

Tracing Educational Concepts in the Qur'an: A Semantic Meaning Approach to Holistic Learning

Kamridah¹, Maftuha Husnaeni, & Susy Deliani²

¹ Universitas Islam Negeri Datokarama, Palu, Indonesia

² Universitas Alwashliyah, Medan, Indonesia

kamridah@uindatokarama.ac.id

ARTICLE HISTORY

Received : 2025-03-25

Revised : 2025-06-04

Accepted : 2025-07-13

KEYWORDS

Concept of education

Holistic learning

Humanistic education

Qur'anic education

Semantic analysis



ABSTRACT

In an era shaped by fragmented educational ideals and ethical uncertainty, the pursuit of integrative learning models has become increasingly critical. Although the Qur'an is widely regarded as a source of moral and intellectual guidance, its semantic construction of educational concepts remains largely unexplored within contemporary holistic education discourse. This study addresses that gap by applying Izutsu's semantic analysis to examine how the Qur'an presents a comprehensive vision of education that integrates intellectual, spiritual, moral, and social dimensions. Employing a case study approach within an interpretive paradigm, the research systematically identifies and analyzes six key educational terms drawn from the Qur'anic text. These terms are *tarbiyah* (nurturing growth), *ta'lim* (teaching and imparting knowledge), *ta'aruf* (mutual recognition and understanding), *tazkiyah* (purification and self-enhancement), *ta'dib* (discipline and character refinement), and *ta'alluq* (connection and meaningful attachment). Through meticulous semantic tracing and cross-validation with classical exegetical sources, the study reveals how these terms form an interconnected conceptual network reflecting the Qur'an's holistic perspective on human development. The findings suggest that this educational framework emerged as a response to pre-Islamic social inequalities, the limited accessibility of knowledge, and the need for education to drive personal and societal transformation. By integrating Islamic educational philosophy with humanistic and posthumanistic theories, the study contributes a culturally grounded yet globally relevant model of education. Its implications extend to curriculum design, teacher preparation, and policy reform, affirming the Qur'anic vision of education as a transformative process that cultivates ethical, inclusive, and ecologically conscious individuals equipped for the complexities of modern life.

1. Introduction

Education stands as a cornerstone of human civilization, deeply woven into the advancement of societies and the nurturing of individual potential (Gardner, 2000; Sahin, 2013; Miseliunaite et al., 2022). In a world increasingly fragmented by ideological, cultural, and technological divides, education holds a pivotal role in shaping holistic human development (Noddings, 2015; Miller, 2016). Beyond the acquisition of knowledge, education forms the foundation of ethical awareness, critical thinking, social responsibility, and spiritual growth (Henning & Henning, 2021; Upenieks, 2022). Its transformative power has long been recognized across civilizations, religious traditions, and philosophical schools of thought (Rudge, 2016; Robinson et al.,

2025). Among sacred texts, the Qur'an occupies a unique position, not only as a spiritual guide but also as a profound source of educational principles aimed at fostering intellectual and moral excellence (Izutsu, 2002; Izutsu, 2008; Sahin, 2013).

The growing complexity of global challenges, including moral disorientation and socio-ecological crises, demands educational paradigms that transcend traditional models focused solely on cognitive outcomes (Herbrechter, 2018; Rosiek et al., 2024; Miseliunaite et al., 2022). Contemporary scholarship emphasizes the importance of integrative educational approaches that nurture the whole person by encompassing emotional, ethical, social, and spiritual dimensions (Miller, 2016; Upenieks, 2022; Robinson et al., 2025; Noddings, 2015). This view resonates

with the enduring message of the Qur'an, which presents education as a dynamic and multifaceted process (Izutsu, 2008). Within Islamic thought, education is not limited to the transmission of knowledge but extends to the holistic formation of the individual in harmony with divine guidance (Sahin, 2013; Tauhidi, 2001). Yet, despite the Qur'an's rich educational content, its semantic structures and their relevance to holistic educational theory remain underexplored.

