

Gradual Revelation (*Tadarruj*) and the Paradigm of Islamic Educational Philosophy: Reading Qur'anic Pedagogy in the Modern Era

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Abstract

Contemporary studies on the revelation of the Qur'an have largely concentrated on theological discourse and the sciences of the Qur'an. At the same time, its philosophical and pedagogical dimensions remain insufficiently explored within the framework of Islamic educational philosophy. In fact, the gradual revelation (*tadarruj*) of the Qur'an reflects a profound educational pattern that emphasizes human development, moral formation, and the transformation of consciousness. This article seeks to reconstruct the concept of gradual revelation as a paradigm for Islamic educational philosophy by examining Qur'anic pedagogy in the context of modern education. The study employs a qualitative library research approach using philosophical and thematic analysis of classical and contemporary sources related to revelation, Islamic education, and modern pedagogical thought. The findings demonstrate that the revelation of the Qur'an functioned not merely as the transmission of divine doctrines but also as a gradual, contextual, reflective, and transformative educational process. The paradigm of gradual revelation further highlights the integration of reason, spirituality, and social reality as the foundation of holistic human formation in Islamic education. This article argues that the revelatory process of the Qur'an offers an epistemological and axiological foundation for reconstructing a more humanistic, contextual, and transcendental model of contemporary Islamic pedagogy.

Keywords: *Gradual Revelation; Islamic Educational Philosophy; Qur'anic Pedagogy; Humanistic Education; Transformative Education*

Abstrak

Studi kontemporer tentang wahyu Al-Qur'an sebagian besar terkonsentrasi pada wacana teologis dan ilmu-ilmu Al-Qur'an. Pada saat yang sama, dimensi filosofis dan pedagogisnya masih kurang dieksplorasi dalam kerangka filsafat pendidikan Islam. Padahal, wahyu bertahap (*tadarruj*) Al-Qur'an mencerminkan pola pendidikan yang mendalam yang menekankan perkembangan manusia, pembentukan moral, dan transformasi kesadaran. Artikel ini berupaya merekonstruksi konsep wahyu bertahap sebagai paradigma filsafat pendidikan Islam dengan meneliti pedagogi Al-Qur'an dalam konteks pendidikan modern. Studi ini menggunakan pendekatan riset pustaka kualitatif dengan menggunakan analisis filosofis dan tematik dari sumber-sumber klasik dan kontemporer yang berkaitan dengan wahyu, pendidikan Islam, dan pemikiran pedagogis modern. Temuan menunjukkan bahwa wahyu Al-Qur'an berfungsi bukan hanya sebagai penyampaian doktrin ilahi tetapi juga sebagai proses pendidikan yang bertahap, kontekstual, reflektif, dan transformatif. Paradigma wahyu bertahap lebih lanjut menyoroti integrasi akal, spiritualitas, dan realitas sosial sebagai dasar pembentukan manusia holistik dalam pendidikan Islam. Artikel ini berpendapat bahwa proses pewahyuan Al-Qur'an menawarkan landasan epistemologis dan aksiologis untuk merekonstruksi model pedagogi Islam kontemporer yang lebih humanistik, kontekstual, dan transendental.

Kata kunci: *Pewahyuan Bertahap; Filsafat Pendidikan Islam; Pedagogi Al-Qur'an; Pendidikan Humanistik; Pendidikan Transformatif*

Intoduction

Modern education today is facing a multidimensional crisis that extends beyond academic concerns into philosophical, ethical, and humanitarian domains. The rapid advancement of digital technology, the acceleration of information flows, and the dominance of an instant culture have collectively driven educational systems toward increasingly pragmatic and technocratic orientations. In such a framework, education is often reduced to a mere instrument for knowledge transmission and workforce competency development. As a result, its deeper mission namely, the formation of moral integrity, spiritual awareness, and character development, has gradually been marginalized. This condition has led to a crisis of value orientation in contemporary education, characterized by rising individualism, moral degradation, and weakening spiritual consciousness among learners (Abidin, 2021). This situation calls for a serious philosophical reorientation within Islamic Educational Philosophy. Islamic education is not limited to the acquisition of intellectual knowledge but extends to the holistic formation of human beings (*insān kāmil*), encompassing spiritual depth, moral discipline, and social responsibility. Therefore, it requires a strong philosophical foundation capable of responding to modern educational challenges in a more humanistic and transcendental manner.

