

# Principles of Education in the Perspective of the Qur'an: Theoretical Studies and its Development in the Modern Era

**Vina Novita**, UIN Sultan Syarif Kasim Indonesia

**Nurul Habibah Arfizeah**, UIN Sultan Syarif Kasim Indonesia

**Alwizar**, UIN Sultan Syarif Kasim Indonesia

Correspondence email: 22590124117@students.uin-suska.ac.ai

## Abstract

Islamic education is fundamentally oriented toward the formation of a complete human being (*insān kāmil*) who is faithful, knowledgeable, and has noble character. This study aims to examine the principles of Qur'anic education and their relevance to the modern education system. This study uses a qualitative approach with library research methods through thematic analysis of Qur'anic verses, tafsir books, and contemporary academic literature. The results show that the principles of Qur'anic education encompass the values of monotheism, knowledge (*'ilm*), morals, *tazkiyyah* (purification of the soul), balance (*tawāzun*), and *insan kamil*. These six principles emphasize the balance between intellectual, spiritual, and moral development of humans. The concept of *tazkiyyah* occupies a primary position because it is the foundation for the blessings of knowledge and morals, while *tarbiyyah* and *ta'līm* emphasize the process of comprehensive growth and teaching. The relevance of Qur'anic education to modern education lies in its shared orientation toward character formation, moral literacy, and the holistic development of human potential. The integration of revealed values and modern rationality results in an educational paradigm oriented toward a balance between knowledge, faith, and good deeds. Thus, Qur'anic educational principles contribute significantly to the renewal of the modern educational paradigm, particularly in strengthening the spiritual, moral, and humanistic dimensions amidst the global values crisis.

**Keywords:** *Education, Principles of Education, Qur'ani*

## Introduction

Education in Islam has a very important position because education aims to form human beings into caliphs on earth who have faith, knowledge, and noble character. The Qur'an, as the main source in Islamic teachings, provides basic principles that can be used as a guide in the implementation of education. These principles include not only cognitive aspects, but also spiritual, moral, and social, so that education according to the Qur'an is comprehensive and balanced. In the context of modern education, the exploration of Qur'anic principles is becoming increasingly relevant to ensure that the educational process remains oriented towards the formation of intact character, not just the mastery of knowledge.

The current condition of Indonesian education shows various challenges that emphasize the urgency of developing Qur'an-based education principles. In the field, phenomena such as low literacy levels, weak critical thinking skills, increasing cases of bullying and moral degradation, and the lack of integration of spiritual values in learning show that education has not succeeded in forming students as a whole. National Assessment data and various empirical studies indicate that learning is still teacher-centered and value-oriented, so that aspects of character, morality, and mental-spiritual strengthening do not develop optimally. In addition, the rapid flow of digitalization also brings negative impacts such as disinformation, decreased social skills, and exposure to destructive content that affects student behavior. This situation shows the need for a holistic educational paradigm as offered by the principles of Qur'anic education.

Recent research shows that the principles of education in the Qur'an include, among others, the principles of monotheism, knowledge, morals, balance (*tawāzun*), and the goal of forming a perfect human being (*insān kāmil*). For example, in research by<sup>1</sup> emphasizing that education according to the Qur'an is based on five main principles, namely monotheism, science, universality, balance, and simplicity, all of which emphasize the relationship between humans and God, self, and society.<sup>2</sup>

In addition, research by Idris & Ridho (2024) confirms that the purpose of the principles of Qur'anic education is to shape human personality to be faithful, moral, and

<sup>1</sup> Sari & Alwizar (2024)

<sup>2</sup> Sari, H. Nadan, & Alwizar. (2024). The Principles of Education in the Qur'an. *Relinesia: Journal of Indonesian Religious Studies and Multiculturalism*, 7693, 80–89.

able to contribute to social life.<sup>3</sup> This concept is based on verses that emphasize the importance of the process of *tarbiyyah*, *tazkiyyah*, and *ta'lim* as an integral element of Islamic education. The Qur'an also encourages the development of critical, ethical, and spiritual intelligence, so that students are not only able to think rationally, but also have the moral ability to distinguish right and wrong.<sup>4</sup>

Looking at these various studies, it can be concluded that the principles of education according to the Qur'an are holistic and emphasize the synergy between intellectual, spiritual, and moral aspects. This article aims to examine more deeply the principles of Qur'anic education and their relevance in today's educational practices, especially in the context of curriculum development, learning methods, and student character formation.

This research uses a qualitative approach with the library research method. This research method was chosen because the research focuses on a conceptual study of the principles of education in the Qur'an through the search for verses, interpretations, and previous scientific research. Literature studies in Islamic education research have been widely used and effective for examining theoretical and normative concepts in religious texts.<sup>5</sup>

The primary sources in this study include verses of the Qur'an related to the principles of monotheism, morals, science, and character building. Secondary sources are in the form of tafsir books and the latest scientific articles, such as research by Sari & Alwizar (2024) on the principles of education according to the Quran and many more.<sup>6</sup>

The data analysis technique used in this study is content analysis by identifying educational themes in the Qur'an, such as the value of monotheism, morality, human potential development, and balance. This technique is in line with the literature research approach, which emphasizes thematic analysis of textual data to find

---

<sup>3</sup> Idris, & Ridho, A. R. (2024). The Urgency of Education According to the Quran and Hadith. *Mashadiruna: Journal of Qur'an Science and Tafsir*, 2(3), 357–366.

