



The Qur'an as a Source of Learning in Islamic Religious Education: A Qualitative Study

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Abstract:

This study examines the Qur'an as a foundational source of learning in Islamic Religious Education through a qualitative library research approach. The study is based on the view that the Qur'an is not only a sacred text to be recited and understood, but also a source of educational principles that shape how knowledge, reflection, guidance, and moral formation are conceptualized in Islam. The data were drawn from selected Qur'anic verses related to learning and knowledge, namely Surah al-'Alaq (96:1-5), al-Zumar (39:9), Taha (20:114), al-Mujadilah (58:11), al-Nahl (16:43), and Ali 'Imran (3:190-191), supported by classical and contemporary *tafsir* as well as relevant scholarship in Islamic education. The data were analyzed using qualitative content analysis and thematic interpretation. The findings show that the Qur'an presents knowledge as the foundation of learning, encourages reflection and critical thinking, defines ethical roles for teachers and learners, and integrates intellectual development with moral and spiritual formation. The study also finds that the Qur'an offers a coherent and relevant framework for renewing contemporary Islamic Religious Education in ways that remain faithful to revelation while responding to present educational needs. The study contributes to Islamic education scholarship by positioning the Qur'an not only as an object of instruction but as a conceptual framework for learning itself.

Keywords: *Qur'an-based learning, Islamic Religious Education, knowledge, reflection, moral formation*

Abstrak:

Studi ini menelaah Al-Qur'an sebagai sumber dasar pembelajaran dalam Pendidikan Agama Islam melalui pendekatan penelitian kepustakaan kualitatif. Studi ini didasarkan pada pandangan bahwa Al-Qur'an bukan hanya teks suci untuk dibaca dan dipahami, tetapi juga sumber prinsip-prinsip pendidikan yang membentuk bagaimana pengetahuan, refleksi, bimbingan, dan pembentukan moral dikonsepsikan dalam Islam. Data diambil dari ayat-ayat Al-Qur'an yang terkait dengan pembelajaran dan pengetahuan, yaitu Surah al-'Alaq (96:1-5), al-Zumar (39:9), Taha (20:114), al-Mujadilah (58:11), al-Nahl (16:43), dan Ali 'Imran (3:190-191), yang didukung oleh tafsir klasik dan kontemporer serta kajian terkait dalam pendidikan Islam. Data dianalisis menggunakan analisis konten kualitatif dan interpretasi tematik. Temuan menunjukkan bahwa Al-Qur'an memandang pengetahuan sebagai dasar pembelajaran, mendorong refleksi dan berpikir kritis, menetapkan peran etis bagi guru dan peserta didik, serta mengintegrasikan perkembangan intelektual dengan pembentukan moral dan spiritual. Studi ini juga menemukan bahwa Al-Qur'an menawarkan kerangka kerja yang koheren dan relevan untuk memperbarui Pendidikan Agama Islam kontemporer dengan cara yang tetap setia pada wahyu sambil menanggapi kebutuhan pendidikan saat ini.

Penelitian ini berkontribusi pada kajian pendidikan Islam dengan menempatkan Al-Qur'an tidak hanya sebagai objek pengajaran tetapi juga sebagai kerangka konseptual untuk pembelajaran itu sendiri.

Kata kunci: pembelajaran berbasis Al-Qur'an, Pendidikan Agama Islam, pengetahuan, refleksi, pembentukan moral

INTRODUCTION

The Qur'an is the central source of guidance in Islam and occupies a foundational position in Muslim intellectual, moral, and educational life. Beyond its role as a sacred text to be recited and understood, the Qur'an also functions as a source of learning that shapes how knowledge is defined, pursued, and practiced. Its educational significance lies not only in the religious teachings it conveys but also in the broader epistemological and pedagogical principles it offers (Alkarkhi & Hmouma, 2025; Aini et al., 2025; Abdullaha et al., 2026). Through its recurring emphasis on reading, knowledge, reflection, wisdom, and moral responsibility, the Qur'an presents learning as an integrated process involving the intellect, the spirit, and ethical conduct. In this sense, the Qur'an provides a comprehensive basis for Islamic Religious Education, one that links knowledge to faith, reflection to understanding, and education to the formation of character (Ritanti et al., 2025; Shalghoum et al., 2025; Alouzi et al., 2026).

