

Qur'anic Edu-Theology as a Framework for Holistic Education: A Critical Examination of Pedagogical Values in Surah al-Fātiḥah

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Abstract

Within the context of Islamic education, Surah al-Fātiḥah holds potential as a foundation for holistic pedagogy that integrates spiritual, moral, and intellectual dimensions. Nevertheless, empirical research systematically examining the application of Qur'anic Edu-Theology principles in modern educational practices remains limited, creating a gap between normative Qur'anic frameworks and contemporary pedagogical implementation. This study employs a qualitative approach by combining *taḥlīlī* exegesis for key-term analysis with *mawḍū'ī* exegesis for thematic understanding of Surah al-Fātiḥah, integrated with modern educational theories such as compassion-based pedagogy, character education, and behaviorism. The study highlights six core principles of Qur'anic Edu-Theology: (1) divine compassion, (2) inclusivity, (3) justice and moral accountability, (4) loyalty and exemplary conduct, (5) consistency and perseverance, and (6) learning from exemplary models while avoiding misguidance, which can serve as practical guidelines in modern education. The findings indicate that these principles can form a pedagogical framework that is humanistic, transformative, and value-oriented, while simultaneously necessitating adaptive strategies to address normative challenges, including technology integration, student-centered approaches, and project-based learning. The primary contribution of this study is the introduction of the Qur'anic Edu-Theology concept as a paradigm for holistic education relevant to the modern context, while also providing a conceptual foundation for further research to explore other surahs and empirically test their effectiveness in educational practice.

Kata Kunci :

Edu-Teologi Qur'ani, Surah al-Fātiḥah, Pendidikan Holistik, Pedagogi Islami, Nilai Moral dan Spiritual.

Abstrak

Dalam konteks pendidikan Islam, Surah al-Fātiḥah memiliki potensi sebagai fondasi pedagogi holistik yang menyatukan dimensi spiritual, moral, dan intelektual. Meskipun demikian, penelitian empiris yang secara sistematis mengkaji penerapan prinsip-prinsip Edu-Teologi Qur'ani dalam praktik pendidikan modern masih terbatas, sehingga terdapat gap antara kerangka normatif Qur'ani dan implementasi pedagogis kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan mengombinasikan tafsir taḥlīlī untuk analisis istilah kunci dan tafsir mawḍū'ī untuk pemahaman tematik Surah al-Fātiḥah, dipadukan dengan teori pendidikan modern seperti pedagogi berbasis kasih sayang, pendidikan karakter, dan behaviorisme. Analisis menyoroti enam prinsip utama Edu-Teologi Qur'ani: (1) kasih sayang Allah, (2) inklusivitas, (3) keadilan dan akuntabilitas moral, (4) loyalitas dan keteladanan, (5) konsistensi dan ketekunan, serta (6) pembelajaran dari teladan dan penghindaran kesesatan, yang dapat dijadikan pedoman praktis dalam pendidikan modern. Hasil penelitian menunjukkan bahwa prinsip-prinsip ini mampu membentuk kerangka pedagogis yang humanistik, transformatif, dan berorientasi nilai, sekaligus menuntun strategi adaptasi untuk menghadapi problematika normatif, termasuk integrasi teknologi, pendekatan student-centered, dan pembelajaran berbasis proyek. Kontribusi utama penelitian ini adalah memperkenalkan konsep Edu-Teologi Qur'ani sebagai paradigma pendidikan holistik yang relevan dengan konteks modern, sekaligus menawarkan dasar konseptual bagi penelitian lanjutan untuk mengeksplorasi surah-surah lain dan menguji efektivitas penerapannya melalui metode empiris.

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Introduction

Modern education tends to prioritize the development of intellectual and technical skills, while spiritual and moral dimensions are often marginalized.¹ UNESCO has warned that this trend risks eroding the humanistic foundations of education. Empirical studies indicate the urgent need to reintegrate moral and spiritual dimensions, particularly in contexts marked by socio-political and economic instability, to enable learners to respond to ethical challenges with maturity (2018).² Innovative approaches have emerged, such as incorporating humanistic knowledge into technical disciplines to balance cognitive competence with ethical awareness. Nevertheless, the digitalization of education introduces new challenges, including reduced face-to-face interaction and declining engagement with printed sources, necessitating the development of meaningful digital content and teacher training that support moral and spiritual formation.³

Educational reform increasingly emphasizes holistic approaches that connect individual development with cultural and spiritual roots, positioning moral education as a foundation for personal and social growth.⁴ Schools and higher education institutions are thus expected to cultivate individuals who are not only technically competent but also grounded in humanistic values. Practical strategies include learning a foreign language to foster intercultural awareness, as well as integrating moral and spiritual education into the curriculum.⁵ Collectively, these studies underscore the need to balance technical proficiency with humanistic values and to implement comprehensive educational models that ensure holistic, sustainable learning.⁶

The consequences of neglecting the spiritual and moral dimensions of education are not merely theoretical; they have been empirically substantiated in research on child and adolescent development. Hart and Risley demonstrate that children raised in environments lacking sustained support for the development of moral and spiritual values are more likely to exhibit behavioral problems, weak self-regulation, and a lack of a clear life orientation.⁷

¹ Ibnu Hajar Ansori and Roudlatun Nasikah, "DEMOKRASI KAUM SANTRI DALAM PANDANGAN ISLAM (Mendudukan Konsep Demokrasi Dan Ittiba' Kiai)," *Jurnal Dakwah* 20, no. 1 (August 5, 2020): 68–92, <https://doi.org/10.14421/jd.1440>; Diyananta Qonitya Salsabella, Nailal Muna, and Ibnu Hajar Ansori, "Moderasi Beragama Dalam Tafsir Al-Azhar Sebagai Pilar Karakter Anak Usia Dini," *Al-Wasatiyah: Journal of Religious Moderation* 3, no. 2 (December 9, 2024): 213–47, <https://doi.org/10.30631/jrm.v3i2.80>.

² S N Dvoryatkina, M A Mkrtchyan, and S A Rozanova, "Spiritual and moral effect as the result of integration of mathematical with humanitarian knowledge at universities," *Integration of Education* 22, no. 2 (2018): 353–68, <https://doi.org/10.15507/1991-9468.091.022.201802.353-368>.

³ N P Shityakova, I V Verkhovykh, and I V Zabrodina, "The attitude of teachers to the opportunities and risks of spiritual and moral education in the context of digitalization," *Perspektivy Nauki i Obrazovania* 48, no. 6 (2020): 446–58, <https://doi.org/10.32744/PSE.2020.6.34>.