<sup>4</sup> Asep Setiadi, Ahmad Saefurrijal, and Iskandar Mirza, 'Intelligent as the Purpose of Education in the Qur'an', *Educatio Journal*, 11.2 (2025), 316–23.

<sup>5</sup> Abdurrahman, 'Literature Research Methods in Islamic Education', *Adabuna: Journal of Education and Thought*, 3 (2024), 102–13.

<sup>6</sup> Sari, H. Nadan, & Alwizar. (2024). The Principles of Education in the Qur'an. *Relinesia: Journal of Indonesian Religious Studies and Multiculturalism*, 7693, 80–89.

conceptual patterns and meanings. The focus of this research is to formulate the principles of education according to the Qur'an and its relevance in the context of modern Islamic education.

### Definition of Education According to The Qur'an

In the Qur'an there are many terms that are considered to be close to the meaning of education, including *tarbiyyah*, *ta'lim*, and *tazkiyyah*. These three terms are the most widely used in the concept of Islamic education.

#### 1. *Tarbiyyah*

Etymologically, the word "*tarbiyyah*" comes from the Arabic root *rabba* – *yarubbu* – *tarbiyatan* ( رَبَّى - يُرَبِّي - تَرْبِيَةً ) which means to grow, maintain, guide, and develop. In the context of Islamic education, *tarbiyah* means the process of developing human beings as a whole (*kāffah*) so that they develop in a balanced way in spiritual, intellectual, moral, emotional, and social aspects, in accordance with the *fitrah* given by Allah SWT.<sup>7</sup> In the Qur'an, the root word *tarbiyyah* which refers to the meaning of education is directly found in QS Al-Isra verse 24 as follows:

Allah *subhānah wa ta'āla* said:

وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

*Humble yourself towards them with affection and say, "O my Lord, love them as they both (loved me when) they educated me when I was a child."*

This verse has a very strong relevance to the concept of *tarbiyyah* in Islamic education. Word Divine (*rabbayān*) comes from the same root as *tarbiyyah* (*rabba*), which means to foster, develop, and grow. This confirms that education in Islam is not only an intellectual process, but also a process of maintaining and growing human nature with compassion and responsibility.

<sup>7</sup> Herianto, 'Analysis of the term fendidikan (*tarbiyah*, *ta' li m*, *ta, dib*) and application in islamic education', 2014.

## 2. *Ta'līm*

Term *ta'līm* (تَعْلِيم) etymologically derived from the word '*allama-yu'allimu-ta'līman* (عَلَّمَ - يُعَلِّمُ - تَعْلِيمًا) which means teaching, imparting, or imparting knowledge. Terminologically, *ta'līm* is the process of imparting knowledge from someone who has knowledge to someone who does not know, with the aim that students understand, master, and are able to practice this knowledge in their lives.<sup>8</sup> This concept is affirmed in the Qur'an, Al-Baqarah verse 31:

Allah *ṣubḥānah wa ta'āla* said:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

*He taught Adam the names of all things, then He showed them to the angels, saying, "Tell Me the names of these (things) if you are right!"*

This verse shows that *ta'lim* is an activity that has divine value that Allah Himself refers to as *al-Mu'allim al-Awwal* (First educator). So, in Islamic education, teaching activities not only aim to educate the brain, but also to foster spiritual and moral awareness.

## 3. *Tazkiyyah*

Term *tazkiyyah* (تَزْكِيَّة) is one of the key concepts in Islamic education that is closely related to cleansing the soul and moral purification. Etymologically, the word *tazkiyyah* comes from the root of the word زَكَّى - يَزْكُو - تَزْكِيَّةٌ which means clean, holy, growing, and thriving. Terminologically, *tazkiyyah* means the process of self-development towards purity of heart and morality, so that humans are able to live their lives according to the divine nature and the sharia of Allah.<sup>9</sup> In the context of Islamic education, *tazkiyah* is a spiritual and moral education (spiritual purification) that is the foundation for the formation of a true Muslim personality. This concept is affirmed in the Qur'an surah Al-Jumu'ah: 2.

<sup>8</sup> Muhammad Irfansyah Siregar and others, 'The Concept of Tarbiyah, Ta'lim, and Tadris in the Qur'an', *Tarbiatuna : Journal of Islamic Education Studies*, 4 (2024), 429–38.

<sup>9</sup> Etri Suryanti and others, 'Education in the perspective of the Qur'an', *Indonesian Journal of Teaching and Learning*, 2.1 (2023), 1–12.