The educational orientation of the Qur'an is clearly reflected in the first revealed command, *iqra'* (read), in *Surah al-'Alaq* (96:1-5), which situates literacy, learning, and divine teaching at the beginning of Islamic revelation. Other Qur'anic verses further affirm the value of knowledge, the importance of seeking understanding, and the virtue of reflection. Verses such as *Surah al-Zumar* (39:9), *Surah Taha* (20:114), *Surah al-Mujadilah* (58:11), *Surah al-Nahl* (16:43), and *Surah Ali 'Imran* (3:190-191) demonstrate that the Qur'an views knowledge as both a gift and a responsibility. Learning, therefore, is not reduced to information acquisition or technical competence, but is connected to spiritual awareness, moral growth, and responsible action. Such a perspective distinguishes the Qur'anic view of learning from modern educational models that often separate cognition from ethics or knowledge from transcendence (Gunther, 2006; Alrumayh et al., 2025; Abouzied et al., 2025; Alsaeh et al., 2025).

This orientation remains highly relevant in contemporary Islamic Religious Education. Muslim educational institutions today face multiple challenges, including the effects of globalization, digital transformation, shifting authority structures, and increasing demands for pedagogical relevance. These developments have encouraged scholars to revisit the foundations of Islamic education and explore how classical sources may inform present educational needs. Recent studies have emphasized the continued significance of Qur'anic teachings in contemporary educational discourse. Achmadin et al. (2025), for example, argue that Qur'anic verses retain strong relevance in the context of modern education because they provide enduring principles of guidance, human development, and ethical learning. Similarly, Iskandar et al. (2025) stress the importance of integrated Islamic education grounded in a coherent philosophical

framework, while Husin et al. (2025) show that classical Islamic educational thought continues to offer transformative insights for contemporary schools. These contributions suggest that the Qur'an should not only be treated as content within Islamic Religious Education, but also as a source of its conceptual foundation.

At the same time, existing educational practice often reveals a gap between the Qur'an's broader educational vision and its classroom implementation. In many contexts, Qur'anic learning is still associated primarily with memorization, recitation, and doctrinal transmission, while reflection, ethical internalization, and pedagogical meaning receive less attention. Although recitation and memorization remain essential aspects of Islamic learning, they risk becoming pedagogically narrow when detached from understanding and moral formation. This concern is addressed by Masuwd et al. (2026), who show that ayat recitation can function as an effective pedagogical practice when linked to comprehension, instructional support, and educational purpose. In related ways, Mahfudloh et al. (2024) highlight the importance of character education in madrasah, and Taufikin et al. (2025) emphasize transformative learning in Islamic educational settings. Together, these studies point toward a more holistic understanding of Qur'an-based learning, one that combines knowledge acquisition with reflection, spirituality, and ethical development.

This broader view is also consistent with international scholarship on Islamic education. Al-Attas (1980) argues that education in Islam must be rooted in *adab*, where true knowledge leads to proper recognition and right action. Halstead (2004) similarly explains that Islamic education is fundamentally moral in orientation and aims to form good persons rather than merely informed individuals. Memon (2011) and Abdulghani et al. (2025) further notes that Islamic pedagogy requires teachers who can integrate academic competence with ethical and spiritual responsibility, while Sahin (2013) calls for reflective and meaningful approaches that help Muslim learners engage revelation critically and purposefully in modern contexts. Collectively, these works reinforce the view that Islamic education is not simply religious instruction, but a comprehensive process of intellectual, moral, and spiritual cultivation.