One of the most important yet underexplored foundations for such a paradigm lies in the Qur'anic revelation itself. Classical scholarship has generally focused on '*Ulūm al-Qur'ān*', the history of codification, and theological discussions on the nature of revelation (*wahy*). While these studies are important, they tend to emphasize textual and doctrinal aspects rather than pedagogical dimensions. A deeper reading shows that the Qur'an was revealed gradually over approximately twenty-three years, in alignment with the socio-cultural, psychological, intellectual, and spiritual conditions of early Arab society. This principle of graduality (*tadarruj*) reflects that human transformation occurs through incremental, contextual, and continuous processes (Tang, 2023). From an educational perspective, *tadarruj* highlights that human beings are not passive recipients of knowledge, but active learners who develop through cognitive, emotional, and spiritual stages. This aligns with humanistic educational paradigms that place learners at the center of the learning process.

In addition, the phenomenon of *asbāb al-nuzūl* demonstrates that revelation was closely connected to real social contexts, making Islamic education inherently dialogical, reflective, and transformative. Previous studies have explored Qur'anic pedagogy from different perspectives. Active learning in the first revelation of the Qur'an has been examined in relation to its dialogical nature, highlighting the participatory dimension of Qur'anic learning (Tang, 2023). *Tadabbur* has also been emphasized as a form of religious literacy in the digital era, positioning it as an important approach to meaning-making in contemporary Islamic education (Hermawan, 2023). In addition, *tahfidz*-based education has been discussed in relation to its contribution to character formation and spiritual development among learners (Rahmah, 2023). However, these studies largely remain at the methodological and practical levels, without fully engaging the revelatory process as an epistemological foundation for Islamic education theory.

This gap indicates the need for a more comprehensive philosophical reconstruction that connects *tadarruj* in revelation with Islamic educational philosophy. The Qur'anic revelation should not only be understood as a theological event, but also as a divine educational model characterized by graduality, contextuality, and transformation. Therefore, this study aims to reconstruct the concept of

tadarruj wahyu as a paradigm of Islamic Educational Philosophy by analyzing the Qur'anic revelatory process as a model of divine pedagogy in modern education. It seeks to move beyond descriptive approaches toward a deeper philosophical interpretation of revelation as an educational system. The novelty of this study lies in repositioning Qur'anic revelation as an epistemological, ontological, and axiological foundation for Islamic education. Epistemologically, it explains how knowledge is constructed gradually. Ontologically, it views humans as evolving educational beings. Axiologically, it highlights the moral and spiritual values embedded in the revelatory process. In conclusion, the crisis of modern education requires a renewed philosophical direction that restores balance between knowledge, values, and human development. The Qur'anic model of gradual revelation offers a comprehensive framework for such reconstruction, integrating graduality, contextuality, and transformation into a unified vision of Islamic education.

Method

This study employs a qualitative research approach with a library research design. This approach is chosen because the study focuses on a philosophical inquiry into the process of Qur'anic revelation and its relevance to the paradigm of Islamic Educational Philosophy in the modern era. The primary data sources include the Qur'an, Hadith, as well as classical and contemporary scholarly works related to 'Ulūm al-Qur'ān, Islamic educational philosophy, and Qur'anic pedagogy. Meanwhile, secondary data are derived from national and international journal articles published within the last five years that discuss Islamic education, epistemology of revelation, humanistic education, transformative pedagogy, and character education. Data collection is conducted through documentary analysis and a critical literature review of relevant sources aligned with the research focus. The collected data are then analyzed using a philosophical thematic approach through several stages: identifying key concepts within the process of Qur'anic revelation, examining the philosophical meaning of the principle of gradual revelation (*tadarruj*), and connecting these concepts with modern educational theories and Islamic educational philosophy. To ensure data validity, this study applies source triangulation by comparing perspectives from classical Islamic scholars, contemporary Islamic education thinkers, and relevant modern pedagogical theories. All data are analyzed using a descriptive-analytical method to produce a systematic, reflective, and contextual understanding of *tadarruj* revelation as a paradigm of contemporary Islamic education.