⁴ Elvyda Martišauskienė, "Importance of Spiritual Education for Present and Future School: M. Lukšienė's Insights," *Pedagogika* 111, no. 2 (September 2013): 95–101, <https://doi.org/10.15823/p.2013.1796>; M R Izquierdo et al., "Values education in the context of the nursing professional training," *Revista Cubana de Educacion Medica Superior* 24, no. 2 (2010).

⁵ S A Kurashova, G B Moshchenok, and O V Stepnova, "Analysis of the state of spiritual and moral development of future technical university graduates," *Perspektivy Nauki i Obrazovania* 59, no. 5 (2022): 126–42, <https://doi.org/10.32744/pse.2022.5.8>; A I Daniliuk, A M Kondakov, and V A Tishkov, "The Spiritual and Moral Education of Russia's School Students," *Russian Education and Society* 52, no. 2 (2010): 3–18, <https://doi.org/10.2753/RES1060-9393520201>.

⁶ M I Mukhin, "Spiritual and moral education as the cornerstone of human personality formation," *Perspektivy Nauki i Obrazovania* 71, no. 5 (2024): 10–29, <https://doi.org/10.32744/pse.2024.5.1>.

⁷ Betty Hart and Todd R. Risley, *Meaningful Differences in the Everyday Experience of Young American Children* (Baltimore: Paul H. Brookes Publishing Co., 1995).

These findings are reinforced by Damon, who shows that adolescents possessing a well-defined sense of purpose and commitment to moral and spiritual values report higher levels of psychological well-being. Such adolescents also display greater resilience, stronger adaptive capacities, and improved ability to navigate ethical and existential challenges across developmental stages.⁸

Within the Islamic educational tradition, spirituality and morality occupy a central position as the foundation of character and personality formation. The Qur'an and the Prophetic traditions consistently emphasize that the primary aim of education is not merely the transmission of knowledge, but the cultivation of moral and spiritual consciousness that shapes human life orientation.⁹ This principle is articulated in QS al-A'rāf [7]: 179, which indicates that human faculties of heart, sight, and hearing may lose their essential function if not directed toward spiritual awareness. The verse underscores that authentic education must animate the inner dimension of the human being through sustained guidance, nurturing, and the internalization of values.

This concern has motivated a growing body of research ranging from normative foundations to pedagogical praxis. Risha (2014) positions the Qur'an as an integral source of curriculum aligned with modern educational theory.¹⁰ The developmental dimension is highlighted by Önder (2023), who identifies early childhood as the most conducive stage for the internalization of Qur'anic values.¹¹ In terms of learning media, Alahmadi et al. (2024) demonstrate the potential of virtual reality technologies to enhance Qur'anic comprehension,¹² while Ahmed et al. (2018) emphasize the theological legitimacy of using the mother tongue as a medium of instruction.¹³ Contextual studies by Peele-Eady (2016) and Roy (2020) further portray Qur'anic education as a space for the formation of religious and social identities, particularly within African contexts.¹⁴ Complementing these perspectives, Febrisia (2021) proposes a hermeneutical-tadabbur methodology that conceptualizes Qur'anic learning as a dialogical process.¹⁵

⁸ W Damon, *The Path to Purpose: Helping Our Children Find Their Calling in Life* (Free Press, 2008).

⁹ Umi Hanik, Ibnu Hajar Ansori, and A Zahid A Zahid, "PEMAHAMAN HADIS KONSERVASI LINGKUNGAN DAN INTERNALISASINYA PADA CIVITAS AKADEMIKA PROGRAM STUDI ILMU HADIS IAIN KEDIRI," *Asketik* 5, no. 1 (July 31, 2021): 59–69, <https://doi.org/10.30762/ask.v5i1.2554>.

¹⁰ S Risha, *Education and Curricular Perspectives in the Qur'an, Education and Curricular Perspectives in the Qur'an* (Bloomsbury Publishing Plc., 2014), <https://doi.org/10.5040/9781666993790>.

¹¹ H İ Önder, "Ideal Age for Education and Teaching of the Holy Quran," *Mutefekkir* 10, no. 20 (2023): 441–63, <https://doi.org/10.30523/mutefekkir.1405301>.

¹² F Alahmadi, M Meccawy, and S Elhag, "Enhancing Quran Comprehension: A VR Approach," in *Lecture Notes in Computer Science (Including Subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics)*, ed. De Paolis L.T., Arpaia P., and Sacco M., vol. 15027 LNCS (King Abdullaziz University, Jeddah, Saudi Arabia: Springer Science and Business Media Deutschland GmbH, 2024), 230–39, https://doi.org/10.1007/978-3-031-71707-9_17.

¹³ Fasih Ahmed et al., "A QUR'ANIC VIEW OF MOTHER TONGUE AS THE MEDIUM OF EDUCATION," *Trames. Journal of the Humanities and Social Sciences* 22, no. 3 (2018): 299, <https://doi.org/10.3176/tr.2018.3.06>.

¹⁴ T B Peele-Eady, "'The Responsive Reading' and Reading Responsively: Language, Literacy, and African American Student Learning in the Black Church," in *Navigating Languages, Literacies and Identities: Religion in Young Lives* (Department of Language, Literacy and Sociocultural Studies, College of Education, University of New Mexico, United States: Taylor and Francis, 2016), 85–109, <https://doi.org/10.4324/9781315740805-8>; É Roy, "Islamic Education in Contemporary Africa," in *The Palgrave Handbook of African Education and Indigenous Knowledge* (UNICEF, Bamako, Mali: Palgrave Macmillan, 2020), 353–67, https://doi.org/10.1007/978-3-030-38277-3_18.

¹⁵ F T Febrisia, "METHODOLOGY ANALYSIS FOR STUDY OF THE QUR'AN BY IMRAN NAZAR HOSEIN (INH) BASED ON GADAMER PERSPECTIVE," *Quranica* 13, no. 1 (2021): 49–74.