Allah *ṣubhānah wa ta'āla* said:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

*It is He who sent a Messenger (Prophet Muhammad) to the illiterate people of their own people, who recited to them His verses, purified their souls, and taught them the Book (Qur'an) and Wisdom (Sunnah), even though they were in manifest error.*

The verse shows that the methodological order of Islamic education: tazkiyah (purification of the soul) takes precedence over *ta'līm* (teaching knowledge). This means that cleanliness of heart is a prerequisite for the blessing of knowledge.

### The Principle of Tawheed as the Foundation of Qur'anic Education

Linguistically, the word *tawhīd* (توحيد) Derived from the root of the word *Wahḥada-Yuwahḥidu* which means to make something one, to consider one, or to impress. Its basic meaning is to establish oneness (*ij'al wāḥidan*). In terms, *tawhīd* means pleasing Allah in His *rubūbiyyah*, His *ulūhiyyah*, and His name and nature. Another definition of *tawhīd* is the belief that Allah is the only God who has the right to be worshipped and there is no ally for Him in all aspects of divinity.

*Tawhīd* education is a process to provide understanding to the masnuia to acknowledge the oneness of Allah through religious guidance.<sup>10</sup> This is reflected in Luqman's advice to his son not to associate with Allah, namely in QS. Luqman:13

Allah Subhanahu wa Ta'ala said:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۚ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*(Remember) when Luqman said to his son, when he advised him, "O my son, do not associate with Allah! Indeed, associating with (Allah) is indeed a great tyranny."*

Surah Luqman verse 13 explains Luqman's advice to his son not to associate with Allah, because shirk is the greatest tyranny. This verse shows that religious

<sup>10</sup> Muhammad Solihin Pranoto and Isnawati, 'The education of tauhid in the Qur'an', *ta'dib : Journal of Educational Thought*, 13.2 (2023).

education is the main foundation in forming human beings with character and morality.<sup>11</sup>

The relationship with the principle of education in the Qur'an is, this verse affirms that the main purpose of education is the formation of pure faith, as a basis for intellectual, moral, and social development. Education according to the Qur'an not only emphasizes the cognitive aspect, but also spiritual and moral strengthening.<sup>12</sup> The principles of Quranic education teach that educators, both parents and teachers, must be role models, guide with wisdom, direct students away from deviant behavior (including shirk), and instill the values of integrity, responsibility, and submission to Allah.<sup>13</sup> Thus, QS. Luqman:13 illustrates that education in the perspective of the Qur'an always begins with the strengthening of monotheism as the key to the formation of a person with noble character.

### **Principles of Science ('Ilm): Encouraging Literacy, Critical Thinking, and Enlightenment**

The principle of 'ilm in Islam emphasizes that knowledge is a source of enlightenment, liberation, and moral strengthening.<sup>14</sup> The Prophet was sent to deliver a treatise containing messages of monotheism, moral messages, and a life order that regulates human interaction with Allah, the environment, and fellow human beings themselves.<sup>15</sup>

The first treatise that was revealed to the Prophet Muhammad, namely QS. Al-'Alaq:1-5, the verse affirms that education in Islam is rooted in the commandment to read, seek knowledge, and understand reality through God's guidance. The first verse is, In the name of your Lord, اِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (Recite in the name of your Lord who

<sup>11</sup> Nia Kurniasih, Aan Hasanah, and Bambang Samsul Arifin, 'Core Ethical Values of Islamic Values-Based Character Education', *Didactics: Journal of Education* Vol., 13.4 (2024), 5617-26.

<sup>12</sup> Hendri Yahya Saputra, Sri Wahyuni, and Miftahul Jannah, 'The Values of Tawheed Education in the Qur'an and Its Implications for PAI Learning', *Abshar Journal: Islamic Family Law, Education, Islamic Studies, and the Humanities*, 6 (2025), 22-28.

<sup>13</sup> Anak Agung Sagung Oka Anggrenaa, Asti Melani Putri, and Gusmaneli, 'Character Education in an Islamic Perspective: Integration of Qur'anic Values in School Education Practice', *Journal Educational Research and Development* Vol., 01.04 (2025), 368-73.

<sup>14</sup> Aida, Syaifuddin Sabda, and Salamah, 'The Essence of Knowledge in the Perspective of Islamic Education', *Journal Of Multidisciplinary Inquiry In Science, Tchnology and Research*, 2.2 (2025).

<sup>15</sup> Sari, H. Nadan, & Alwizar. (2024). The Principles of Education in the Qur'an. Relinesia: *Journal of Indonesian Religious Studies and Multiculturalism*, 7693, 80-89.



created!) shows that the process of seeking knowledge must always be related to divine consciousness. The following verses explain that Allah teaches man through the pen (al-qalam) and gives him the ability to know what was previously unknown. It affirms that literacy, documentation, and the learning process are part of the divine instrument to uplift human dignity.

Education according to the Qur'an is not just a transfer of knowledge, but the process of humanizing humans through the development of intellect and deep understanding.<sup>16</sup> 'Ilm-based education aims to produce enlightened individuals, able to distinguish truth from falsehood, and use knowledge for benefit.<sup>17</sup> Within this framework, literacy, critical thinking, and enlightenment are the three main elements that encourage learners to not only understand the text, but also to analyze, reflect, and develop insights that have a positive impact on themselves and society.