Result and Discussion

A. Gradual Revelation

The concept of Gradual Revelation, or *tanzīl al-Qur'ān*, is an important characteristic of the process of the Qur'an being revealed to the Prophet Muhammad (peace be upon him). The Qur'an was not revealed all at once, but rather gradually over approximately twenty-three years, in accordance with the needs, social conditions, and developments of Islamic propagation. This process demonstrates that divine revelation functions not only as normative guidance but also as a means of education, development, and transformation of society in a systematic and sustainable manner. From the perspective of the Qur'an, the wisdom of the gradual revelation is explained in the words of Allah SWT in Surah Al-Furqan verse 32, which states that the Qur'an was revealed gradually to strengthen the heart of the Prophet (peace be upon him) and to make it easy for the people to understand and practice. Thus, the gradual revelation process has profound psychological, pedagogical, and

sociological dimensions. The Prophet Muhammad (peace be upon him) and his companions faced various challenges in propagation, rejection, social pressure, and even physical conflict. The presence of periodic revelations served as a source of spiritual strength that continually strengthened their faith and steadfastness. (Kalinda, 2022)

From an educational perspective, gradual revelation demonstrates a learning method that considers the readiness of students. Arab society in the early days of Islam possessed deeply rooted traditions, culture, and value systems. Therefore, social and religious change was not implemented in a short, revolutionary manner, but rather through planned stages. For example, the prohibition of alcohol was not imposed all at once, but rather through several stages, beginning with providing information about its negative impacts, then limiting its use to certain times, and finally, enforcing a total ban. This gradual approach demonstrates the wisdom of sharia in shaping human behavior effectively and sustainably. Furthermore, gradual revelation also serves as a response to various events occurring in the lives of Muslims. Many verses of the Quran were revealed in response to questions from the Companions, to resolve social issues, to affirm laws, or to respond to accusations and challenges raised by polytheists. This phenomenon is known as *asbab al-nuzul* (causes for the revelation of verses). Through this mechanism, the Qur'an exists as a living guideline relevant to the social realities faced at that time. (Rendy et al., 2017)

In the study of Qur'anic jurisprudence, the concept of gradual revelation also makes a significant contribution to understanding the chronology of revelation, the classification of Meccan and Madaniyah verses, and the development of Islamic law. Scholars view the gradual revelation process as reflecting the divine method for comprehensively building Islamic civilization, starting with strengthening the faith and fostering morals, and continuing to establish a legal system and social order. Therefore, understanding the sequence and context of revelation is crucial for gaining a more comprehensive understanding of the Qur'an's message. In the contemporary context, the principle of gradual revelation can serve as inspiration in various areas of life, particularly education, *da'wah*, and community development. Behavioral change and character development cannot be achieved instantly; rather, they require a gradual, consistent process tailored to the individual's circumstances and social environment. Thus, the concept of gradual revelation is not only a historical fact regarding the revelation of the Qur'an but also contains relevant methodological value for application in efforts to transform humans and society in the modern era. (Adi Candra et al., 2023)

B. Paradigm of Islamic Educational

The Islamic Educational Paradigm is a framework that serves as the basis for understanding the nature, goals, processes, and implementation of education based on Islamic values. This paradigm is not only oriented towards the transfer of knowledge but also emphasizes the formation of a complete human being (*insan kamil*), namely a human being who develops in a balanced manner across spiritual, intellectual, emotional, moral, and social aspects. Islamic education views humans as creatures of God with a dual role: as servants (*'abdullah*) and caliphs (*khalifatullah*) on earth. Therefore, all educational activities are directed towards developing individuals capable of carrying out both functions responsibly. In the Islamic educational paradigm, the primary sources of knowledge are the Quran and Hadith, combined with the results of human thought through reason. Islam does not separate religious knowledge from general knowledge, as all knowledge ultimately originates from God

Almighty. This view gives rise to the concept of the integration of knowledge, which places revelation and reason as two essential instruments in acquiring knowledge. Thus, Islamic education seeks to eliminate the dichotomy that has traditionally separated religious and scientific knowledge, thus creating a holistic and integrative educational system. (Hidayati, 2022)

The Islamic educational paradigm also places the value of **tawhid** as its primary foundation. Tawhid is not only understood as belief in the oneness of God, but also as a principle that unites all aspects of human life. In the context of education, tawhid forms the basis for determining educational objectives, curriculum, learning methods, and evaluation. All educational processes are directed at increasing students' awareness of their relationship with God, fellow human beings, and the universe. Therefore, Islamic education not only produces intellectually intelligent individuals but also possesses a high level of spiritual awareness and moral responsibility. Furthermore, the Islamic educational paradigm views students as individuals with potential that must be optimally developed. Every human being is born with a tendency to accept the truth and do good. (Ritonga et al., 2023)