The novelty of the present study lies in reconceptualizing Surah al-Fātiḥah not merely as a normative source of educational values, as commonly found in Islamic educational literature, but as an operative exegetical framework from which edu-theological principles are methodologically derived. Unlike previous studies that presuppose educational concepts and subsequently legitimize them through selective Qur'anic references, this study reverses the analytical direction by subjecting key lexical units of al-Fātiḥah such as *Rabb*, *Mālik*, and *ṣirāṭ* to semantic, rhetorical, and contextual analysis in order to demonstrate how pedagogical principles emerge from the exegetical process itself. As articulated by al-Biqā'ī, the designation of Surah al-Fātiḥah as *al-Asās*, *al-Shāfiyah*, *al-Kāfiyah*, and *al-Wāfiyah* is not merely symbolic but reflects its epistemological function as a comprehensive and sufficient foundation of meaning, from which a non-fragmented, text-grounded, and critically accountable framework of Qur'anic education can be constructed.¹⁶

Methodologically, this study integrates *tafsīr taḥlīlī* and *tafsīr mawḍū'ī* as sequential, non-overlapping analytical procedures rather than interchangeable exegetical labels. *Tafsīr taḥlīlī* is first applied to examine the educational significance of key lexical units and verses in Surah al-Fātiḥah, particularly the *basmalah*, *Rabb*, *Mālik*, and *ṣirāṭ al-mustaqīm*, through semantic, rhetorical, and contextual analysis. This stage foregrounds differences among classical exegetes such as al-Baiḍāwī, al-Rāzī, Ibn Kathīr, and al-Ghazālī, highlighting divergent assumptions regarding authority, pedagogy, and moral orientation. These sources are engaged comparatively to expose exegetical tensions rather than to provide mere doctrinal validation. Subsequently, *tafsīr mawḍū'ī* situates al-Fātiḥah as an internally coherent discourse on divine pedagogy by tracing the structural interrelation of guidance, mercy, accountability, and moral responsibility within the surah and across the Qur'an. Pedagogical principles are thus derived from exegetical analysis and only then critically examined in dialogue with selected modern educational theories within a clearly defined hermeneutical framework, preserving the primacy of Qur'anic meaning while allowing critical assessment of its contemporary applicability.

Within this framework, the study's focus is narrowed to three interrelated domains. First, it examines the etymological and terminological dimensions of the concept of *tarbiyah* as the conceptual foundation of a comprehensive Qur'anic edu-theology. Second, it identifies and formulates key edu-theological principles embedded in Surah al-Fātiḥah, including compassion, justice, inclusivity, loyalty, consistency, and learning through exemplarity, along with their implications for educational practice. Third, it analyzes normative challenges in applying these principles in modern educational contexts and formulates adaptive strategies that maintain the operationality of al-Fātiḥah's values without compromising their theological integrity. Through this focus, the study contributes to addressing the need for an Islamic educational paradigm capable of bridging Qur'anic theological ideals with contemporary pedagogical realities in the face of the digital moral crisis.

¹⁶ Burhān al-Dīn Abī al-Ḥasan Ibrāhīm ibn 'Umar al-Biqā'ī, *Naẓm al-Durar fī Tanāsub al-Āyāt wa-al-Suwar*, al-Ṭab'ah (Cairo: dar al-kutub al-Islami, 1969), 19.

Etymological and Terminological Reading of the Concept of Qur'anic Edu-Theology

Qur'anic edu-theology emphasizes that the Qur'an is not merely a normative text or a legal guide, but a comprehensive framework for holistic human guidance. This concept integrates spiritual, moral, and intellectual dimensions, shaping human beings not only cognitively but also ethically, emotionally, and religiously. Such an understanding requires an in-depth examination of how divine guidance principles are constructed in the Qur'an and translated into human practice. Abdussalam al-Masdi, in *al-Lughah al-Wāqī'*, asserts that language functions not only as a communicative instrument but also as a reflection of social reality, value structures, and levels of civilization.¹⁷ Accordingly, an etymological and terminological reading of terms related to human formation constitutes a fundamental basis for understanding the principles of Qur'anic edu-theology.

Within this framework, the term *tarbiyah* serves as a central entry point for uncovering the principles of Qur'anic edu-theology. Through its three principal linguistic roots, *tarbiyah* reveals dimensions of growth, development, and nurturing that implicitly construct a model of divine guidance. The first root, *rabā-yarbū*, emphasizes increase and development, as exemplified in QS al-Baqarah [2]: 276, *yamḥaqu Allāhu al-ribā wa yurbi al-ṣadaqāt*.¹⁸ This conveys the edu-theological principle that divine guidance promotes the continuous development of human capacities, both spiritual and intellectual. The second root, *rabiya-yarbā*, indicates growth through conscious processes and guided development, affirming that human formation occurs not merely through passive experience but through active engagement with divine principles.¹⁹ The third root, *rabba-yarubbu*, highlights nurture, responsibility, and sustained care, signifying that Qur'anic guidance demands moral consistency and comprehensive supervision by the Supreme Educator over humanity.²⁰ Together, these three roots constitute the analytical foundation of Qur'anic edu-theology, emphasizing the integration of growth, guidance, and responsibility in human formation.

The etymological meanings of *tarbiyah* resonate with the terminological understandings articulated by classical Muslim scholars, which serve as critical references for interpreting Qur'anic edu-theology. Al-Ghazālī defines *tarbiyah* as the formation of character and personality through systematic training grounded in spiritual values.²¹ Ibn Khaldūn underscores that *tarbiyah* entails a balance among the intellectual, physical, and spiritual dimensions to produce a complete human being aligned with divine principles.²² Likewise, 'Abd Allāh Nāṣih 'Ulwān conceptualizes *tarbiyah* as a comprehensive process encompassing spiritual, intellectual, physical, and social development, aimed at cultivating individuals of faith and noble character.²³ These interpretations affirm that Qur'anic edu-

¹⁷ Abdul Salam Al Masdi, *Al-Lughah Wa Al-Wāqī'* (Bayrūt: Dār al-Kutub al-'Ilmiyah, n.d.), 17.

¹⁸ Abū al-Ḥusayn Aḥmad ibn Fāris ibn Zakarīyā Al-Qazwīnī, *Mu'jam Maqāyīs Al-Lughah* (al-Riyād: Markaz al-Turāth lil-Barmajiyāt, 2013), 2/483; Sayyid Quṭb, *Fī Zilāl Al-Qur'ān* (Cairo: Dār al-Shurūq, n.d.), 1/328.

¹⁹ Jamaluddin Muhammad Ibnu Manzur, *Lisān Al-'Arab* (Kairo: Dar Shadr, 2010); Nurmawati Nurmawati et al., "Al-Tarbiyah Wa Thuruqu Al-Tadris: Strategi Pendidikan Islam Untuk Membentuk Generasi Unggul," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 1 (2024): 531–38, <https://doi.org/10.29303/jipp.v9i1.2068>.

²⁰ Muslim bin al-Hajjaj Al-Naisaburi, *Ṣaḥīḥ Muslim* (Kairo: Jam'iyyah al-Maknaz al-Islāmī, 2018).

²¹ Muḥammad ibn Muḥammad Abū Ḥāmid al- Ghazālī, *Iḥyā' 'Ulūm al-Dīn* (Bayrūt: Dār al-Kutub al-'Ilmiyah, 2005), 3/45.