In the context of modern curriculum, this principle is in line with the needs of 21st century competencies such as critical thinking, problem solving, and information literacy. Therefore, Islamic education must encourage a culture of reading, research, and scientific dialogue.

### **Moral Principles as an Educational Orientation**

The principle of morality as an educational orientation emphasizes that the ultimate goal of education in Islam is not only the transfer of knowledge, but the formation of noble character which is reflected in daily behavior. The Qur'an describes the mission of the Prophet Muhammad as a perfectionist of morals as stated in QS. Al-Qalam: 4

Allah *ṣubḥānah wa ta'āla* said:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*Indeed, you are truly of great character.*

The verse affirms that the Prophet Muhammad was in a great moral state which has a direct relationship with the principles of education according to the Qur'an,

---

<sup>16</sup> Irman Nurjaman and others, 'Restoration of education based on the values of the Quran: a conceptual offer for educational transformation', *Islamic Management: Journal of Islamic Education Management*, 8 (2025), 1001–14 <<https://doi.org/10.30868/im.v8i02.8621>>.

<sup>17</sup> Nasywa Dhiya' ul Aulia and others, 'The essence of knowledge in the Qur'an and its implications in daily life', *MUSHAF JOURNAL : Journal of Knowledge of the Quran and Hadith*, 5.1 (2025), 111–20.



because this verse places morality as the core, goal, and main orientation of Islamic education. The Qur'an makes the Prophet an educational model, not only as a messenger of revelation, but as an example of values, morals, and behaviors that must be imitated by the ummah.<sup>18</sup> Thus, Qur'anic education is not enough to build intellectual abilities, but must direct the spiritual and moral development of students.

Morality includes human relationships with Allah, oneself, fellow humans, and the environment that can be built through example (*uswah hasanah*), habituation, and internalization. This orientation emphasizes that knowledge without morals can lead to the misuse of knowledge, while good morals reinforce the benefits of science for life. Therefore, educators are required to be moral role models, not just material presenters, and the educational curriculum must integrate ethical values into all aspects of learning. Thus, morally-oriented education aims to form human beings who are knowledgeable, moral, responsible, and contribute positively to society.

### The Principle of *Tazkiyyah* (Purification of the Soul)

*Tazkiyyah* is a process of spiritual education that aims to cleanse the soul from despicable qualities and cultivate praiseworthy qualities.<sup>19</sup> The principle of *tazkiyah* (purification of the soul) in Islamic education emphasizes that human success is not only measured by intellectual intelligence, but especially by cleanliness of heart, moral maturity, and spiritual closeness to Allah.<sup>20</sup> The Qur'an affirms in QS. Ash-Shams: 9–10 Allah *ṣubḥānah wa ta'āla* said:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

*it is fortunate for the one who purifies it (the soul) and the one who defiles it is a loss.*

<sup>18</sup> Amri Azhari, Endin Mujahidin, and Didin Hafidhuiddin, 'The exemplary method of Islamic education from the perspective of the Qur'an and al-hadith', *Annual Conference on Islamic Education and Thought*, I.I (2020), 145–56.

<sup>19</sup> Siti Mutholingah, 'The Method of Purification of the Soul (*Tazkiyah al-Nafs*) and Its Implications for Islamic Religious Education', *TA'LEMON*, 10.01 (2021), 67–81.

<sup>20</sup> Nur Syahid, 'The concept of holistic education in the philosophy of Islamic education: a study on the development of education-based concepts', *Modeling of the Journal of PGMI Study Program*, 11 (2024), 1185–96.

This verse emphasizes that humans will be lucky if they purify their souls and lose money if they dirty it, showing that true education must guide students to be able to control their passions, cleanse themselves of reprehensible traits, and cultivate noble characters such as honesty, trust, patience, and piety.

When linked to the principles of education according to the Qur'an, tazkiyah emphasizes that education must be holistic: combining knowledge, morals, and spirituality.<sup>21</sup> Qur'anic education not only instills the ability to think, but also forms mental qualities so that students are able to use their knowledge responsibly. Tazkiyah makes education a process of character development that is in harmony with human nature, so as to give birth to a person who is civilized, has integrity, and is beneficial to society.

### The Principle of Balance (*Tawāzun*)

The principle of balance (*tawazun*) in Islam emphasizes the harmonization of all aspects of human life spiritually, intellectually, emotionally, socially, and physically.<sup>22</sup> In the context of education, this balance means that the education system must develop the entire human potential holistically, not only the cognitive aspects, but also the spiritual, moral, social, and physical aspects. Allah Subhanahu wa Ta'ala said in QS. Al-Baqarah:143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ

*So We have made you (Muslims) the middle class (40) so that you may be witnesses of human beings and so that the Messenger (Muhammad) may be a witness of you. We have not established the Qibla (Jerusalem) to which you have been (formerly) Qibla except that We may know (in fact) who follows the Messenger and who turns back. Indeed, it is very heavy, except for those who have been instructed by Allah. Allah will not waste your faith. Indeed, Allah is Merciful and Merciful to mankind.*

<sup>21</sup> Ashri Hidayati, Purwoko, and Helmawati, 'Moral Education as the Core of the Concept of Islamic Education in Thought', *Journal of Community Service and Educational Research*, 4.1 (2025), 2606–16.

