

Paradigm of the Educational Curriculum Perspective of the Qur'an

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ABSTRACT

This article discusses the paradigm of the educational curriculum perspective of the *Qur'an* as an epistemological, philosophical, and pedagogical foundation for developing the contemporary education system. This study is motivated by the problems of dehumanization, knowledge fragmentation, and materialistic orientation that characterize the modern curriculum, necessitating an alternative framework that is more integrative and centered on the development of the whole human being (*insān kāmil*). Using the literature research method and the *maudhū' tafsir* approach, this article examines Qur'anic verses related to educational goals, learning processes, student characters, and the structure of knowledge. The results show that the Qur'anic curriculum paradigm is built on the principles of monotheism, the integration of knowledge and values, moral development, and the strengthening of spiritual and social awareness. This paradigm offers a reorientation of educational goals, a *tadabbur*-based learning model, and a relevant character evaluation approach to address the challenges of 21st-century education. Thus, the Qur'anic perspective on the education curriculum has the potential to serve as a normative and practical foundation for formulating a holistic, humanistic, and civilized curriculum. This article recommends further research on the implementation of the *Qur'ani* curriculum at various levels of education in Indonesia, so that this paradigm can be operationalized more effectively in the context of modern educational praxis.

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INTRODUCTION

The curriculum is the most basic component in the education system because it provides direction as well as a value framework that determines the learning process. In the context of Islamic education, the issue of curriculum is not only related to the structure of knowledge and the learning process but also to the formation of individuals who possess faith, morals, and civilization (Ilham, 2020; Ismail, 2016; Nurdin, 2020; Tolchah & Mu'ammar, 2019). *Qur'an* as the source of the highest value in Islamic education offers a curriculum paradigm that not only contains instrumental knowledge but also encompasses the spiritual, moral, and humanitarian dimensions holistically (Ilyas et al., 2024; Jakandar et al., 2025; Mahmudulhassan et al., 2025; Sugiarto, 2025; Syaifudin et al., 2025). In the modern era, studying the curriculum paradigm based on the *Qur'an* has become highly relevant amid emerging educational problems such as the secularization of knowledge, the fragmentation of knowledge, the weak moral orientation of students, and the commercialization of educational institutions.

The modern curriculum in contemporary education systems tends to be influenced by Western paradigms that emphasize rationality, efficiency, and worldly competence. Although these aspects are important, their orientation often ignores the transcendental and ethical dimensions at the core of education in the Islamic tradition (Hendawi et al., 2024; Ibrahim et al., 2024; Lahmar, 2020; Sahin, 2018; Solihin et al., 2020). This creates a gap between the goals

of Islamic education—which should lead to the formation of *insan kamil*—and educational practices that prioritize academic achievement and technical skills. In this situation, re-evaluating the curriculum paradigm sourced from the *Qur'an* is both a scientific necessity and a spiritual imperative.

This research has high urgency in the context of modern educational curriculum development, where religious values—especially from the perspective of the *Qur'an*—are often not fully reflected in existing systems (Faruq et al., 2024; Pahrudin et al., 2023). By examining the paradigm of the educational curriculum from the perspective of the *Qur'an*, this research seeks to revive holistic principles of education based on Islamic teachings, focusing not only on cognitive achievement but also on moral, social, and spiritual aspects. This is essential for forming a generation that is not only academically intelligent but also possesses noble character and morals in accordance with religious guidance (Ilyas et al., 2024; Jakandar et al., 2025; Khasanah, 2023).

The novelty of this research lies in its effort to integrate Qur'anic teachings into the educational curriculum through a systematic and comprehensive approach. This research not only focuses on understanding Qur'anic texts but also formulates relevant and applicable educational concepts for the current context.

This research aims to describe the concept of the Islamic curriculum from historical and epistemological perspectives, analyze Qur'anic verses related to education and curriculum, formulate a paradigm of the *Qur'anic* educational curriculum, and provide implementable recommendations in the context of modern education.

The benefit of this research is to provide guidance for developing a more integrative curriculum based on Qur'anic values, as well as to contribute to education that creates individuals balanced between worldly and *ukhurawi* knowledge. Thus, this research has the potential to positively impact the quality of education in Indonesia, particularly in addressing challenges for more character-based education grounded in religious values.

RESEARCH METHODS

The method used was library research, which involved studying literature sources—both primary and secondary—in the form of *tafsir* books, Islamic educational literature, contemporary curriculum theory, and relevant scientific works. This research was descriptive-analytical, describing basic concepts and then analyzing them within a coherent framework of thinking.

Theoretical studies showed that scholars such as al-Ghazali, Ibn Khaldun, al-Zarnuji, and contemporary thinkers such as Syed Muhammad Naquib al-Attas and Fazlur Rahman had paid great attention to the construction of Islamic science and education. However, a comprehensive study of the curriculum from the perspective of the *Qur'an* still needed development to serve as the basis for a more integrative curriculum model. This article filled that void.

