to be a mercy to the whole world." From several explanations about the objectives of Islamic education, according to the views of experts, there are at least the following characteristics:

- a. Directing humans to become God's caliphs on earth in the best possible way, namely carrying out the task of prospering and cultivating the earth according to God's will,
- b. Directing humans so that in carrying out their caliphate duties in the context of the purpose of worshiping Allah
- c. Directing humans to have noble morals, so that in carrying out their caliphate duties, they are not misused,
- d. Fostering and directing the potential of their minds, souls, and bodies, so that they have the knowledge, morals and skills that can support success in carrying out their duties as caliphs, and
- e. Directing humans so that they can achieve happiness in life in this world and the hereafter. Thus, it is very clear that the essence of the goal of Islamic education is none other than to form good humans, humans who worship Allah and are able to carry out their mandate and duties as caliphs on earth. (Abudin Nata, 2017).

Thus, it is very clear that the essence of the goal of Islamic education is none other than to form good human beings, human beings who worship Allah and are able to carry out their mandate and duties as caliphs on earth.

3.1.3 Quranic Verses about Educational Methods

1) Surah Al-Maidah Ayat 67

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Meaning: O Messenger, convey what your Lord has revealed to you. If you do not do (what you were ordered to do), it means you are not conveying His message. Allah protects you from human (interference) Indeed, Allah does not guide people who disbelieve. (Lajnah Pentashihan Mushaf Al-Quran, 2019).

Educational values that we can take from verse 67 of the letter al-Maidah, namely that the tabligh method is an educational method that can be introduced and applied in the modern world of education

today. Namely an educational method where a teacher does not only convey and explain teachings to students, because educating is more difficult than teaching. (Ridhoul Wahidi, 2016).

As good educators, we should be able to convey the core message of each learning material, so that there are results in the form of changes in students' attitudes and characteristics for the better. In addition, we should not delay the message in the lessons that must be delivered. As a teacher, we must use a method that refers to the teaching guidebook and correct and good guidance. Because if you just take and choose teaching references, the learning objectives that are created cannot be implemented or even fail.

For an educator, one must be patient and trustworthy in educating his students by trying various teaching methods, because sometimes one method is not necessarily successful in being applied to students. Therefore, no matter how heavy the obstacles and barriers are in implementing the methods we offer, Allah will make the way easy for us, if we have good intentions in teaching students. And do not be afraid of obstacles from people who do not like the methods we teach because we must be sure that there is always Allah who will protect us, as long as we maintain the teachings and are on His path.

2) Surah An-Nahl ayat 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: Call (humans) to the path of your Lord with wisdom (424) and good teaching and debate them in a better way. Indeed, your Lord is He who knows best who has gone astray from His path, and He (also) knows best who has received guidance. (Lajnah Pentashihan Mushaf Al-Quran, 2019).

According to Quraish Shihab, this verse gives the impression of an order to the Messenger of Allah to follow millah Ibrahim, starting with the word *ud'u* (call out), that is, continue your efforts to call and invite all who you think are capable of calling to the path shown by your Lord, namely the teachings of Islam, with good wisdom and teaching and refute those, namely anyone who rejects or doubts the teachings of Islam, in the best way. Those are the three methods of preaching that you should use in dealing with various types and characters of humans (Ridhoul Wahidi, 2016).

The verse above is understood by some scholars as a method of preaching that must be adjusted to the target of the preaching. For highly knowledgeable scholars, they are ordered to convey preaching with wisdom, namely to dialogue with wise words according to their level of intelligence. For the laity, they are ordered to convey preaching with *mau'izah*, namely to provide a parable that touches the soul according to their simple level and level of knowledge. Meanwhile, for people who are rebellious such as people of the book or people who doubt Islam, they are ordered to convey their preaching with *jidal*, namely debate in a good way. With logic, and good communication, not with curses or even violence (Ridhoul Wahidi, 2016).