<sup>22</sup> Yesi Arikarani and others, 'The concept of Islamic education in strengthening religious moderation', *Edification Journal of Islamic Religious Education*, 7.1 (2024), 71–88.

The verse affirms that Allah has made Muslims as the "*ummatan wasaṭan*" of the moderate, just, and middle-class ummah. In the interpretation of scholars, including Imam Jalaluddin, the term *wasatān* means as good as the ummah, because they maintain a balance between two extreme poles: not to exaggerate and not to ignore religious teachings. The concept of the *ummatan wasatān* encourages the birth of a holistic educational curriculum: combining knowledge with morals, contemplation with social practice, and piety with humanitarian commitment.<sup>23</sup> Thus, Islamic education functions to produce mature, moderate individuals, and are able to be role models and witnesses of truth in society.

This verse also shows that Muslims are given the duty to be witnesses for mankind (Martyrs' 'ala al-nas), which requires them to have integrity, objectivity, and behavior that reflects the values of moderation. This status as a witness means that Muslims must be able to show the truth through example, fairness in judging, and the ability to bridge differences without being trapped in extreme attitudes. In the principle of education according to the Qur'an, the mandate as a martyr' requires an education system that trains students to think fairly, hold ethical principles, and be able to take a balanced position in dealing with social problems.<sup>24</sup> Thus, Qur'anic education not only forms knowledgeable individuals, but also ensures that they become agents of moderation who are able to spread peace, wisdom, and truth in society.

Linked to the principles of education according to the Qur'an, the concept of *ummatan wasatān* is an important basis that Islamic education must form students who are intellectually balanced, spiritual, moral, and social.<sup>25</sup> Education must not produce extreme individuals: too rational to lose spiritual value, or too spiritual to ignore social reality. This principle requires a curriculum that integrates science with morals, analytical skills with empathy, and piety with social responsibility. Thus, Qur'anic education aims to produce people who are moderate, have mature personalities, are not easily trapped by fanaticism or excessive liberalism, and are able to become witnesses to the truth (*syuhadā' 'ala al-nās*) in society.

<sup>23</sup> Imam Jalaluddin Al- Mahalli and Imam Jalaluddin As-Suyuti, 'Tafsir Jalalain'.

<sup>24</sup> Imam Jalaluddin Al- Mahalli and Imam Jalaluddin As-Suyuti, 'Tafsir Jalalain'.

<sup>25</sup> Arikarani, Yesi, Zainal Azman, Fadillah Putri Ansyah, Siti Aisyah, and Tri Diningrat Zakia Kirti, 'The concept of Islamic education in strengthening religious moderation', *Edification Journal of Islamic Religious Education*, 7.1 (2024), 71–88

## The Principle of Human Potential Development (*Insān Kāmil*)

Human beings are human efforts to improve their behavior consistently so that it is reflected in them the unity of essence with God. The effort obtained is through intellectual, physical, and spiritual potential.<sup>26</sup> The concept of education of kamil people is mentioned in the Qur'an surah An Nahl verse 78, as follows:

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ

*Allah brought you out of your mother's womb in a state of ignorance and He made for you hearing, sight, and conscience so that you may be grateful.*

In the commentary of Ibn Kathir, it is stated that the meaning of the above verse is that Allah *ta'āla* mentions all forms of blessings that He gives to humans, when humans are expelled through their mother's womb in a state of ignorance of something. Then He bestows the hearing by which man is able to hear, the sight with which man is able to see things, and the heart with which man is able to discover his identity and purity in the form of the intellect whose center is the heart, according to the authentic expression. There are also those who think that the brain and the intellect are the same. Allah has given the gift of intellect that is useful for sorting things between things that are detrimental and beneficial. All of these gifts and potentials are obtained by humans gradually, continuously, process by process. As they develop, their hearing, vision, and intellect increase until adulthood. The ability of this power to humans is intended to be able to worship their Most High *Rabb*.<sup>27</sup>

In the interpretation of the verse above, it is explained that humans have the potential as a source of knowledge, since they were born on earth, namely in the form of vision, hearing, and heart. This potential will continue to grow through human life experience. It is said that of all these potentials, the main one is the heart. The heart is the intellect that regulates the good and bad of humans. The purpose of this potential is so that humans can serve on this earth which Allah entrusts as a leader to realize gratitude that the only grace and will return only to Allah. Here, the essence of the spiritual spirit needs to be lived, which is obtained through the process of education.

<sup>26</sup> Tulus Muthofa and Aisyah Amalia Putri, 'The Concept of Kamil Human Education in the Perspective of QS. An-Nahl Verse 78', *Qolamuna : Journal of Islamic Studies*, 08.1 (2022), 46–57.

<sup>27</sup> Abdullah, 'Tafsir Ibn Kathir (Volume 5)'.