RESULTS AND DISCUSSION

Paradigm of the Educational Curriculum Perspective of the *Qur'an*

The Qur'anic curriculum paradigm is a comprehensive framework of thinking that underlies the goals, content, process, and evaluation of education based on divine values. This paradigm is not just a collection of religious materials, but includes a perspective on reality, humans, science, and the ultimate goal of life. Thus, the preparation of the Qur'anic curriculum requires an ontological, epistemological, and teleological understanding that is in line with the Islamic worldview.

The Ontological Dimension: Reality as a Spiritual–Material Unity

The ontological dimension in the Qur'anic curriculum discusses the essence of reality which is the foundation of education. The Qur'an views reality as a creation of Allah consisting of material and spiritual aspects, the two of which are interconnected and should not be separated. QS. al-Nūr [24]:35 describes Allah as the source of light of the heavens and the earth, indicating that the understanding of reality in Islam is always related to the divine source (Al-Razi, 1981).

The curriculum with the Qur'anic paradigm must integrate the natural, social, and humanities sciences with spiritual values. Science should not be understood as an independent entity independent of moral values. The fragmentation of knowledge is a characteristic of secularization that is contrary to the worldview of the Qur'an. Therefore, the curriculum needs to instill awareness that all knowledge is the verses of Allah that must be understood with wisdom.

The Epistemological Dimension: The Integration of Revelation and Reason

Qur'anic epistemology emphasizes that the sources of knowledge are revelation, reason, and experience. The curriculum based on the Qur'anic paradigm avoids the dichotomy between religious science and general science. QS. al-Zumar [39]: 9 gives high esteem to the knowledgeable, while QS. al-Baqarah [2]: 269 shows that Allah gives wisdom to whom He wills, and those who are given wisdom have obtained a lot of goodness.

The integration of epistemology in the curriculum is carried out through: 1). The integration of revelation and science; In the structure of the curriculum science must be presented as part of the signs of God's power, not as a value-free neutral entity. 2). Formation of a critical mind and strong spirituality; The curriculum must foster the ability of *tafakkur*, *tadabbur*, and *ta'aqqud* so that students have moral sensitivity in using their intellect. 3). The development of knowledge based on *maqāṣid al-shari'ah*; Science must lead to benefit, not just technical competence. The Qur'anic epistemological paradigm rejects secular positivism that places rationality as the only measure of truth.

Teleological Dimension: Life Purpose as Curriculum Direction

Qur'anic teleology states that the purpose of human life is to worship Allah and become a caliph on earth (QS. al-Dzāriyāt [51]: 56). The curriculum must be directed at the formation of human beings who are aware of their life goals, are morally responsible, and play an active role in building civilization. Al-Ghazali said that the purpose of knowledge is to get closer to Allah, not for the glory of the world alone. This teleological paradigm demands a curriculum to balance professional skills with spiritual coaching.

Key Features of the *Qur'ani* Curriculum Paradigm

Based on the ontological, epistemological, and teleological dimensions, it can be concluded that several main characteristics of the Qur'anic curriculum paradigm can be deduced: 1). Tawheed as the center of educational orientation. 2). The integration of religious science and general science in a unified worldview. 3). Knowledge is seen as a mandate and a path to obedience. 4). Education as a process of forming morals and manners. 5). The curriculum is comprehensive: spiritual, moral, intellectual, social, physical. 6). Oriented towards civilization and the benefit of the people. This feature shows that the Qur'anic curriculum is not only normative, but also applicative.

***Maqāṣid al-Shari'ah*-Based Curriculum**

Maqāṣid al-shari'ah is the purpose of the *shari'ah* that aims to protect religion, soul, intellect, descent, and property. The curriculum in the perspective of the Qur'an must develop

competencies that are able to maintain these five *maqāṣids*. For example: Religious education is aimed at maintaining *al-dīn* (religion), Character and moral education to maintain *al-nafs* (soul), Science education to maintain *al-‘aql* (intellect), Family and moral education to maintain *al-nasl* (offspring) and Economic education and skills to maintain *al-māl* (property). This thought is reinforced by al-Shatibi in *al-Muwafaqat*, which emphasizes that humans must develop knowledge for the benefit of this world and the hereafter.

Fitrah-Based Curriculum Model

Human nature according to the Qur'an is the natural tendency to acknowledge God and the truth (Qur'an. al-Rūm [30]: 30). A fitrah-based curriculum recognizes that every child is born with an innate potential that must be developed. This model emphasizes: Development of spiritual potential (*fitrah iman*), Development of intellectual potential (*fitrah ‘aql*), Development of social potential (*fitrah mu‘āmalah*), and Development of physical potential (*fitrah* of the body) The Qur'anic curriculum must help students find their identity in accordance with their nature so that education does not become a process of coercion, but natural growth.