Within Qur'anic studies, education has been examined through various lenses, reflecting diverse scholarly interests. Several studies have explored educational values in religious contexts. Kavonius and Ubani (2020) emphasized how religious education in Finland enhances students' moral and ethical awareness. Similarly, Sahin (2018) highlighted the potential of religious terminology in fostering critical thinking. In alignment with these findings, Mulyana et al. (2023) argued that value-based education fosters creativity and innovation, ultimately contributing to societal advancement. These studies collectively underscore the importance of examining educational concepts within religious texts, positioning them as critical sources for promoting individual and societal well-being.

Research within the Qur'anic framework itself reveals a range of perspectives on education. Scholars such as Hartono (2018), Ikhwan (2018), Jannah et al. (2020), Mardiah and Napratilora (2021), Mujib (2022), and Mukhid (2016) have examined the Qur'anic approach to character education, focusing on values like gratitude, patience, and respect for parents. Hazrina et al. (2024), Rosyidah (2021), and Wahyudi (2017) investigated how the Qur'an addresses educational evaluation and its role in shaping socially responsible individuals. Despite these contributions, much of the literature treats Qur'anic educational themes descriptively, lacking deeper semantic analysis. The exploration of the Qur'an's educational terms often remains fragmented, without a systematic examination of their interconnectedness within the broader Qur'anic discourse.

This gap is further evident in semantic studies of the Qur'an. Dror (2013) acknowledged the semantic role of words in Qur'anic language, though his work lacks detailed analysis of metaphorical and contextual meanings. Izutsu's (2002, 2008) seminal contributions to Qur'anic semantics focused on ethical and religious terms, promoting a method that allows the text to explain its conceptual worldview. However, Izutsu's approach has been critiqued for its limited engagement with historical and intertextual dimensions (Neuwirth, 2010). Later scholars like Christiansen (2015) applied semantic analysis to specific terms but often omitted diachronic perspectives. Chishti (2015) combined lexical and thematic analysis yet blurred distinctions between semantics and rhetoric. Zilio-Grandi (2015) examined

ethical terms through philosophical lenses but neglected systematic semantic field construction. Collectively, these works highlight a persistent need for integrated semantic analysis that respects both linguistic complexity and socio-historical context.

Despite the richness of prior research, there remains a critical void in examining Qur'anic educational concepts through a comprehensive semantic lens. Existing studies either approach educational terms descriptively or isolate them from broader semantic fields, often neglecting how these concepts interact within the Qur'anic worldview. Furthermore, a prevailing focus on synchronic analysis tends to overlook the diachronic evolution of educational terms and their response to pre-Islamic cultural and linguistic contexts. This study positions itself within this unaddressed space by offering a systematic semantic analysis of educational terms in the Qur'an. Unlike previous works, it emphasizes the interconnectedness of key concepts and situates them within both historical and textual frameworks, thereby addressing a significant scholarly gap.

The present study aims to explore how the Qur'an semantically constructs its vision of education by examining key terms that reflect its holistic approach to human development. It seeks to identify and analyze six principal educational concepts, namely *tarbiyah* (nurturing growth), *ta'lim* (teaching and imparting knowledge), *ta'aruf* (mutual recognition and understanding), *tazkiyah* (purification and self-enhancement), *ta'dib* (discipline and character refinement), and *ta'alluq* (connection and meaningful attachment). Guided by Izutsu's semantic framework, this study investigates the meanings and relationships among these terms and also uncovers how the Qur'an addresses historical inequalities, knowledge transmission, and the transformative role of education in individual and societal contexts.