In the context of Islamic education, the concept of *Insān Kāmil* provides a solid foundation for the formation of high moral character and deep spirituality. This shows that education focuses not only on the transfer of knowledge, but also on the development of a whole person, who is able to contribute positively in society and achieve true happiness in life.<sup>28</sup>

*Insān Kāmil* as one of the principles of education prioritizes the concept of the heart to depend on God and affects the quality of physical and spiritual potential. Keep in mind that education is very different from teaching. Teaching is more cognitive in the form of imparting knowledge, mastery of materials, and understanding. Meanwhile, education is more essential which functions to revive spirituality and provide spirituality.

### **The Relevance of Qur'anic Education Principles to Modern Education**

The principles of Qur'anic education are rooted in the values of monotheism, adab, knowledge, and charity, which emphasize the balance between the spiritual, intellectual, and moral aspects of human beings.<sup>29</sup> In the context of modern education that tends to emphasize rationality, efficiency, and technology, the Qur'anic approach offers ethical and spiritual dimensions that enrich the orientation of education so that it is not only competency-based, but also value-based.

From various academic literature reviewed, researchers found that the principles of Qur'anic education have a profound relevance to educational concepts and practices in the modern era. Syed Muhammad Naquib in his book entitled *The Concept of Education in Islam* emphasized the importance of adab and knowledge as the core of Islamic education.<sup>30</sup> He considers that true education is not only the transfer of knowledge, but the formation of civilized human beings who are able to use knowledge with moral responsibility. This concept is in line with modern education which now emphasizes character education and professional ethics. Then according to Ramlah

---

<sup>28</sup> Rina Ariani and Mahyudin Ritonga, 'Analysis of Character Development: Building the Transformation of Kamil Personnel According to the Thought of Imam Al-Ghazali', *JIMPI: Innovative Journal of Islamic Education Management*, 03.02 (2024), 174–87 <<https://doi.org/10.38073/jimpi.v3i2.1649>>.

<sup>29</sup> Rohiman and Muhamad Arsad, 'Al-Qur' an as a Pillar of the Islamic Education Revolution', *At-Tasyrih Journal of Islamic Education and Law*, 11.March (2025), 416–27.

<sup>30</sup> Al-Attas, Syed Muhammad Naquib, *The Concept of Education in Islam*, 1999

Hashim (2005), the integration between revelation and reason is the two main sources of knowledge in the epistemology of Islamic education. This view is particularly relevant to modern efforts to integrate science and spiritual values so that education is not trapped in mere secularism.

In addition, Seyyed Hossein through his work *Islamic Science and the Spiritual Crisis of Modern Man* criticizes the materialism of Western education that causes the spiritual crisis of modern man.<sup>31</sup> He offers the spiritualization of science as a solution, which connects science with divine consciousness of ideas that are now widely adopted in humanistic education and mindfulness education. Furthermore, Fazlur in *Islam and Modernity* states that Qur'anic education forms rational and spiritual human beings, not just intellectuals.<sup>32</sup> This supports the modern educational paradigm that is beginning to shift towards value-based learning and a balance between cognitive, emotional, and spiritual intelligence.

Azyumardi Azra (2012) in *Islamic Education: Tradition and Modernization in the Midst of the Challenges of the Third Millennium* which discusses the importance of synchronization between Islamic education and the modern national curriculum. He emphasized that Qur'anic values can be implemented without rejecting modernization, for example through the integration of character-based and science-based curricula. Abu Hamid Al Ghazali in *Ihya Ulumuddin* introduces the concept of *tazkiyyah al-nafs* or self-purification which is very relevant to the concept of modern emotional intelligence and character education.<sup>33</sup> Meanwhile, James M. in his article *An Islamic Concept of Education* emphasizing that Islamic education is oriented towards moral formation and not just intellectual ability.<sup>34</sup> This view reinforces the relevance of Qur'anic principles to global education of values and ethics that is now a trend in international education.

Empirical research was also conducted by *mumtāzah* which showed how the principles of integration of science and faith were successfully applied in the environment of Islamic madrassas and universities, producing students who were both

<sup>31</sup> Nasr, Seyyed Hossein, *Islamic Science and the Spiritual Crisis of Modern Man*, 2007

<sup>32</sup> ahman, Fazlur, *Islam & Modernity*, 1982

<sup>33</sup> Al-Ghazali, 'Ihya' 'ulumuddin (Enlivening Religious Sciences)'

<sup>34</sup> Hidayati, Ashri, Purwoko, and Helmawati, 'Moral Education as the Core of the Concept of Islamic Education in Thought', *Journal of Community Service and Educational Research*, 4.1 (2025), 2606–16

critical and religious.<sup>35</sup> Then the research by *Faṭānah* highlights the epistemological challenge of modernity that often ignores spiritual values.<sup>36</sup> He proposed a holistic education paradigm based on the Islamic worldview so that the balance between rationality and morality is maintained. Harun Langgulung (2003) through his work *Humans and Education* emphasized that the main goal of education is the formation of a complete human being who has a balance between physical, intellect, and spiritual. This view is in line with modern education that places lifelong learning and personal development as the primary goals.