Within Qur'anic and interpretive studies, scholarship has also demonstrated the educational richness of the Qur'an when approached thematically and contextually. Engkizar et al. (2025) discuss methodological issues in Living Qur'an and Hadith research, suggesting that the Qur'an should be examined not only as a written text but also as a lived source of meaning and practice. Alriteemi et al. (2025), through their pedagogical reading of the story of Moses and al-Khidr, show that Qur'anic narratives contain deep educational insights related to knowledge, patience, and the learner's relationship to guidance. Ichwan et al. (2024) and Hasibuan et al. (2024) likewise show that Qur'anic interpretation can bridge spirituality, culture, and meaning in ways that are relevant to contemporary educational discourse. These contributions open important space for understanding the Qur'an as an educational text that informs

both theory and practice.

Despite these developments, a more focused gap remains. Much of the existing literature discusses Qur'anic values in education, Islamic pedagogy, character formation, or interpretive method, but fewer studies directly analyze the Qur'an as a foundational source of learning in Islamic Religious Education through a qualitative thematic reading of selected educational verses. In other words, the educational role of the Qur'an is often assumed, affirmed, or applied, but less often systematically examined at the level of its core concepts of learning, knowledge, reflection, guidance, and moral formation. This study addresses that gap by analyzing selected Qur'anic verses that represent central educational themes and by interpreting their implications for Islamic Religious Education. Its novelty lies in positioning the Qur'an not merely as the object of instruction, but as a conceptual framework for learning itself, thereby offering a more integrated scriptural basis for contemporary Islamic educational thought and practice.

RESEARCH METHOD

This study employed a qualitative library research design to examine the Qur'an as a source of learning in Islamic Religious Education. A qualitative approach was considered appropriate because the study aimed to explore meanings, concepts, and educational values derived from Qur'anic texts rather than to measure variables numerically. Library research was especially relevant since the study focused on textual interpretation, conceptual analysis, and the educational significance of Qur'anic teachings. This design is in line with previous text-based and interpretive studies in Qur'anic and Islamic scholarship, particularly those emphasizing document analysis, interpretive reading, and conceptual inquiry.

The data were collected from primary and secondary sources. The primary sources consisted of selected Qur'anic verses related to learning, knowledge, reflection, guidance, and moral formation, namely *Surah al-'Alaq* (96:1-5), *Surah al-Zumar* (39:9), *Surah Taha* (20:114), *Surah al-Mujadilah* (58:11), *Surah al-Nahl* (16:43), and *Surah Ali 'Imran* (3:190-191). These verses were selected purposively because they directly represent central educational themes in the Qur'an, such as reading, the pursuit of knowledge, reflection, respect for learned people, and the integration of intellectual and spiritual development. The secondary sources included relevant studies on Qur'anic pedagogy, Islamic educational philosophy, character education, and integrative Islamic learning.

The data were analyzed using qualitative content analysis combined with thematic interpretation. In the first stage, the selected verses were identified and read closely in relation to the study focus. In the second stage, their meanings were examined through *tafsir* literature to understand the educational ideas embedded in each verse. In the third stage, the findings were coded and grouped into broader themes, namely the concept of knowledge as the foundation of learning, reflection and critical thinking, the role of teachers and learners, moral and spiritual formation, and the contemporary relevance of Qur'anic guidance in

Islamic Religious Education. This analytical process was informed by earlier studies that connect Qur'anic interpretation with educational meaning, pedagogical relevance, and value formation in Islamic education. To maintain rigor, the study relied on credible sources, thematic consistency, and a systematic interpretive process linking the Qur'anic text, exegetical explanation, and educational analysis.