The mention of the order of the three types of methods is very harmonious. It begins with wisdom that can be delivered without conditions, followed by *mau'izah* with the condition of *hasanah*, because it only consists of three types, and the third is *jidal* which can consist of three types of bad, good and best, while the recommended one is the best. It is undeniable that the Qur'an, as well as the method of preaching of the Prophet Muhammad, contains the three methods above which can be applied to anyone according to the situation and condition of each target. The obligation of the Prophet Muhammad is only to convey and invite the emergence of guidance or error and the reward for guidance and error is the prerogative of Allah. This means that if it is contextualized with the learning method, for a teacher, his task is only to convey and invite; the question of whether students who are taught knowledge accept or not depends on the children themselves.

3.1.4 Al-Quran verses about the concept of educators

1) Surah Ar-Rahman Ayat 1-4

وَيَبْقَى وَجْهُ رَبِّكَ نُورًا جَلِيلًا وَإِلَّا كَرَامًا

Meaning: (However,) the face (substance) of your Lord who has greatness and glory remains eternal. (Lajnah Pentashihan Mushaf Al-Quran, 2019).

The verse above is proof that Allah is most merciful. With His mercy can give pleasure to humans in the form of knowledge about the Qur'an, with the Qur'an humans can know everything that is

forbidden by Allah, so that it will lead humans to always follow what is commanded by Allah and stay away from what is forbidden by Allah. (Abu Ja'far Al-Thabari, 2000).

If the interpretation of the verse above is connected to the concept of educators in the Qur'an, the following conclusions can be drawn:

- a. God is the first and foremost educator for humans.
- b. Allah gave knowledge of the Koran to humans so that humans can draw wisdom from the contents of the Koran so that the Koran can be a guide.
- c. Allah as an educator has a loving nature and responsibility towards His students, both of which are applied by teaching the Koran and teaching everything that humans need. Lailatul Fitriyah,

2) Surah Luqman ayat 12

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

Meaning: Indeed, We have truly given wisdom to Luqman, namely, "Be grateful to Allah! Whoever is grateful, is truly grateful for himself. Whoever is ungrateful (ungrateful), verily Allah is the Most Rich, the Most Praiseworthy." (Lajnah Pentashihan Mushaf Al-Quran, 2019).

In the interpretation of Jalalain, it is stated that what is meant by wisdom is knowledge, strong religion, and truth. (Jalaluddin Muhammad Bin Ahmad Al-Mahalli, Jalaluddin Abdurrahman Bin Abi Bakar Al-Suyuti, tt).

In Surah Luqman verse 12, it is explained that Luqman is a special human being who is given wisdom by Allah. In the interpretation of the word wisdom there are differences of opinion among the mufassir. Among others, some argue that what is meant includes reason, knowledge, strong faith, and truth. The following is an explanation of the verse related to the concept of educators:

- a. Strong faith and truth are important things that an educator must have, because educators are role models for students.
- b. Educators must also have strong intelligence in order to understand knowledge perfectly, so that they can convey that knowledge to students.
- c. With faith and knowledge of the truth, educators are expected to be wise in all things (Lailatul Fitriyah, 2022).

Being an educator is a noble job; there are several noble tasks that must be done by an educator, namely educating, teaching, guiding, advising, motivating, and serving as a manager. The Qur'an also explains the duties of an educator, including:

- a. As an Educator, Teacher and Manager. The duties of an educator include those contained in Surah al-Baqarah verse 30, which explains the process of transferring knowledge from Allah to the Prophet Adam, This verse can be connected with the duties of an educator as a teacher. Surah al-Fatihah verse 2 which explains about Allah as the god of the universe is the owner of this universe, Allah who guards and educates creatures, regulates the universe, Surah Isra' verse 24 shows that the duties of an educator include educating, guiding and giving instructions/advising, while Surah al-Syuara verse 18 has the meaning that the duty of an educator is to care for or raise, these verses can be connected with the duties of an educator in educating. In Surah Al-Fatiha verse 2, there is also an interpretation that Allah regulates this universe. From this interpretation, it can be concluded that the task of educators in terms of murabby is also as managers, where the manager's task is to regulate.
- b. As a motivator. Educators must also be motivators to students as stated in Surah al-Kahf verse 67
- c. As uswah. The Al-Quran provides an explanation of the role of educators as uswah in Surah al-Ahzab, verse 21, and surah al-mumtanganah, verse 6.