²² Ibn Khaldūn, *Muqaddimah* (Bayrūt: Dār al-Kutub al-'Ilmiyah, 2001), 321.

²³ 'Abd Allāh Nāṣih 'Ulwān, *Fiqh Al-Tarbiyyah* (Beirut: Dār al-Salām, 2001), 15.

theology extends beyond knowledge transmission or pedagogical technique, representing a form of divine guidance that shapes the human being in an integrated and balanced manner.

From this combined etymological and terminological reading, three core principles of Qur’anic edu-theology emerge: process, formation, and balance. The principle of process highlights the continuity of divine guidance in the development of human potential. The formation emphasizes the objective of such guidance: the holistic development of the human being across moral, spiritual, and intellectual dimensions. Balance underscores the integration of these dimensions, ensuring that individuals remain harmonious with divine principles and with social life. Surah al-Fātiḥah, as a central Qur’anic text, implicitly reinforces these principles by guiding humans toward growth, development, and responsibility, while simultaneously serving as a practical framework for comprehensive human formation. In this sense, *tarbiyah* functions as a conceptual foundation for understanding Qur’anic edu-theology, which integrates revelation, divine guidance, and holistic, continuous human development.

Pedagogical Values in Surah al-Fātiḥah

Surah al-Fātiḥah serves as the theological foundation of Qur’anic Edu-Theology and is highly relevant to value-based education that integrates spiritual, moral, and pedagogical dimensions. Its principles include Divine Mercy (*al-Raḥmān* and *al-Raḥīm*) as the basis for inclusive and empathetic interaction; Gradual Education and Divine Guidance (*Rabb*), emphasizing systematic and continuous learner development; Justice and Moral Accountability (*MālikiYawm al-Dīn*), affirming the relationship between conduct and consequence as a framework for character formation; Loyalty and Exemplarity (*Iyyāka na’budu wa iyyāka nasta’in*), encouraging commitment and authentic pedagogical practice; Consistency and Perseverance in Upholding Truth (*ihdinā al-ṣirāṭ al-mustaqīm*), highlighting value continuity and disciplined learning; and Learning from Successful Models and Avoidance of Misguidance (*ṣirāṭ alladhīna an’amta ‘alayhim ghayr al-maghḍūbi ‘alayhim walā al-ḍāllīn*), underscoring orientation toward exemplary models alongside awareness of failure. These six principles are summarized in the table below.

Table 1. Core Principles of Qur’anic Edu-Theology and Their Educational Implications
Based on Surah Al-Fātiḥah

No.	Qur’anic Theological Principle	Edu-Theological (Surah Al-Fātiḥah)	Root	Educational Implications
1	Divine Mercy	<i>al-Raḥmān</i> and <i>Raḥīm</i>	<i>al-</i>	Serves as the foundation for inclusive, empathetic interactions and the development of harmonious relationships between educators and learners.
2	Non-Discrimination and Inclusivity in Education	<i>al-ḥamdu lillāhi rabbi al-‘ālamīn</i>		Emphasizes gradual guidance, respect for individual growth processes, appreciation of learners’ diverse backgrounds, and assurance of equal rights and opportunities to develop knowledge, moral character, and spirituality.
3	Justice and Moral Accountability	<i>MālikiYawm al-Dīn</i>		Strengthens awareness of the relationship between behavior and its consequences, fostering character rooted in responsibility.
4	Loyalty and Exemplary Conduct	<i>Iyyāka na’budu wa iyyāka nasta’in</i>	<i>wa</i>	Encourages commitment and the implementation of concrete educational practices through personal exemplarity.

5	Consistency and Perseverance	<i>Ihdinā al-ṣirāṭ al-mustaqīm</i>	Highlights the continuity of values, discipline, and perseverance within the learning process.
6	Learning from Successful Models and Avoiding Misguidance	<i>ṣirāṭ alladhīna an'amta 'alayhim ghayr al-maghḍūb 'alayhim walā al-dāllīn</i>	Orients learning toward successful exemplars, awareness of error, and strategic avoidance of misguidance in educational practice.

First, the principle of Divine Mercy (*al-Raḥmān* and *al-Raḥīm*) occupies the foundational position of Qur'anic Edu-Theology, as reflected in the *basmalah*, *bismi Allāhi al-raḥmāni al-raḥīm*. The placement of the *basmalah* as the opening verse of Surah al-Fātiḥah and of the entire Qur'an affirms *rahmah* as the primary framework of the relationship between God and creation. Although Allah is omnipotent and governs the universe, He first introduces Himself through mercy before other attributes. This is consistent with an authentic ḥadīth narrated by al-Bukhārī from Abū Hurayrah ra, in which the Prophet states: "Indeed, Allah decreed a decree before creating creation: My mercy precedes My wrath, and it is written above the Throne."²⁴ The dual meaning of *al-Raḥmān* as universal mercy for all creation and *al-Raḥīm* as sustained, particular mercy for believers offers a pedagogical model that requires educators to be inclusive and empathetic while providing proportional attention according to learners' needs.²⁵ Educational environments grounded in *rahmah* foster safety, trust, and positive emotional engagement, thereby enhancing the effectiveness of teaching and learning.

The principle of mercy is closely linked to the ideal character of educators in the Islamic scholarly tradition. Yet, its translation from moral virtue into structural educational policy remains theoretically contested. Al-Ghazālī argues that educators who love learners as a father loves his child are better able to nurture intrinsic motivation and moral formation.²⁶ However, this conception of *rahmah* raises a critical question about its applicability in modern bureaucratic, performance-driven educational systems, where affective relationships are often subordinated to standardized outcomes and efficiency metrics. Contemporary psychological research demonstrates that compassion enhances well-being, emotional regulation, and moral development in educational and parental contexts. Yet, such findings do not automatically resolve the tension between compassion-based pedagogy and institutional logics shaped by competition, assessment regimes, and market-oriented governance. Ibn Qayyim al-Jawziyyah further emphasizes that an educator's *rahmah* is decisive in shaping children's character and psychological balance,²⁷ a view reinforced by empirical research linking self-compassion with reduced psychological

²⁴ Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah bin Bardizbah Abū 'Abdillāh Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (Kairo: Jam'iyyah al-Maknaz al-Islāmī, 2018).

²⁵ Zobeydeh D Manshadi et al., "Mentalization and Self-Compassion as Protective Factors for Parental Burnout Among Parents With Disabled Children," 2023, <https://doi.org/10.21203/rs.3.rs-2681337/v1>; Thanh M Nguyen et al., "Self-compassion Reduces Parental Burnout: Mediation Roles of Parental Psychological Control and Support," *Personal Relationships* 30, no. 1 (2022): 262–77, <https://doi.org/10.1111/pere.12464>.