RESULTS AND DISCUSSION

The thematic analysis of the selected verses shows that the Qur'an presents learning as a unified process of knowing, reflecting, being guided, and becoming morally formed. Rather than treating education as a neutral transfer of information, the Qur'an frames it as a spiritually grounded and ethically accountable activity. The findings are organized into five related themes: knowledge as the foundation of learning, reflection and critical thinking, the role of teachers and learners, moral and spiritual formation, and implications for contemporary Islamic Religious Education.

Table 1. Selected Qur'anic Verses and Their Main Educational Themes

Verse	Key concept	Main educational theme
al-'Alaq 96:1-5	Reading, divine teaching, knowledge	Knowledge as the foundation of learning
al-Zumar 39:9	Distinction of the learned	Value and status of knowledge
Taha 20:114	Seeking increase in knowledge	Lifelong learning and humility
al-Mujadilah 58:11	Elevation through faith and knowledge	Respect for learning and scholars
al-Nahl 16:43	Asking those who know	Teacher guidance and learner humility
Ali 'Imran 3:190-191	Reflection on creation	Critical thinking and contemplation

The Qur'anic Concept of Knowledge as the Foundation of Learning

The first major finding is that the Qur'an places knowledge (*'ilm*) at the center of human development and makes it the foundation of learning. This is most evident in *al-'Alaq* (96:1-5), where the command *iqra'* establishes reading, recitation, and learning as the earliest movement of revelation. In educational terms, this indicates that learning in Islam begins with the encounter between human consciousness and divine guidance. Knowledge is therefore not merely technical or instrumental. It is formative, ethical, and spiritual because it originates in God's teaching and is tied to the awakening of human understanding. This Qur'anic view is reinforced by *al-Zumar* (39:9), which distinguishes those who know from those who do not know, and by *Taha* (20:114), which presents the pursuit of knowledge as a continuing obligation even at the highest level of religious vocation. *Al-Mujadilah* (58:11) adds that believers and those endowed with knowledge are raised in rank, giving

knowledge both spiritual and social dignity. Together, these verses construct a clear epistemic vision: knowledge is a gift from God, a human responsibility, and a path to right action.

Al-Attas (1980) argues that knowledge in Islam cannot be separated from *adab*, because true education cultivates disciplined understanding and proper conduct. Halstead (2004) similarly explains that Islamic education is not simply about transmitting information but about forming morally responsible persons. Surbakti et al. (2024) also emphasizes that Islamic educational thought integrates the spiritual, intellectual, and moral dimensions of human life. The present analysis supports these positions by showing that the Qur'an does not treat knowledge as value-neutral; rather, it frames knowledge as an orientation that shapes one's relationship with God, self, and society. Recent scholarship strengthens this interpretation. Achmadin et al. (2025) shows that Qur'anic verses remain highly relevant to modern education because they contain enduring principles of guidance, formation, and human development. Iskandar et al. (2025) similarly argue that integrated Islamic education requires a coherent philosophical basis, and the Qur'anic conception of knowledge clearly serves that role. Solihah et al. (2025) further demonstrate that integrating the Qur'an, Hadith, and science in Islamic education supports a broader and more dynamic understanding of learning, one that rejects the fragmentation of religious and rational knowledge.

The findings also suggest that knowledge in the Qur'anic framework is linked with responsibility and dignity. Because *al-'Alaq* places learning within the context of creation and divine teaching, the search for knowledge becomes part of the human calling itself. Husin et al. (2025), drawing from Al-Ghazali's educational philosophy, similarly emphasize that education should transform the inner condition of the learner while deepening intellectual maturity. Thus, knowledge in the Qur'an is not an end in itself; it is a means of cultivating wisdom, humility, and accountability. From the perspective of Islamic Religious Education, this means that curriculum should not isolate cognitive learning from ethical and spiritual meaning. Knowledge must be presented as both intellectually serious and morally oriented. Educational goals should therefore extend beyond academic achievement to include reverence, humility, and responsible action. The Qur'an encourages learning not only because knowledge empowers, but because it refines the learner's understanding of truth and duty.