Implications of the Paradigm of the Qur'anic Perspective of the Education Curriculum on the Contemporary Education System

The educational curriculum paradigm built on the foundations of the Qur'an is not only relevant to the context of traditional Islamic education, but also has strategic implications for the contemporary education system, both at the theoretical and institutional practice levels. In a global context characterized by the rapid development of science, technology, and social change, the curriculum paradigm based on Qur'an values offers correction as well as direction to the problems of dehumanization, fragmentation of knowledge, and reductionism in modern education.

Reorientation of Educational Goals

The modern education system tends to place educational goals in the competitive domain, especially the cognitive aspects and technical skills (skill-based). On the contrary, the Qur'an places the purpose of education on the development of the whole human being (*insān kāmil*). Al-Attas emphasized that the purpose of education in Islam is "the instillation of adab," that is, the formation of a civilized person who puts everything in its place. Thus, the purpose of the curriculum from the perspective of the Qur'an leads to the development of spiritual integrity as well as scientific prowess.

Integration of Science and Values

The Qur'anic paradigm rejects the dichotomy of religious science and general science. The verses on the reading of nature (Q.S. al-Ghāsyiyah [88]:17–20), historical research (Q.S. al-Rūm [30]:9), and self-reflection (Q.S. al-Dzāriyāt [51]:21) show that the whole of reality is the object of scientific study. Al-Faruqi stated that Islam requires the unity of knowledge so that the fragmentation of knowledge must be reconstructed based on the principle of monotheism. Its implications in contemporary education include: epistemological integration, thematic integration, and praxistic integration through project-based learning of Qur'anic values.

Tadabbur Based Learning Model

The verses of the Qur'an encourage humans to do *tadabbur*, *tafakkur*, and *ta‘aqqul*. In the context of education, this learning model that prioritizes deep reflection strengthens higher-order thinking skills (HOTS) combined with spiritual values. Several approaches such as

Inquiry-Based Learning, Problem-Based Learning, and Project-Based Learning can be combined with the *tadabbur* framework. This is in line with al-Rāghib al-Asfahānī's idea that *tadabbur* is not just thinking, but a layered interpretation of reality.

Strengthening *Qur'an*-Based Character Education

The global moral crisis requires serious attention to strengthening character education. The Qur'an offers a spectrum of basic characters such as honesty (*ṣidq*), trust, patience, justice, and compassion. Al-Ghazali in *Iḥyā'* emphasizes that true morality is the result of continuous spiritual training (*riyādat al-nafs*) which is in line with the principles of Qur'anic education. This approach provides a normative and theological foundation that is more comprehensive than the modern character education model which tends to be secular and behavioral.

Value-Based Evaluation Method

Contemporary educational evaluations overemphasize the cognitive aspect. In contrast, the Qur'anic paradigm emphasizes evaluation that includes dimensions: Spiritual process (*riyādah al-nafs*), Character development, Social contribution and Depth of value appreciation. This is in accordance with Abdullah's idea that evaluation in Islamic education should include the dimensions of faith, charity, and morals, not just knowledge (Abdullah, 2012).

Relevance for Islamic Education in Indonesia

The *Qur'ani* curriculum is relevant to the Indonesian context because of the character of religious communities, the need for value integration, and the opening of space for flexibility through the Independent Curriculum. Hidayat's research shows that schools that implement an integrative curriculum based on the Qur'an have a stronger level of character stability than schools that are purely cognitively oriented (Hidayat, 2020). The Syam study also confirms that the integration of Qur'anic values in learning contributes to the increase of students' learning motivation and religious discipline (Syam, 2022).

CONCLUSION

The study offers a comprehensive framework to address modern educational challenges dominated by pragmatism, knowledge fragmentation, and cognitive-centric goals, rooted in monotheism to foster not just scientific mastery but also character formation, spiritual integrity, and humans' role as *khalifah* on earth. This multidimensional approach—encompassing intellectual, ethical, spiritual, and social dimensions—reorients contemporary systems through integrated knowledge-values, *tadabbur*-based learning, and character-focused evaluation, applicable to Islamic institutions like *madrassas* and *pesantren* as well as general systems such as Indonesia's Merdeka curriculum via project-based learning and authentic assessment. It balances 21st-century technological skills with moral responsibility, viewing science as integral to servitude to Allah, thus creating knowledgeable, moral, and socially responsible generations amid value crises. For future research, empirical studies could evaluate the implementation of Qur'anic curriculum models in diverse Indonesian educational levels, measuring impacts on student character, academic outcomes, and holistic development to refine adaptive strategies.

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