The task of education is to nurture, guide, and develop this potential so that it grows in accordance with the guidance of Islamic law. Teachers in this paradigm function not only as instructors but also as educators, guides, role models, and character builders. The relationship between teacher and student is built on compassion, respect, and shared responsibility in the pursuit of knowledge. The Islamic educational paradigm also emphasizes the importance of moral development as the primary goal of education. This aligns with the prophetic mission of the Prophet Muhammad (peace be upon him), namely to perfect human morality. Successful education is measured not only by students' academic achievement, but also by the quality of their morals and behavior in daily life. Therefore, the learning process in Islamic education must integrate cognitive, affective, and psychomotor aspects in a balanced manner to produce students who are knowledgeable, faithful, and have noble character. (Fitriyah & Dkk, 2020)

In the modern era, the Islamic educational paradigm faces various challenges, such as globalization, the development of digital technology, socio-cultural changes, and the moral crisis occurring in various segments of society. These conditions require Islamic education to continuously reform without losing its identity and core values. Islamic education must develop critical, creative, collaborative, and communicative thinking skills while strengthening students' religious character. Thus, graduates of Islamic education will not only be able to compete globally but also possess strong moral and spiritual integrity. Furthermore, the contemporary Islamic educational paradigm emphasizes the importance of a humanistic and transformative approach. Education serves not only as a means of transmitting Islamic values and culture, but also as an instrument of social change that promotes justice, peace, and social welfare. Through education, students are expected to become agents of change who contribute to resolving various humanitarian issues based on Islamic values that are *rahmatan lil 'alamin* (blessing for the universe). Thus, the Islamic educational paradigm is a system of thought that places monotheism as the primary foundation, humans as subjects with natural dispositions and potential, and education as a process of developing all aspects of human life in a balanced manner. This paradigm aims to produce a generation with spiritual depth, breadth of knowledge, moral maturity, and the ability to contribute. (Fatimah & Ilyas, 2021)

C. Raading Qur'anic Pedagogy in the Modern Era

Modern education is currently evolving within an accelerated wave of transformation driven by digital technology, globalization, and the rapid circulation of information. While these developments have significantly advanced science and technology, they have simultaneously generated new challenges within educational systems. Education is increasingly oriented toward pragmatic objectives such as labor market demands, economic productivity, and global competition. As a result, its moral, spiritual, and humanistic dimensions are gradually being marginalized. Contemporary education tends to emphasize academic achievement and technical competencies rather than character formation, morality, and students' social awareness (Haris et al., 2022). In this context, education is no longer fully understood as a process of human formation, but rather as an instrument of social and economic production. This crisis is evident in various social realities among younger generations. Instant culture, individualism, declining social empathy, and identity crises have become persistent issues within modern education. Learners are immersed in an overwhelming flow of information, yet they often lack reflective space to construct meaning and direction in life. Consequently, education produces individuals who are technologically competent but not necessarily mature in moral and spiritual dimensions (Hamdani, 2018). From the perspective of Islamic education, learning is not merely aimed at intellectual development but at the integrated formation of spiritual, moral, and human consciousness (Suyadi, 2022).

Within this context, the Qur'anic revelation presents a compelling educational paradigm worthy of philosophical inquiry. Scholarly discussions on revelation have traditionally been dominated by theological studies and Qur'anic sciences, focusing on the historical transmission of verses, codification of the mushaf, and the authenticity of revelation. However, a deeper examination reveals that the Qur'anic revelation embodies a systematic and transformative model of human education. Revelation does not merely deliver doctrinal content but gradually shapes cognition, consciousness, and life orientation. In this sense, revelation functions as a divine pedagogical process that transforms both the human psyche and social reality simultaneously. The fact that the Qur'an was revealed over approximately twenty-three years demonstrates that human transformation in Islam is not instantaneous. Instead, divine revelation was gradually revealed in accordance with the psychological, intellectual, and social readiness of the Arab society at that time.