Reflection and Critical Thinking in Qur'anic Learning

A second major finding is that the Qur'an presents reflection as an essential feature of meaningful learning. This is particularly clear in *Ali 'Imran* (3:190-191), where people of understanding are described as those who remember God and reflect on the creation of the heavens and the earth. The educational message of this passage is that learning is not limited to memorization or verbal repetition, but includes contemplation, interpretation, and thoughtful engagement with divine signs. Reflection is therefore not secondary; it is one of the defining marks of understanding.

This challenges any narrow view of Islamic learning that reduces

education to recall alone. The Qur'an repeatedly invites human beings to think, observe, reason, and derive lessons. In this sense, Qur'anic learning is dialogical and interpretive: the learner encounters meaning in both revelation and creation, and then responds through reflection that deepens faith and understanding. Critical thinking is therefore not foreign to Islamic education. It is rooted in the Qur'anic insistence that human beings must not remain intellectually passive. This point is supported by both Islamic and general educational scholarship. Abdulghani et al. (2025) argue that maqasid-based approaches can strengthen critical thinking in Islamic higher education, demonstrating that Islamic intellectual traditions contain internal resources for purposeful reasoning. Aladi and Barkah (2026), and Alouzi et al. (2026) also stress the importance of critical thinking pedagogy in the age of digital technologies, especially for learners navigating information-rich environments. Although their study is broader than Qur'anic learning, it supports the present finding that reflective engagement is now more necessary than ever.

The relevance of this theme becomes clearer when compared with broader educational theory. Mohamed et al. (2026) and Hajjah et al. (2025) describe critical reflection as central to meaningful learning because it enables learners to examine assumptions, reconstruct understanding, and make mature judgments. In the Qur'anic model, however, critical reflection is not an open-ended skepticism detached from values. It is a morally guided process that leads to humility, recognition of divine wisdom, and responsible conduct. Qur'anic criticality may therefore be described as guided critical reflection, shaped by revelation and ethical purpose.

Qur'anic narrative also deepens this theme. Alriteemi et al. (2025), in their study of Moses and al-Khidr, show that Qur'anic stories contain profound pedagogical lessons about patience, limitation, meaning, and the nature of true understanding. This suggests that reflection in the Qur'an is not confined to direct commands; it is also cultivated through narrative, movement, and symbolic encounters. Masuwd et al. (2026) add an important practical dimension by showing that recitation in Libyan Islamic Studies classrooms can become pedagogically powerful when linked to comprehension and reflection rather than performance alone.

Further support comes from studies outside narrowly religious classrooms. Hajjah et al. (2025) show that problem-based learning fosters critical thinking by requiring learners to interpret, analyze, and respond to meaningful issues. Although this work belongs to science education, its pedagogical logic is compatible with the Qur'anic emphasis on reflection, inquiry, and meaning-making. Likewise, Mohamed et al. (2026) argue that madrasa reform should involve critical pedagogy, not to secularize Islamic education, but to make it more dialogical, purposeful, and intellectually engaged.

The implication for Islamic Religious Education is clear. Learners should not only memorize verses, but also be encouraged to ask what those verses mean, what values they promote, and how they apply to life. Reflection should become a bridge between text and context, making Qur'anic learning more formative and less mechanical.

The Role of Teachers and Learners in the Qur'anic Educational Perspective

The third finding concerns the relational nature of learning in the Qur'an. *Al-Nahl* (16:43) instructs people to ask those who know, affirming that learning requires guidance, scholarly authority, and interpretive communities. At the same time, this verse teaches learners to recognize the limits of their own knowledge and to seek reliable guidance with humility. *Al-Mujadilah* (58:11) complements this by linking knowledge with respect, discipline, and elevation, suggesting that educational spaces should be governed by seriousness and mutual recognition. These verses support a distinctly Qur'anic understanding of educational relationships. Teachers are not simply transmitters of information; they are guides, interpreters, and moral exemplars. Learners are not passive recipients but seekers whose intention, discipline, and openness matter. This relational structure is well captured in Al-Attas's (1980) concept of *adab*, which places both knowledge and educational roles in their proper order. Halstead (2004) similarly notes that teaching in Islamic thought is a trust that carries ethical and spiritual responsibility.