²⁶ Fuschia M Sirois, Susan M Bögels, and Lisa-Marie Emerson, "Self-Compassion Improves Parental Well-Being in Response to Challenging Parenting Events," *The Journal of Psychology* 153, no. 3 (2018): 327–41, <https://doi.org/10.1080/00223980.2018.1523123>; Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, 1/123-125.

²⁷ Suzanne Robinson et al., "Self-compassion and Psychological Distress in Parents of Young People and Adults With Intellectual and Developmental Disabilities," *Journal of Applied Research in Intellectual Disabilities* 31, no. 3 (2017): 454–58, <https://doi.org/10.1111/jar.12423>; al-Imām Shams al-Dīn Muḥammad ibn Abī Bakr ibn Wayyim Al-Jawziyyah, *Tuḥfat al-Mawḍūd bi-Aḥkām al-Mawḷūd* (Būmbay: al-Maṭba'ah al-Hindiyah al-'Arabiyah, 1961), 456-458.

distress and healthier emotional development.²⁸ This convergence, however, invites critical scrutiny regarding whether *rahmah* can function as a foundational principle of educational structure, or whether it risks being reduced to an individualized moral ethic lacking systemic force.

The Prophetic pedagogical model likewise presents the Prophet Muhammad as a leader who prioritized gentleness and compassion. Yet, this model must be examined beyond hagiographic affirmation to assess its pedagogical limits and contemporary applicability. A ḥadīth affirms that no trait is more beloved to Allah in leadership than gentleness, which Fakhr al-Dīn al-Rāzī interprets as a divine mandate positioning the Prophet as the highest moral exemplar.²⁹ Nevertheless, the question remains whether this ethic of gentleness can be coherently integrated with modern disciplinary frameworks that rely on reward–punishment mechanisms, often grounded in behaviorist assumptions that privilege external control over moral agency.

Ibn Khaldūn stresses that compassionate teaching increases learners' motivation and facilitates the formation of character.³⁰ A position that aligns with modern theories of character education and emotional intelligence.³¹ Yet this alignment should not be read as a simple equivalence, since contemporary theories often operate within instrumental rationalities that differ fundamentally from the Qur'anic moral ontology. The pedagogical ethic also resonates with the narrative of Prophet Abraham's dialogue with his father in Surah Maryam [19]:45, where gentle, persuasive, and empathetic language exemplifies a humanistic model of moral communication, while simultaneously exposing the vulnerability of compassionate pedagogy when confronted with entrenched authority and ideological resistance.

These classical perspectives resonate with contemporary educational psychology. Research on self-compassion shows that educators who acknowledge their personal limitations and regulate their emotions effectively experience lower stress and stronger relationships with learners.³² Teaching is an emotionally demanding profession, and without a balance between care for others and self-care, the risk of emotional exhaustion increases significantly.³³ Accordingly, the *basmalah* in Surah al-Fātiḥah functions not merely as a ritual opening but as a conceptual foundation for Islamic pedagogy that integrates intellectual, emotional, and moral development in a coherent framework.

²⁸ Aneel Bhanu et al., "Surgical Site Infection after Gastrointestinal Surgery in High-Income, Middle-Income, and Low-Income Countries: A Prospective, International, Multicentre Cohort Study," *The Lancet Infectious Diseases*, 2018, [https://doi.org/10.1016/S1473-3099\(18\)30101-4](https://doi.org/10.1016/S1473-3099(18)30101-4).

²⁹ Fakhrudin Al-Razi, *Mafatih Al-Ghaib* (Beirut: Dar al-Fikr, 1981), 9/404.

³⁰ Thomas Lickona, *Educating for Character, Mendidik Untuk Membentuk Karakter* (Jakarta: Bumi Aksara, 1991); D Goleman, *Kecerdasan Emosional* (Jakarta: Gramedia Pustaka Utama, 1996); Khaldūn, *Muqaddimah*, 345-347.

³¹ Goleman, *Kecerdasan Emosional*; Lickona, *Educating for Character, Mendidik Untuk Membentuk Karakter*.

³² Helena Moreira et al., "Exploring the Link Between Maternal Attachment-related Anxiety and Avoidance and Mindful Parenting: The Mediating Role of Self-compassion," *Psychology and Psychotherapy Theory Research and Practice* 89, no. 4 (2015): 369–84, <https://doi.org/10.1111/papt.12082>; Sirois, Bögels, and Emerson, "Self-Compassion Improves Parental Well-Being in Response to Challenging Parenting Events."

³³ Melissa Ivins-Lukse and Eun-Jeong Lee, "Self-Compassion Mediates Stigma for Parents of Transition-Age Youth With Intellectual and Developmental Disabilities.," *Rehabilitation Psychology* 66, no. 3 (2021): 265–72, <https://doi.org/10.1037/rep0000382>; Phoebe Long et al., "Learning Together When Feeling Alone: The Experience of Parents With Chronically Ill Children in a Self-Compassion Program," 2024, <https://doi.org/10.21203/rs.3.rs-4769435/v1>.

Second, the principle of non-discrimination and inclusivity in Qur'anic education is articulated in the second verse of Surah al-Fātiḥah, *al-ḥamdu lillāhi rabbi al-‘ālamīn*. The term *al-ḥamd* emphasizes praise for blessings acquired through conscious effort (*ikhtiyārī*), in contrast to *al-madh*, which refers to praise without effort.³⁴ This distinction affirms that absolute praise belongs solely to Allah SWT while underscoring the universality and continuity of divine mercy (*al-Raḥmān* and *al-Raḥīm*) for all creation. The term *rabb* designates Allah as the educator who gradually guides creation toward perfection, as elaborated by Ibn ‘Āshūr.³⁵ and al-Rāzī. Consequently, education must respect individual growth processes, emphasize inclusivity, and honor the diversity of learners' backgrounds.³⁶

This concept of Allah as the universal educator is echoed in al-Ghazālī's view that teachers should emulate divine attributes such as mercy, patience, and non-discrimination.³⁷ An ideal educator loves learners as their own children, motivates them to seek knowledge as a means of closeness to Allah, exemplifies noble character, communicates in ways that align with learners' capacities, and understands their interests and psychological conditions.³⁸ These attributes collectively reflect the essence of inclusive and compassionate education, affirming that teachers must avoid discrimination and prioritize learners' well-being and moral-spiritual development. This aligns with the principle of *takhalluq bi-akhlāqillāh*, the emulation of divine attributes in educational interactions.