This principle of *tadarruj* reflects that Islamic education fundamentally respects human development as a dynamic learning process. Human beings are not passive objects of knowledge transmission but active subjects who grow through experience, habituation, and gradual internalization of values. This is reinforced by QS. Al-Isra: 106, which states that the Qur'an was revealed gradually so that it could be understood and internalized more effectively. This verse highlights that Islamic pedagogy is built upon the principle of human readiness and developmental maturity rather than accelerated outcomes. The principle of *tadarruj* also carries a strong humanistic dimension, as education is conducted through the gradual cultivation of consciousness rather than coercion. Throughout its stages, the Qur'an transformed Arab society from a tribal-based culture into a morally and spiritually oriented civilization. This transformation did not occur through structural coercion alone but through the gradual formation of human awareness.

Qur'anic pedagogy, therefore, is deeply reflective in nature. It not only regulates external behavior but also reshapes how individuals perceive themselves, life, and their relationship with God. This perspective becomes increasingly relevant in modern education systems that often prioritize administrative control and academic achievement while neglecting inner consciousness. A clear illustration of *tadarruj* can be found in the gradual prohibition of *khamr* (intoxicants). The Qur'an did not prohibit alcohol in a single ruling but introduced it through successive stages until society was morally and socially prepared to abandon it. This approach demonstrates that behavioral transformation requires a persuasive and reflective educational process. Effective education does not rely on coercion, but on building awareness so that values are internalized voluntarily. In contrast, modern educational systems often rely heavily on punishment, formal control, and academic pressure. Qur'anic pedagogy instead emphasizes gradual internalization of values and self-awareness formation (Fitriani & Saumi, 2018).

Beyond its gradual nature, Qur'anic revelation is also closely connected to social reality through *asbāb al-nuzūl*. Many verses were revealed in response to concrete social issues faced by the early Muslim community. This indicates that revelation is deeply dialogical and context-sensitive rather than detached from lived reality. From an educational perspective, this highlights that learning must be relevant to learners' lived experiences. Education that is disconnected from social context risks losing its meaning, as knowledge becomes detached from human needs. Qur'anic pedagogy, therefore, embodies a contextual and dialogical character (Hermawan, 2023). This contextuality further demonstrates that Islamic education is inherently adaptive to changing times and social challenges. In the digital era, learners face increasingly complex issues such as information overload, identity crises, instant culture, and declining reflective capacity due to social media dominance. In this situation, Islamic education cannot rely solely on memorization of doctrinal texts but must guide learners toward critical and reflective understanding of life. Qur'anic pedagogy shows that knowledge must engage with reality in order to remain meaningful and relevant across time.

Another crucial dimension of Qur'anic revelation is its prioritization of character formation before legal injunctions. Makkan verses primarily emphasize monotheism, patience, justice, empathy, and spiritual strengthening rather than detailed legal regulations. This indicates that moral consciousness precedes legal structure in Islamic pedagogy. In educational terms, character formation must serve as the foundation before cognitive and technical mastery. An overemphasis on cognitive achievement may produce academically excellent individuals but morally weak personalities. (Kulsum & Muhid, 2022) Therefore, Islamic education cannot be separated from moral and spiritual development (Darwis, 2012). One of the key causes of the modern educational crisis is the dominance of materialistic and performance-based orientation. Educational success is often measured by numerical scores, certificates, and economic productivity rather than moral depth and personality development.

Consequently, many learners experience existential emptiness in education. Makkan revelation demonstrates that education begins with the cultivation of *tawhidic* consciousness, which forms the basis of moral responsibility in social life. Knowledge must always be integrated with ethics, as knowledge without morality can lead to social harm. Qur'anic pedagogy thus presents a more holistic paradigm compared to modern pragmatic education. The Qur'anic revelation also demonstrates a

harmonious relationship between revelation and reason. The Qur'an repeatedly invites human beings to think, reflect, and observe reality through expressions such as *afala ta'qilun*, *afala tatafakkarun*, and *afala yataadabbarun*. These expressions highlight that reason is a central instrument in understanding divine signs. In Islamic education, knowledge is not limited to material mastery but also involves spiritual awareness and human welfare. Therefore, education must integrate intellectual, moral, and spiritual dimensions (Rohana, 2018). Revelation and reason are not opposing forces but complementary elements in the pursuit of knowledge.