This research holds significance for its contributions to theoretical development, practical application, and policy formulation by bridging Islamic educational philosophy with contemporary holistic, humanistic, and posthumanistic models. It offers practical insights for curriculum design by advocating educational approaches that integrate cognitive, emotional, spiritual, and social dimensions, while also calling for policy reforms centered on character formation, ethical awareness, and ecological consciousness. By situating Qur'anic education within these multidimensional frameworks, the study presents a transformative model that addresses modern educational challenges. It underscores the enduring relevance of the Qur'an in shaping holistic paradigms aligned with present-day human development needs and illuminates the semantic constructs through which the Qur'an conceptualizes education. Ultimately, the study contributes to Qur'anic scholarship and offers practical insights for fostering ethical, inclusive, and sustainable education.

2. Literature Review

2.1 The Foundations of the Qur'anic Semantic Approach

The semantic approach has been central to understanding the Qur'an's universal messages, offering a lens to examine how meanings are constructed within its linguistic system. Dror (2013) emphasizes the role of semantics in defining the functional significance of words in the Qur'anic text. Nevertheless, his analysis has been critiqued for overlooking the methodological complexities of distinguishing literal, metaphorical, and context-bound meanings, a concern noted by Christiansen (2015). This critique highlights a persistent challenge in applying semantics to Qur'anic studies, particularly in navigating the layers of meaning within the sacred text.

Izutsu (2002, 2008) remains a pioneering figure in Qur'anic semantic studies, particularly in the analysis of ethical and religious terms. His method advocates for letting the Qur'an elucidate its own conceptual system through the semantic analysis of lexical items and their relations within broader fields of meaning. Izutsu (2008:13–28) defines three essential components of semantic study: fundamental meaning, relational meaning, and semantic field. He distinguishes between key terms that form the core of semantic fields and focus words that provide nuanced meanings within those fields, framing his approach as both structured and holistic in its inquiry into Qur'anic language.

Despite the depth of Izutsu's work, his method tends to emphasize the Qur'an's internal semantic coherence, often sidelining historical and intertextual dimensions. Although he incorporates a diachronic perspective by tracing lexical development from pre-Islamic times through the Qur'anic period, scholars such as Neuwirth (2010) have argued that this approach may isolate Qur'anic semantics from the broader linguistic and cultural discourses of the Late Antique Semitic world. This critique underscores the importance of balancing internal semantic analysis with external historical context in Qur'anic studies.

2.2 Developments and Critiques of Semantic Approaches in Qur'anic Studies

Subsequent scholars have expanded or refined Izutsu's approach while also exposing its limitations. Christiansen (2015:192), for instance, applied Izutsu's framework in analyzing the term *zulumāt*, presenting the Qur'an as a unified text with an intrinsic worldview. However, Christiansen does not incorporate a diachronic analysis or examine pre-Qur'anic usages, which limits the historical scope of his study and leaves it open to critiques of ahistoricity. His method, while offering close literary insight, underscores the tension between synchronic literary

analysis and historical linguistic inquiry in Qur'anic semantics, highlighting the need for a more balanced approach that integrates both temporal depth and textual nuance to fully capture the evolution of key concepts.

Further, Chishti (2015) offers a distinctive perspective by integrating Izutsu's semantic framework with Madigan's analytical approach in his study of *jihād*. His research combines lexical analysis with thematic categorization of verses, constructing semantic fields based on keywords. This method enriches the analysis but sometimes blurs the boundary between semantic and rhetorical study, making it difficult to isolate specific semantic innovations in the Qur'anic discourse. Chishti's work highlights the potential and the pitfalls of blending semantic inquiry with thematic analysis, especially when clarity on methodological boundaries is required.

Moreover, recent scholarly inquiries into Qur'anic verses on sexual ethics have increasingly employed semantic analysis to examine keywords related to coitus, identifying key terms that frame ethical communication concerning sexuality. These studies suggest that such terms reflect core values such as inclusivity, decorum, analogical reasoning, aesthetic awareness, communicative engagement, and gender equity, while also revealing connections with pre-Islamic traditions, earlier scriptures, and prevailing gender norms (Darzi, 2023; Eyadat, 2013).