Inclusivity is further reinforced by the meaning of *al-‘ālamīn*, which encompasses all creation and is not limited to believers alone.³⁹ This affirms the non-discriminatory nature of divine education: all beings are entitled to guidance in accordance with Allah's universal mercy (*al-Raḥmān*).⁴⁰ Divine education is inclusive, gradual, and purposive, guiding each being toward perfection while imposing a moral responsibility upon human educators to ensure equal rights and opportunities for learners in the development of knowledge, character, and spirituality.

Third, the principle of justice and moral accountability through proportional reward and punishment is articulated in the fourth verse, *MālikiYawm al-Dīn* (Master of the Day of Judgment). This verse affirms Allah's absolute authority and the moral accountability of every individual in the Hereafter. Al-Sa'dī explains that actual ownership entails the

³⁴ Nāṣir ad-Dīn Abu l-Ḥair ‘Abdallāh bin ‘Umar al-Shīrāzī Al-Baiḍāwī, *Anwār al-Tanzīl wa-Asrār al-Ta'wīl* (Bairut: Dār al-Fikr, 1887), 1/27-28.

³⁵ Muḥammad aṭ-Ṭāhir Ibn-‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tūnis SE - 584 Seiten ; 25 cm: Dār Sūḥnūn lin-Nashr wa-‘t-Taūzī, 2021), 1/166.

³⁶ Zeni M Mizani, "Inclusive-Pluralistic Islamic Religious Education Model as an Alternative to Investing the Values of Religious Moderation," *Muslim Heritage* 7, no. 2 (2022): 487-504, <https://doi.org/10.21154/muslimheritage.v7i2.5018>; Zalik Nuryana et al., "Mapping the Landscape of Inclusive Education in Islamic Educational Contexts," *Al-Misbah (Jurnal Islamic Studies)* 12, no. 1 (2024): 1-17, <https://doi.org/10.26555/almisbah.v12i1.7988>; Erry Nurdianzah, "Embracing Diversity: Implementing Inclusion-Based Islamic Education at SMALB Semarang to Meet Diverse Student Needs," *Al-Ishlah Jurnal Pendidikan* 16, no. 2 (2024), <https://doi.org/10.35445/alishlah.v16i2.5126>.

³⁷ Ghazālī, *Iḥyā' ‘Ulūm al-Dīn*, 1/55-57.

³⁸ Abad Badruzaman and Adiyono Adiyono, "Reinterpreting Identity: The Influence of Bureaucracy, Situation Definition, Discrimination, and Elites in Islamic Education," *Journal of Research in Instructional* 3, no. 2 (2023): 157-75, <https://doi.org/10.30862/jri.v3i2.264>.

³⁹ Ismā'īl bin ‘Umar Ibn Kathīr, *Tafsīr Al-Qur'ān Al-‘Azīm* (Riyadh: Dār Ṭayyibah, 1999).

⁴⁰ Nurdianzah, "Embracing Diversity: Implementing Inclusion-Based Islamic Education at SMALB Semarang to Meet Diverse Student Needs"; Utari Utari, Syazarah Soraya, and Yuni Wulandari, "The Gradual Islamisation of Teacher Education: Current Trends and Future Implications in Global Inclusive Education Policy," *Jois* 1, no. 1 (2024): 1-16, <https://doi.org/10.35335/zhpdm826>.

authority to command, reward, and punish, which constitutes the essence of divine justice.⁴¹ Exegetically, the designation *mālik* emphasizes ultimate sovereignty rather than mechanistic causality, thereby framing reward and punishment within a teleological moral order rather than a behavioral calculus.

In education, this principle underscores the ethical necessity of linking action with consequence in character formation and academic responsibility. However, such linkage must be critically distinguished from reductive disciplinary models that equate moral accountability with external compliance. Understanding *Rabb* as a gradual guide reinforces respect for individual development, non-discrimination, and proportional guidance tailored to learners' capacities. This aligns with al-Ghazālī's insistence that educators embody mercy, patience, and justice to ensure fair and inclusive guidance, while also raising the question of how proportional justice can be institutionalized without reproducing punitive excess or structural inequality within educational systems.

This pedagogical framework corresponds with behaviorist theories proposed by John B. Watson and B.F. Skinner, who emphasized behavior shaping through reinforcement and appropriate punishment.⁴² Rather than asserting a direct equivalence, this study positions the relationship as a limited functional analogy at the level of outcome regulation, not moral ontology. Proportional systems of reward and sanction may motivate engagement and discipline. Yet, the Qur'anic conception of *Māliki Yawm al-Dīn* resists behaviorist reductionism by grounding accountability in transcendent moral intentionality rather than stimulus-response conditioning. Consequently, integrating authority with compassion strengthens the educator's role as a moral guide, but also exposes a structural tension between Qur'anic justice and modern educational regimes that prioritize performance metrics and behavioral efficiency. Thus, *Māliki Yawm al-Dīn* provides theological grounding for accountability in Qur'anic education, while simultaneously delimiting the legitimacy of instrumental punishment detached from ethical purpose.

Fourth, the principle of loyalty and exemplarity is articulated in *Iyyāka na'budu wa iyyāka nasta'īn*, which establishes an ethic of exclusive devotion that cannot be adequately understood in isolation from its intertextual relationship with Prophetic discourse. From an intertextual perspective, the Qur'anic affirmation of worship and reliance upon God alone implicitly negates orientations of loyalty grounded in the pursuit of position, authority, power, or social recognition. This ethical horizon is further clarified through a constellation of Prophetic traditions that explicitly prohibit the active seeking of leadership roles. As demonstrated in intertextual analyses of these hadiths, the prohibition is not merely pragmatic but reflects a coherent moral logic prioritizing trustworthiness, ethical restraint, and accountability over ambition.⁴³ Read together, the verse and the Prophetic corpus construct a normative framework in which loyalty is defined not by institutional allegiance

⁴¹ 'Abd-ar-Raḥmān Ibn-Nāṣir as- Sa'dī and Muḥammad Zuhri an- Naḡḡār, *Taisir al-Karīm al-Raḥman fī Tafṣīr Kalām al-Mannān*, Aṭ-Ṭab'a (Bairūt SE - 472 Seiten: 'Ālam al-Kutub, 1988), 1/39.

⁴² O A Omomia and T A Omomia, "Relevance of Skinner's Theory of Reinforcement on Effective School Evaluation and Management," *European Journal of Psychological Studies* 4, no. 4 (2014): 174–80, <https://doi.org/10.13187/ejps.2014.6.174>; Murray J Goddard, "B. F. Skinner's *Science and Human Behavior*: Some Further Consequences," *Review of General Psychology* 21, no. 3 (2017): 276–80, <https://doi.org/10.1037/gpr0000117>.