Contemporary studies reinforce this picture. Taufikin et al. (2025) emphasize the transformative role of educators in pesantren-based learning, while Mahfudloh et al. (2024) show that character education in madrasah depends heavily on the values embodied by teachers and school culture. Susilo et al. (2026) add that value-based Islamic education management can foster humanistic school environments, which closely aligns with the Qur'anic emphasis on purposeful and respectful learning. The role of the learner is equally central. *Al-'Alaq* (96:1-5) and *Taha* (20:114) both imply that the learner must remain active, receptive, and intellectually humble. This resonates with Günther's (2006) account of classical Muslim educational thought, where students are understood as participants in a disciplined lifelong journey. The story of Moses and al-Khidr also reinforces this. As Alriteemi et al. (2025) show, even a prophetic figure must learn through patience, restraint, and acceptance of gradual unfolding. This is especially relevant in modern classrooms where immediacy often replaces depth.

Memon (2011) further argues that Islamic pedagogy requires teachers who combine subject knowledge with moral vision and spiritual responsibility. Sahin (2013) likewise calls for pedagogies that engage identity, meaning, and moral agency. These perspectives confirm that the teacher-learner relationship in Islamic Religious Education is holistic. It is concerned not only with instruction but also with ethical formation and intellectual growth (Hmouma, 2025; Lestari et al., 2025; Abraham et al., 2025) Accordingly, Islamic Religious Education should cultivate a balanced educational relationship: authority without domination, inquiry without disrespect, and participation without loss of seriousness. Such a model remains essential for both traditional and contemporary settings.

Moral and Spiritual Formation through Qur'an-Based Learning

A fourth major finding is that Qur'anic learning aims at moral and spiritual formation, not only at cognitive growth. The selected verses, read

together, show that learning in the Qur'an transforms the learner's inner life. Reading is linked to divine teaching, increasing knowledge to humility, and reflection to worshipful recognition. Learning thus moves beyond information toward transformation. This means that Qur'an-based learning is holistic. It forms the intellect, but also the conscience, the heart, and the moral will. Mahfudloh et al. (2024) identify character education as central to Islamic education, while Samsuddin et al. (2025) connect revelation, reason, and sense as the epistemological basis for forming morally grounded individuals. Taufikin et al. (2025) and Husin et al. (2025) likewise highlight that Islamic learning should cultivate self-discipline, inner refinement, and ethical maturity.

Abdulghani et al. (2025) show that tazkiya al-nafs remains a meaningful mode of moral education in Libyan universities, particularly in Islamic Studies and Sharia programs. Hasibuan et al. (2024) discuss spirituality in the digital age, suggesting that spiritual formation must now be considered in relation to changing technological conditions. Ichwan et al. (2024) also show that Qur'anic interpretation can mediate spirituality, culture, and meaning, reinforcing the view that the Qur'an educates through formative encounter rather than doctrinal transmission alone. The Living Qur'an perspective further expands this discussion. Luhuringbudi et al. (2025) indicate that Qur'anic practices contribute to the formation of religious identity among Generation Z, while Muttaqin et al. (2026) show that social media now plays a role in Living Qur'an learning. These studies demonstrate that Qur'anic formation is not restricted to formal classrooms; it also occurs through habitual, mediated, and socially embedded engagement with the text.