Thus, all of the literature emphasizes that the principles of Qur'anic education such as monotheism, adab, science, charity, and *tazkiyyah* have strong relevance to modern education. The unity between science and faith (*tawḥīd*) supports the integration of science and spirituality, adab enriches character education, science encourages a culture of lifelong learning, charity emphasizes the application of knowledge for social benefit, and *tazkiyyah* is in line with the development of emotional intelligence. These findings suggest that Qur'anic education is not only compatible with modern education, but also offers a much-needed moral and spiritual foundation in today's era of globalization and value crisis.

## Conclusion

Based on the above explanation, the results of the study show that the principles of Qur'anic education include monotheism, science, morals, *tazkiyyah*, *tawāzun*, and *kāmil* people underlie the holistic and integrative Islamic education system. Qur'anic education not only emphasizes the transfer of knowledge, but also the purification of the soul, character building, and the cultivation of divine values in students. In the context of modern education, this principle is very relevant because it is able to answer the challenges of moral crisis and dehumanization due to the dominance of rationality and materialism. Qur'anic education emphasizes that the success of education is measured not only from the cognitive aspect, but also from the success of forming

<sup>35</sup> Mumtazah, Nuha, Devi Zahrotul Ulya, Nihayutur Rohmah, and Rustam Ibrahim, 'The Essence of the Purpose of Islamic Education in the Perspective of Integrating Science and Modern Education', *Journal of Mathematics, Science, and Technology Education*, 1.01 (2025), 11–23

<sup>36</sup> Fathonah, Enden Siti Nur, Ani Rindiani, Cucu Siti Rabi'ah, and Ririt Komariah, 'Islamic Epistemology and Paradigm Reconstruction of Science in the Modern Era', *Pendas : Scientific Journal of Basic Education*, 10.September (2025)



people with morals, integrity, and spiritual awareness. Therefore, the integration of Qur'anic values in the modern education system is important to realize a balanced educational paradigm between knowledge, faith, and charity. This principle can be implemented through the development of character-based curriculum, value-oriented learning, and moral exemplars of educators.

### References

- Abdurrahman, 'Metode Penelitian Kepustakaan Dalam Pendidikan Islam', *Adabuna: Jurnal Pendidikan Dan Pemikiran*, 3 (2024), 102–13
- Aida, Syaifuddin Sabda, and Salamah, 'Hakikat Ilmu Pengetahuan Dalam Perspektif Pendidikan Islam', *Journal Of Multidisciplinary Inquiry In Science, Tchnology and Research*, 2.2 (2025)
- Aini, Risma Sulistia, and Alwizar, 'Prinsip pendidikan menurut al- qur ' an', *JICN: Jurnal Intelek Dan Cendikiawan Nusantara*, 1 (2025), 10561–70
- Al-Attas, Syed Muhammad Naquib, *The Concept of Education in Islam*, 1999
- Al-Ghazali, 'Ihya' 'ulumuddin (Mengidupkan Ilmu-Ilmu Agama)'
- Anggrenaa, Anak Agung Sagung Oka, Asti Melani Putri, and Gusmaneli, 'Pendidikan Karakter Dalam Perspektif Islam : Integrasi Nilai - Nilai Qur ' Ani Dalam Praktik Pendidikan Sekolah', *Journal Educational Research and Development* Vol., 01.04 (2025), 368–73
- Ariani, Rina, and Mahyudin Ritonga, 'Analisis Pembinaan Karakter : Membangun Transformasi Insan Kamil Menurut Pemikiran Imam Al-Ghazali', *JIMPI: Jurnal Inofatif Manajemen Pendidikan Islam*, 03.02 (2024), 174–87 h <https://doi.org/10.38073/jimpi.v3i2.1649>
- Arikarani, Yesi, Zainal Azman, Fadillah Putri Ansyah, Siti Aisyah, and Tri Diningrat Zakia Kirti, 'Konsep pendidikan islam dalam penguatan moderasi beragama', *Edification Journal Pendidikan Agama Islam*, 7.1 (2024), 71–88