⁴³ Ibnu Hajar Ansori and Salma, "Intertextuality of Hadith Regarding the Prohibition of Seeking Position," *Ihyaussunnah: Journal of Ulumul Hadith and Living Sunnah* 3, no. 1 (2023): 1–17.

or hierarchical obedience, but by moral integrity and responsibility. Al-Rāzī's distinction between levels of worship further enriches this framework pedagogically, offering a critical lens for understanding learner motivation from extrinsic compliance to intrinsic moral agency. Consequently, educators, analogically positioned as moral guides rather than objects of devotion, are required to model *uswah* through integrity and accountability, ensuring that loyalty in education manifests as commitment to ethical learning rather than ideological legitimization of authority.

Fifth, the principle of consistency and perseverance is reflected in *Ihdinā al-ṣirāṭ al-mustaqīm*, which articulates a continual supplication for guidance along the straight path. The term *al-ṣirāṭ* signifies a clearly oriented trajectory, while *al-mustaqīm* denotes rectitude and stability rather than mere efficiency.⁴⁴ Education grounded in this principle integrates ethical coherence, character formation, and purposive continuity. In contemporary pedagogy, consistency supports learners in navigating plural learning environments,⁴⁵ Fostering resilience and reflective growth. While learner-centered models such as Problem-Based Learning and Project-Based Learning emphasize autonomy and competence, their relevance here is framed in an applied rather than an exegetical sense, serving as contextual illustrations rather than as derivations from the verse itself. Integrating spiritual, ethical, and academic values thus requires critical awareness of the limits of pedagogical translation, lest Qur'anic concepts be reduced to managerial tools within outcome-oriented educational systems.⁴⁶

Sixth, *ṣirāṭ alladhīna an'amta 'alayhim ghayri al-maghḍūbi 'alayhim wa-lā al-dāllīn* affirms learning through exemplary models while avoiding deviation. Educationally, it emphasizes emulation of proven paths, critical awareness of error, and character formation, enabling learners to develop ethical orientation, adaptive judgment, and readiness for real-world challenges.⁴⁷ Beyond emulation, the verse emphasizes error avoidance through support systems, mentoring, and social interaction. Perceived support from educators enhances learners' persistence in educational pathways,⁴⁸ while critical reflection on systemic weaknesses enables learning from others' mistakes. Self-regulation skills are essential for navigating learning environments, adapting strategies, and adopting effective practices.⁴⁹ The integration of positive exemplarity and critical avoidance constructs a dual framework that enables education to proceed deliberately, strategically, and sustainably, fostering resilient, necessary, and responsible learners in accordance with Qur'anic values.⁵⁰

⁴⁴ Muḥammad Mutawallī Al-Sha'rāwī, *Tafsīr al-Sha'rāwī: Khawāṭir* ([Cairo] SE - <volumes 1-56; in 24> ; 24 cm: Akhbār al-Yawm, 1991), 1/86.

⁴⁵ Salsabella, Muna, and Ansori, "Moderasi Beragama Dalam Tafsir Al-Azhar Sebagai Pilar Karakter Anak Usia Dini."

⁴⁶ Sam Stiegler and Rachael Sullivan, "How to 'Fail' in School Without Really Trying: Queering Pathways to Success," *Pedagogy Culture and Society* 23, no. 1 (2014): 65-83, <https://doi.org/10.1080/14681366.2014.919956>.

⁴⁷ Cyril J O Sayson et al., "Tracer Study of Bachelor of Science in Accountancy Graduates," *International Journal of Multidisciplinary Applied Business and Education Research* 5, no. 2 (2024): 383-97, <https://doi.org/10.11594/ijmaber.05.02.02>.

⁴⁸ Philipp Schnell and Rosita Fibbi, "Getting Ahead: Educational and Occupational Trajectories of the 'New' Second-Generation in Switzerland," *Journal of International Migration and Integration / Revue De L Integration Et De La Migration Internationale* 17, no. 4 (2015): 1085-1107, <https://doi.org/10.1007/s12134-015-0452-y>.

⁴⁹ Annmarie Noonan, "Self-Regulation in Education by Jeffrey A. Greene," *Journal of Contemporary Issues in Education* 17, no. 1 (2022), <https://doi.org/10.20355/jcie29510>.

⁵⁰ Stiegler and Sullivan, "How to 'Fail' in School Without Really Trying: Queering Pathways to Success."

Qur'anic Edu-Theology between Normative Challenges and Practical Adaptation

Qur'an-based education operates within a complex epistemological terrain in which transcendent theological ideals must be translated into pedagogical practices that respond to contemporary social, cultural, and institutional realities. Qur'anic Edu-Theology, remarkably, when grounded in Surah al-Fātiḥah, articulates a comprehensive normative vision of education that transcends technical instruction and positions learning as a process of holistic human formation.⁵¹ Foundational concepts such as Divine Mercy embodied in *al-Raḥmān* and *al-Raḥīm*, the continuous supplication for guidance through *ihdinā al-ṣirāṭ al-mustaqīm*, and the ethical orientation toward exemplary models while avoiding deviation, collectively construct an educational paradigm that integrates moral integrity, spiritual consciousness, intellectual discipline, and social responsibility.⁵²

Within this framework, education is understood not merely as the transmission of knowledge but as the deliberate cultivation of ethical disposition, moral agency, and responsible subjectivity. Tension emerges when these integrative aims confront educational systems that prioritize standardization, operational clarity, and measurable outcomes. This pressure intensifies as Islamic institutions adopt contemporary pedagogical models grounded in epistemologies that diverge from the Qur'anic anthropology of the human being, particularly through competency-based assessments, digital learning environments, and performance-oriented evaluation regimes.

Critical educational theorists have demonstrated that such regimes are not pedagogically neutral but are embedded within a broader neoliberal rationality that redefines education in terms of productivity, employability, and instrumental value.⁵³ Although promoted as innovative and globally competitive, such frameworks risk subordinating spiritual formation and moral intentionality. This reflects a structural tension rooted in market-oriented education, where success is defined by rankings and measurable competencies, systematically marginalizing values such as ethical responsibility, moral perseverance, and compassion.⁵⁴ Consequently, Islamic educational institutions are compelled to navigate a precarious terrain in which commitment to Qur'anic educational ideals must be continuously negotiated against external evaluative regimes governed by fundamentally different normative logics.