International scholarship points in the same direction. Halstead (2004) maintains that the ultimate aim of Islamic education is the formation of a good and responsible person. Others view Islamic knowledge as part of a sacred order that orients human life toward meaning and transcendence (Maati et al., 2025; Kasheem et al., 2025; Hasan et al., 2025; Ayad et al., 2026). The present findings strongly support this perspective. The Qur'an does not present learning as value-neutral; it shapes what learners seek, value, and become. Pedagogically, this implies that Qur'an-based learning should include reflective recitation, discussion of ethical meaning, guided self-examination, and teacher modeling of sincerity and humility. Masuwd et al. (2026) are especially relevant here because they show that recitation can become a formative pedagogical practice when linked to meaning and classroom support. In this way, traditional elements of Islamic education can be enriched rather than abandoned.

Implications for Contemporary Islamic Religious Education

The final finding concerns the broader relevance of these Qur'anic principles for contemporary Islamic Religious Education. The selected verses offer not only timeless theological teachings but also a coherent educational framework for curriculum, pedagogy, teacher preparation, and assessment. This framework combines knowledge, reflection, guidance, ethical formation, and adaptability.

First, curriculum should move beyond fragmentary presentation of verses

toward thematic integration. The Qur'an should be taught not only as content to memorize, but as a source of educational concepts. This is consistent with Iskandar et al. (2025), Solihah et al. (2025), and Hasan et al. (2025), all of whom highlight the value of integration between Islamic principles and broader educational concerns, including science, ethics, and sustainability.

Second, pedagogy should be both reverent and dialogical. Sahin (2013) and Mohamed et al. (2026) support reflective and participatory Islamic pedagogy, while Masuwd et al. (2026) show how traditional recitation can be pedagogically enriched through comprehension and support. This suggests that Islamic Religious Education should preserve scriptural depth while expanding interpretive, dialogical, and reflective practice.

Third, teacher preparation must now include interpretive sensitivity and the ability to navigate digital conditions. Yahya et al. (2025), Hmouma & Benarose (2026), and Omran et al. (2025) describe the development of digital education in Libya, and Baroud et al. (2025), Masoud et al. (2025), and Masuwd (2025) identify both opportunities and challenges for Islamic education teachers using AI. Alrumayh (2025) and Kasheem & Rusmana (2025) further raises ethical and epistemological concerns about AI in Qur'anic interpretation. Together, these studies show that educational renewal today requires both stronger pedagogy and more careful thinking about technology, authority, and authenticity (Mukarromah et al., 2024; Masduki et al., 2026; Alsaeh et al., 2026)

Fourth, assessment should move beyond factual recall. If Qur'an-based learning includes reflection, ethical awareness, and spiritual growth, then assessment should also include reflective writing, thematic interpretation, discussion, and value-based application. Hidayatullah et al. (2025) help reinforce the importance of valid and thoughtful assessment design, even if their study is outside religious education specifically.

Overall, the findings show that the Qur'an remains a strong source for renewing Islamic Religious Education in contemporary contexts. Returning to the Qur'an should not be understood as a retreat into textual formalism, but as a movement toward a more integrated, reflective, and transformative educational paradigm.

CONCLUSION

This study concludes that the Qur'an provides a comprehensive foundation for learning in Islamic Religious Education. Through the analysis of selected verses, the study shows that the Qur'an places knowledge at the center of human development, promotes reflection as an essential part of meaningful learning, and frames teaching and learning as ethical and spiritually guided relationships. It also demonstrates that Qur'an-based learning is holistic, integrating intellectual growth with moral and spiritual formation. These findings confirm that the Qur'an should not be viewed only as content to be taught, but as a source of educational principles that can guide curriculum, pedagogy, and educational goals. The study further concludes that the Qur'anic perspective on learning remains highly relevant for contemporary Islamic Religious Education. In the midst of changing educational contexts, the Qur'an

offers a framework that balances faith and reason, tradition and renewal, and knowledge and character. Its educational vision can help strengthen Islamic education by making it more reflective, value-based, and pedagogically meaningful. Thus, the Qur'an continues to serve not only as a source of religious guidance, but also as a living source of learning capable of shaping more integrative and transformative educational practice.

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