3.1.5 Quranic Verses about Students' Concepts

Surah At-Tahrim Ayat 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones. Its guardians are rough and tough angels. They did not disobey Allah for what He commanded them and always did what they were ordered to do. (Lajnah Pentashihan Mushaf Al-Quran, 2019).

In Jalalain's interpretation, it is stated that what is meant by the lafad *Quu Anfusakum wa Ahlikum nara* is a command to believers to always protect themselves and their families from the fire of hell by directing them on the path to Allah (obedience) (Jalaluddin Muhammad Bin Ahmad Al-Mahalli, Jalaluddin Abdurrahman Bin Abi Bakar Al-Suyuti, tt).

The verse above is Allah's command to the Prophet Muhammad to warn his close family, to be afraid of Allah's punishment, and not to commit immorality. In this verse, the object of education/students is the family of the Prophet Muhammad. The two verses above have a close relationship with students' concepts, including:

- a. The object of education/students in Surah al-Tahrim verse 6 is oneself and relatives.
- b. The most important educational material is about obedience / monotheism to Allah.
- c. We must educate ourselves to always do everything that is commanded by Allah and stay away from everything that He has prohibited.
- d. The Prophet Muhammad made the family the first and main object of education.

The following are the characteristics of students in the Koran, namely:

1. Have high motivation

A student should have intrinsic motivation that arises from within themselves, because it will affect the process and results of studying. Intrinsic motivation possessed by students will create a high sense of curiosity, and students will make maximum efforts in studying.

2. Intelligent

In the process of studying, students should have intelligence, both intellectual intelligence (intelligence that demands the development of brain capacity), emotional intelligence (intelligence that demands the development of heart capacity and concern for fellow humans, other creatures, and the surrounding environment), and spiritual intelligence (intelligence related to the heart and concern for fellow humans, other creatures, and the surrounding environment based on the belief in the existence of God Almighty). With intellectual intelligence, students can develop the knowledge they have, with emotional intelligence, students can use their knowledge for the common good, not only for personal gain, and with spiritual intelligence, students can use their knowledge to increase their faith and devotion to Allah.

3.1.6 Al-Quran Verses on Educational Materials

- 1) Monotheism Educational Materials

Monotheism education material is something that is very important in Islamic education, because with monotheism education a person will know the existence of God. Verses about monotheistic education are found in surah al-Baqarah 255 as follows:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Meaning: Allah, there is no god but Him, the Almighty, who continually takes care of (His creatures). He was not struck by drowsiness nor (nor) by sleep. To Him belongs whatever is in the heavens and whatever is on the earth. No one can intercede on His side without His permission. He knows what is before them and what is behind them. They do not know anything from His knowledge, except what He wills. His seat (knowledge and power) covers the heavens and the earth. He didn't find it difficult to care for both of them. He is the Most High, the Most Glorious (Lajnah Pentashihan Mushaf Al-Quran, 2019).

The verse above is the verse of the chair, which is one of the verses in the Quran that explains the education of monotheism and includes the oneness of Allah and the power of Allah. The verse explains the oneness of Allah, about Allah's ability to manage creatures, and Allah's ability to intercede for his people, and explains that Allah's power includes everything in the sky and on earth. (Lailatul Fitriyah, 2022).

2) Moral Education Material

Surah Luqman ayat 18 dan 19:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۖ وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۗ

Meaning: Do not turn your face away from humans (out of pride) and do not walk on this earth arrogantly. Indeed, Allah does not like anyone who is arrogant or very proud of themselves.