⁵¹ Nawalul Mutawakkil, Nabilla Anggy Margaretha, and Imam Muslimin, "MANAJEMEN PENDIDIKAN ISLAM BERDASARKAN UMMUL QURAN: PENDEKATAN FILOSOFIS DAN KONTEKSTUAL," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 8, no. 2 (December 8, 2024): 650, <https://doi.org/10.24127/att.v8i2.3729>; Noor Hayat Khan and Muhammad Ismail Bin Abdul Salam, "Worship and Beseeching for Help (In the Light of Sūrah Al Fātiḥah)," *Journal of Islamic and Religious Studies* 1, no. 2 (July 1, 2016): 75–91, <https://doi.org/10.36476/JIRS.1:2.12.2016.05>.

⁵² Mansoureh Ebrahimi and Kamaruzaman Yusoff, "Islamic Identity, Ethical Principles and Human Values," *European Journal of Multidisciplinary Studies* 6, no. 1 (June 10, 2017): 325, <https://doi.org/10.26417/ejms.v6i1.p325-336>; Samet Baizhuma et al., "Spiritual and Theological Aspects of Personal Development in the Heritage of Al-Farabi," *Pharos Journal of Theology*, no. 106.4 (August 2025), <https://doi.org/10.46222/pharosjot.106.4035>.

⁵³ Stephen J. Ball, "Performativity, Commodification and Commitment: An I-Spy Guide to the Neoliberal University," *British Journal of Educational Studies* 60, no. 1 (March 2012): 17–28, <https://doi.org/10.1080/00071005.2011.650940>.

⁵⁴ Gert Biesta, "Good Education in an Age of Measurement: On the Need to Reconnect with the Question of Purpose in Education," *Educational Assessment, Evaluation and Accountability* 21, no. 1 (February 2, 2009): 33–46, <https://doi.org/10.1007/s11092-008-9064-9>.

This structural dissonance generates a normative dilemma at the heart of contemporary Qur’an-based education. Educational institutions are simultaneously entrusted with preserving Qur’anic values as substantive ethical orientations that inform character formation, moral agency, and spiritual responsibility, while also being required to demonstrate academic legitimacy through metrics that prioritize standardization, competitiveness, and global benchmarking. Scholars have repeatedly cautioned that such accountability systems privilege what is measurable over what is educationally meaningful, thereby narrowing the moral horizon of education.⁵⁵ These dual imperatives are not easily reconciled, as the qualitative dimensions of spiritual growth and ethical maturation resist translation into standardized indicators of achievement. Under such conditions, Qur’anic values risk selective appropriation to legitimize existing pedagogical models rather than function as critical norms transforming educational structures. This reflects contemporary tendencies to absorb ethical discourse rhetorically. The core question is whether modern systems can accommodate Qur’anic ethical transformation or inevitably constrain it through instrumental rationality.

Embodied learning approaches provide experiential avenues for integrating moral, spiritual, and intellectual values by situating learning within concrete practice and reflective engagement. However, their pedagogical effectiveness depends on sustained institutional commitment, curricular coherence, and ethical leadership, rather than isolated or sporadic classroom initiatives.⁵⁶ Similarly, technological integration, including artificial intelligence and mobile applications, may enhance Qur’anic memorization, access, and review through personalization and efficiency. Yet such integration simultaneously raises critical concerns regarding pedagogical dependency, data governance, religious sensitivity, and the potential marginalization of the educator’s moral and formative authority.⁵⁷ Rather than resolving existing tensions, these adaptations expose the need for ongoing critical negotiation between Qur’anic educational ideals and contemporary structural realities, acknowledging that harmony is aspirational rather than guaranteed within current educational systems.

Table 2. Normative Challenges and Practical Adaptation Strategies
In Implementing Qur’anic Edu-Theology within Contemporary Education

Aspect	Normative Challenges	Practical Adaptation Strategies
Integration of Modern Pedagogy	Tension between Western methods and Qur’anic principles; conflict between efficiency and spiritual values	Student-centered learning, Project-Based Learning (PjBL), Problem-Based Learning (PBL)
Moral and Spiritual Formation	Difficulty measuring moral and spiritual outcomes using quantitative standards	Embodied learning, exemplar-based mentoring, and everyday practical application
Technology and Digitalization	Risks related to content accuracy and religious sensitivity in digital applications	Supervised the use of AI and needs-based personalized learning.
Continuity of Guidance	Difficulty sustaining consistency and continuity of guidance	Real-time feedback integration, continuous evaluation, and long-term instructional planning

⁵⁵ Biesta; Ball, “Performativity, Commodification and Commitment: An I-Spy Guide to the Neoliberal University.”

⁵⁶ Ariella Gayotto Hohl, “Embodying the Qu’ran,” in *Embodied Pedagogies in the Study of Religion* (London: Routledge, 2025), 94–104, <https://doi.org/10.4324/9781032685304-10>.

⁵⁷ K Nasir et al., “Artificial Intelligence Integration in Mobile Applications: Innovation and Challenges in Supporting Quran Memorization and Review,” *Quranica* 17, no. 2 (2025): 612–45.

Conclusion

Based on the foregoing discussion, this study concludes that Qur'anic Edu-Theology constitutes a comprehensive and multidimensional conceptual framework that integrates spiritual, moral, and intellectual dimensions within a holistic process of human education. The etymological and terminological analysis of the concept of *tarbiyah* demonstrates that the principles of growth, active guidance, and sustained nurturing provide a robust conceptual foundation for holistic human formation. Surah al-Fātiḥah articulates six core principles: Divine mercy, inclusivity, justice and moral accountability, loyalty and exemplarity, consistency and perseverance, and learning from exemplary models while avoiding misguidance. These principles can be translated into contemporary educational practice through humanistic approaches, mentoring, project-based learning, and the careful integration of technology. Although implementing these principles encounters normative challenges due to tensions between theological ideals and modern pedagogical demands, evidence-based adaptive strategies and inclusive educational practices enable the realization of a Qur'an-based education that is relevant, transformative, and capable of shaping learners' character, competence, and integrity in an integrated manner.

In light of this study's limitations, future research may expand the scope of analysis by incorporating additional Qur'anic chapters that contain educational and guidance-oriented principles, thereby enabling a more comprehensive and representative understanding of Qur'anic Edu-Theology. Moreover, subsequent studies could employ empirical methods, such as case studies, pedagogical experiments, or mixed quantitative and qualitative surveys, to examine the practical implementation of Qur'anic Edu-Theological principles within modern educational contexts. Such approaches would allow for systematic evaluation of effectiveness, contextual suitability, and adaptive strategies in Qur'anic guidance practices, while also providing empirical data to support the development of pedagogical models grounded in spiritual, moral, and intellectual values holistically and sustainably.

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