This integration becomes increasingly important amid the secularization of modern education. Scientific advancement is often disconnected from spiritual values, resulting in technological progress without moral maturity. Qur'anic pedagogy offers an integrated epistemological framework in which revelation, reason, and social reality are interconnected sources of knowledge. Knowledge is not merely a tool for exploitation but a means of building a just and dignified civilization. Furthermore, Qur'anic revelation also carries a strong social orientation. It not only forms individual piety but also promotes social justice and collective responsibility. The Qur'an consistently emphasizes care for the *du'afa'*, economic justice, and social solidarity. This indicates that Islamic education is not individualistic but socially transformative. In contrast to modern competitive education systems, Qur'anic pedagogy promotes a humanistic paradigm grounded in empathy and social responsibility.

Overall, the Qur'anic revelation illustrates that education in Islam is a holistic process of human consciousness formation. It operates through gradual, contextual, reflective, and transformative mechanisms. Education in Islam is not only about intellectual development but also about spiritual depth, moral awareness, and social responsibility. In response to the pragmatic crisis of modern education, Qur'anic pedagogy offers a more humane and transcendent educational paradigm (Munjin & Kusumawanti, 2023). Education is therefore understood not merely as knowledge transmission, but as a process of humanization that enables individuals to understand meaning, responsibility, and their relationship with God in a balanced way. Thus, the Qur'anic revelation provides a rich philosophical foundation for addressing contemporary educational challenges. The principle of *tadarruj* emphasizes gradual and reflective human development. *Asbāb al-nuzūl* highlights contextual engagement with social reality. The dominance of Makkan revelation underscores the primacy of character formation, while the integration of revelation and reason establishes epistemological balance. Collectively, these principles demonstrate that Qur'anic pedagogy is not only a normative religious heritage but also a transformative educational paradigm capable of restoring humanity, reflection, and transcendence within modern educational crises.

Conclusion

The process of Qur'anic revelation, in its essence, does not merely represent a theological communication between Allah SWT and Prophet Muhammad SAW, but also embodies a divine pedagogical model with profound philosophical depth. The gradual nature of revelation demonstrates that Islamic education is fundamentally grounded in the appreciation of human developmental processes rather than an exclusive emphasis on accelerated learning outcomes. The principle of *tadarruj* emphasizes that intellectual, moral, and spiritual transformation requires a gradual, reflective, and continuous process of value internalization. From this perspective, education is not simply a transmission of knowledge, but a comprehensive process of consciousness formation and human

transformation. This study further indicates that Qur'anic pedagogy possesses contextual, humanistic, and transformative characteristics. The phenomenon of *asbāb al-nuzūl* shows that revelation emerged in dialogue with concrete social realities, suggesting that Islamic education is neither rigid nor ahistorical. Instead, it must be capable of responding to life's challenges, generating meaning, and guiding individuals toward ethical and spiritual orientation amid changing circumstances. Moreover, the predominance of Makkan verses, which emphasize monotheism, moral conduct, and spiritual strengthening, demonstrates that the Qur'an prioritizes the formation of character before establishing legal and social structures. This highlights an essential educational principle: success in education cannot be measured solely by academic achievement, but must also consider moral depth, spiritual maturity, and social responsibility.

Furthermore, the integration of revelation and reason in the Qur'anic revelatory process introduces an epistemological paradigm that rejects the dichotomy between knowledge and spirituality. Islamic education does not position rationality in opposition to revelation; rather, it treats reason as an essential instrument working in harmony with transcendental values in shaping human civilization. In the context of the contemporary educational crisis characterized by pragmatism, technocratic orientation, and value disorientation, Qur'anic pedagogy offers a renewed educational horizon that is more reflective, ethical, and human-centered. Education is therefore not intended solely to produce materially competitive individuals, but to cultivate human beings with spiritual consciousness, social sensitivity, and moral responsibility. Thus, the process of Qur'anic revelation can be understood as a philosophical foundation for reconstructing contemporary Islamic education. The paradigm of *tadarruj* revelation demonstrates that ideal education is not coercive, instantaneous, or purely administrative in orientation, but rather a gradual process that nurtures human beings toward intellectual, spiritual, and moral maturity. From this perspective, Qur'anic pedagogy becomes increasingly relevant as a future educational paradigm one that not only develops intellectual capacity but also awakens conscience and fully humanizes human beings.

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