Act naturally when walking) and soften your voice. Indeed, the worst sound is the sound of a donkey." (Lajnah Pentashihan Mushaf Al-Quran, 2019).

The two verses above explain Luqman's order to his son to always be kind to fellow humans. In this way, this verse is related to moral education for fellow humans.

3) Social Education Material

Surah Al-Baqarah ayat 254

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَبْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

Meaning: O you who believe, spend some of the sustenance that We have bestowed upon you before the day (Doomsday) comes when there will be no buying and selling on it (that day), there will be no close friendship, and there will be no intercession. Those who disbelieve are the wrongdoers. (Lajnah Pentashihan Mushaf Al-Quran, 2019).

Some say that this verse explains the obligation to pay zakat, some say that this verse explains the order to give one's wealth for good. (Abu Muhammad Al-Husain Bin Mas'ud al-Baghawi, tt) With the explanation of this interpretation, it can be concluded that the verse commands humans to give sadaqah to fellow humans with the best fortune that Allah has given them, this is an example of social education which can foster a feeling of sympathy for fellow humans, this feeling of sympathy will give rise to a feeling of compassion.

3.1.7 Quranic Verses about Learning Evaluation

Surah Muhammad Ayat 31

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

Meaning: This (happened) because indeed they (the hypocrites) had said to the people (Jews) who were not happy with what Allah revealed, "We will obey you in some matters." In fact, Allah knows their secrets. (Lajnah Pentashihan Mushaf Al-Quran, 2019).

The meaning of lafadz lanabluwannakum is that Allah will truly test humans, namely testing humans for jihad and so on, while lafadz na'lamu almujaahidina minkum wa assabirina has the meaning so that We (Allah) know with visible knowledge among you (humans) those who are patient among you (humans) in jihad and others, the meaning of wanabluwa akhbarakum means we will test everything related to you, namely about obedience and disobedience in the issue of jihad and other issues (Lailatul Fitriyah, 2022).

3.2 Discussion

The findings of this study demonstrate that the Qur'an provides a comprehensive epistemological framework for Islamic education, encompassing the obligation to seek knowledge, the objectives of education, pedagogical methods, and the roles of educators and learners. These dimensions collectively reflect an integrated view of knowledge that is not merely cognitive but also spiritual and moral. The emphasis on learning and teaching, as derived from verses such as Surah Al-'Alaq (96:1-5), highlights that the pursuit of knowledge is both a divine command and a foundational element of human

development. The repeated command to “read” (*iqra'*) suggests that learning is a continuous and reflective process, requiring engagement with both textual and contextual realities. This aligns with the broader Islamic epistemological view that knowledge is acquired through revelation, reason, and empirical observation (Al-Attas, 2018; Nata, 2017).

Furthermore, the Qur'anic perspective on the aims of education extends beyond intellectual development to include spiritual and moral formation. As indicated in Surah Adh-Dhariyat (51:56), the ultimate purpose of human existence is worship (*'ibadah*), which in an educational context translates into the cultivation of individuals who are conscious of their relationship with God and society. This supports the argument that Islamic education is inherently teleological, aiming to produce individuals who embody ethical conduct and social responsibility. Scholars have emphasized that Islamic educational goals integrate spiritual, psychological, and social dimensions, thereby fostering holistic human development (Nata, 2017). The findings of this study reinforce this perspective by illustrating how Qur'anic teachings shape educational objectives that are both transcendent and practical.

In terms of pedagogical methods, the analysis reveals that the Qur'an advocates diverse and adaptive approaches to teaching. Surah An-Nahl (16:125) outlines three primary methods: wisdom (*hikmah*), good instruction (*mau'izhah hasanah*), and constructive dialogue (*jidat*). These methods indicate that effective education must consider the intellectual and emotional capacities of learners. The use of wisdom suggests a rational and context-sensitive approach, while good instruction emphasizes moral persuasion, and dialogue reflects critical engagement. This triadic framework is consistent with contemporary educational theories that advocate differentiated instruction and learner-centered pedagogy. As noted by Syahidin (2019), Qur'anic pedagogy is inherently flexible and responsive, allowing educators to adapt their methods according to learners' needs and contexts.