- Aulia, Nasywa Dhiya' ul, Zulfatur Roja, Usman Abdullah, and Ana Rahmawati, 'Hakikat ilmu dalam al-qur'an serta implikasinya dalam kehidupan sehari-hari', *MUSHAF JOURNAL : Jurnal Ilmu Al Quran Dan Hadis*, 5.1 (2025), 111–20
- Azhari, Amri, Endin Mujahidin, and Didin Hafidhuddin, 'Metode keteladanan pendidikan islam perspektif al-qur'an dan al-hadist', *Annual Conference on Islamic Education and Thought*, I.I (2020), 145–56
- Azyumardi Azra (2012) Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III
- Basith, Yudril, Kurniawati Rahmah, Muhammad Zhulfan Ramadhan, and Muchammad Tholchah, 'Optimalisasi Peran Pendidik Dalam Pendidikan Melalui Integrasi Potensi Qalb Dan Aql', *Indonesian Journal of Islamic Religious Education (INJIRE)*, 2 (2024), 216–30
- Fathonah, Enden Siti Nur, Ani Rindiani, Cucu Siti Rabi'ah, and Ririt Komariah, 'Epistemologi islam dan rekonstruksi paradigma ilmu di era modern', *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10.September (2025)
- Halstead, James M., 'An Islamic Concept of Education Author', *JSTOR*, 40.4 (2013), 517–29
- Harun Langgulong (2003), karyanya Manusia dan Pendidikan
- Herianto, 'Analisis istilah pendidikan (tarbiyah, ta' li m, ta,dib) dan aplikasii dalam pendidikan islam', 2014
- Hidayati, Ashri, Purwoko, and Helmawati, 'Pendidikan Akhlak Sebagai Inti Konsep Pendidikan Islam Dalam Pemikiran', *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 4.1 (2025), 2606–16
- Idris, and Abdul Rasyid Ridho, 'Urgensi Pendidikan Menurut Al-Quran Dan Hadits', *Mashadiruna: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2.3 (2024), 357–66
- Kurniasih, Nia, Aan Hasanah, and Bambang Samsul Arifin, 'Core Ethical Values Pendidikan Karakter Berbasis Nilai-Nilai Islam', *Didaktika: Jurnal Kependidikan* Vol., 13.4 (2024), 5617–26

- Mumtazah, Nuha, Devi Zahrotul Ulya, Nihayutur Rohmah, and Rustam Ibrahim, 'Hakekat Tujuan Pendidikan Islam Dalam Perspektif Integrasi Sains Dan Pendidikan Modern', *Journal of Mathematics, Science, and Technology Education*, 1.01 (2025), 11-23
- Muthofa, Tulus, and Aisyah Amalia Putri, 'Konsep Pendidikan Insan Kamil Dalam Perspektif QS. An-Nahl Ayat 78', *Qolamuna : Jurnal Studi Islam*, 08.1 (2022), 46-57
- Mutholingah, Siti, 'Metode Penyucian Jiwa (Tazkiyah Al-Nafs) Dan Implikasinya Bagi Pendidikan Agama Islam', *TA'LIMUNA*, 10.01 (2021), 67-81
- Nasr, Seyyed Hossein, *Islamic Science and the Spiritual Crisis of Modern Man*, 2007
- Nurjaman, Irman, Mohamad Erihadiana, Aan Hasanah, and Bambang Samsul Arifin, 'Restorasi pendidikan berbasis nilai-nilai al-quran: tawaran konseptual bagi transformasi pendidikan', *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 8 (2025), 1001-14 h <https://doi.org/10.30868/im.v8i02.8621>
- Pranoto, Muhammad Solihin, and Isnawati, 'Pendidikan tauhid dalam al- qur ' an', *TA'DIB : Jurnal Pemikiran Pendidikan*, 13.2 (2023)
- Rohiman, and Muhamad Arsad, 'Al- Qur ' an Sebagai Pilar Revolusi Pendidikan Islam', *At-Tasyrih Jurnal Pendidikan Dan Hukum Islam*, 11.March (2025), 416-27
- Saputra, Hendri Yahya, Sri Wahyuni, and Miftahul Jannah, 'Nilai-Nilai Pendidikan Tauhid Dalam Al-Qur ' an Dan Implikasinya Terhadap Pembelajaran PAI', *Jurnal Abshar: Hukum Keluarga Islam, Pendidikan, Kajian Islam, Dan Humaniora*, 6 (2025), 22-28
- Sari, Hannisa nadan, and Alwizar, 'Prinsip Pendidikan Dalam Al-Qur'an', *Relinesia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia*, 7693 (2024), 80-89
- Setiadi, Asep, Ahmad Saefurrijal, and Iskandar Mirza, 'Cerdas Sebagai Tujuan Pendidikan Dalam Al-Qur ' An', *Jurnal Educatio*, 11.2 (2025), 316-23
- Siregar, Muhammad Irfansyah, Radhinal Abdullah, Asnil Aidah Ritonga, and Mohammad Al Farabi, 'Konsep Tarbiyah, Ta'lim, Dan Tadris Dalam Al-Qur'an', *Tarbiatuna : Journal of Islamic Education Studies*, 4 (2024), 429-38

- Sitika, Achmad Junaedi, Afah Afifah, Bobi Mahbobi Rahmatulloh, and M. Azrial Chaeriansyah, 'Kedudukan akhlak dan taswauf dalam islam serta hubungan keduanya', *Jurnal Ansiru Pai*, 8 (2024), 116–24
- Suryanti, Etri, Enok Milhah Malihatusolihah, Ilyas Rifa, and Lina Marlina, 'Pendidikan dalam perspektif al-QUR'AN', *Indonesian Journal of Teaching and Learning*, 2.1 (2023), 1–12
- Syahid, Nur, 'Konsep pendidikan holistik dalam filsafat pendidikan islam : studi atas pengembangan konsep pendidikan yang berbasis', *Modeling Jurnal Program Studi PGMI*, 11 (2024), 1185–96