The concept of the educator in the Qur'an is also deeply rooted in ethical and spiritual principles. The findings highlight that God is portrayed as the ultimate educator (*Rabb*), who teaches humanity through revelation and guidance. This theological foundation implies that human educators are entrusted with a moral responsibility to emulate divine attributes such as wisdom, compassion, and patience. The example of Luqman in Surah Luqman (31:12) illustrates that educators must possess both knowledge and moral integrity. This is consistent with the view that educators in Islamic tradition are not merely transmitters of knowledge but also role models who shape the character of learners (Arifin, 2013). Thus, the educator's role is multidimensional, encompassing instruction, mentorship, and ethical guidance.

Similarly, the Qur'anic concept of learners emphasizes active engagement and moral responsibility. The findings indicate that learners are not passive recipients of knowledge but are expected to develop intellectual, emotional, and spiritual capacities. The emphasis on self-awareness and responsibility, as reflected in Surah At-Tahrim (66:6), suggests that education begins with self-discipline and extends to social accountability. This aligns with contemporary perspectives on learner autonomy, where students are encouraged to take ownership of their learning process. Moreover, the integration of intellectual, emotional, and spiritual intelligence underscores the holistic nature of Islamic education, which seeks to balance various dimensions of human development (Salminawati, 2016).

The study also identifies key domains of educational content derived from the Qur'an, including monotheism (*tawhid*), morality (*akhlaq*), and social responsibility. These domains reflect the core values of Islamic education, which aim to shape individuals who are not only knowledgeable but also ethically grounded and socially conscious. For instance, the emphasis on *tawhid* as a foundational concept underscores the importance of a unified worldview that integrates all aspects of knowledge and life. Similarly, moral and social teachings highlight the role of education in fostering empathy, justice, and communal harmony. These findings support the argument that Islamic education is value-oriented, prioritizing ethical development alongside intellectual growth (Roqib, 2015).

Finally, the concept of evaluation in the Qur'anic framework is closely linked to accountability and moral testing. The notion that human actions are continuously evaluated by God introduces a

dimension of ethical accountability that transcends formal assessment systems. This perspective suggests that educational evaluation should not be limited to measuring cognitive achievement but should also consider moral and behavioral outcomes. Such an approach resonates with contemporary calls for authentic assessment, which emphasize the evaluation of learners' competencies in real-life contexts.

In conclusion, the findings of this study reveal that the Qur'an offers a holistic and integrated epistemology of education that encompasses knowledge acquisition, moral development, and social responsibility. By grounding education in divine guidance while encouraging critical reflection and contextual engagement, the Qur'anic framework provides a robust foundation for developing educational models that are both spiritually meaningful and relevant to contemporary challenges.

4. CONCLUSION

This study concludes that the Qur'an provides a holistic epistemological foundation for Islamic education, integrating the obligation to seek knowledge, the formulation of educational goals centered on worship and moral development, the application of diverse pedagogical methods, and the conceptualization of educators and learners as ethically grounded and spiritually oriented agents. The main finding indicates that Islamic educational epistemology is inherently integrative, combining revelation, reason, and experience to shape a value-based educational system that addresses both individual and societal dimensions. However, this study is limited by its reliance on qualitative literature analysis without a clearly operationalized analytical framework and the absence of empirical validation, which restricts the generalizability and practical applicability of its conclusions. Additionally, the analysis remains largely descriptive, with limited critical engagement with contemporary educational theories. Therefore, future research is recommended to employ more rigorous methodological designs, such as systematic thematic analysis or mixed-method approaches, and to explore the practical implementation of Qur'anic educational principles in modern educational settings, including curriculum development, instructional design, and assessment practices, in order to strengthen both the theoretical and applied contributions of Islamic educational epistemology.

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