However, concentrating solely on isolated keywords often neglects the intricate, context-sensitive, and performative dimensions of the Qur'an. Ethical understanding within the Qur'anic discourse extends beyond linguistic markers and interacts dynamically with socio-cultural narratives and lived experiences (Duderija, 2011). Therefore, a comprehensive approach that integrates semantic analysis with broader contextual and socio-historical insights is crucial to fully capture the holistic vision of ethical conduct conveyed in the Qur'an (Hanif & Syarifah, 2022).

In addition, the inclusion of gender-sensitive interpretations, particularly those offered by Islamic feminist perspectives, provides critical opportunities to challenge traditional readings that might perpetuate patriarchal norms. These perspectives call for a re-examination of normative frameworks governing sexual ethics in ways that promote gender justice and a deeper engagement with the ethical vision of the Qur'an (Darzi, 2023; Eyadat, 2013). While semantic analysis offers valuable insights, it needs to be complemented by interpretative approaches that are attentive to the historical, socio-political, and cultural contexts influencing the Qur'anic text. Employing such integrative methodologies is pivotal for fostering a more nuanced, comprehensive, and just understanding of the Qur'anic ethical discourse on sexuality (Yacoob, 2024; Alhabit, 2024).

2.3 Semantic Analysis in Qur'anic Educational Studies: Gaps and Future Directions

While the semantic approach has shaped various fields of Qur'anic studies, its application to educational concepts within the Qur'an remains limited. Most existing research emphasizes alternative methods or treats key educational terms as isolated entities, missing the opportunity to explore their semantic interrelations. [Suryanti et al. \(2023\)](#) analyze *tarbiyah*, *ta'lim*, and *tazkiyah* but approach them descriptively, discussing each term separately without examining how they interact within the Qur'anic text. Although they address educators' roles, educational goals, and pedagogical methods, they do not critically engage with how these terms evolve or overlap across different contexts in the Qur'an.

[Suparman \(2018\)](#) contributes by critiquing contemporary educational practices from a Qur'anic perspective, exploring aims and responsibilities within modern education. However, his work lacks a semantic framework, limiting its capacity to address the nuanced shifts in meaning and usage of educational terms across the Qur'an. Similarly, studies by [Zaenuri \(2019\)](#) and [Widiani \(2018\)](#) focus on educational methods and curriculum development, respectively. Zaenuri examines methods such as storytelling, discussion, question-and-answer, awareness-raising, discipline, and exemplary conduct, while Widiani addresses educational objectives, content, methods, and evaluation. Although both offer valuable insights into Qur'anic pedagogy, neither investigates the semantic dynamics that shape the Qur'anic discourse on education.

This state of research reveals two key gaps. First, there is a lack of integrative semantic analysis that traces how core educational terms relate, overlap, and transform within the Qur'an, missing the chance to reveal an interconnected educational philosophy. Second, existing studies favor a synchronic approach, often ignoring how these terms have emerged from and responded to earlier linguistic and cultural contexts. A comprehensive semantic study should examine how *tarbiyah*, *ta'lim*, and *tazkiyah* are used in the Qur'an, investigate their pre-Islamic meanings, trace their thematic connections, and analyze their rhetorical functions across different Qur'anic passages. Although the semantic gap is acknowledged in existing scholarship, evidence remains partial and underexplored, indicating the urgent need for systematic research that critically maps these semantic fields within their historical and intertextual contexts.

3. Method

This study adopted a case study design within the framework of an interpretive research paradigm, which enabled a detailed exploration of Qur'anic

verses associated with educational concepts. The interpretive paradigm guided the researcher not only in analyzing the semantic construction of education-related terms but also in examining their contextual significance and interrelationships within the broader discourse of the Qur'an.

3.1 Data Collection Procedures

The data collection process began with a thorough literature review of both classical and contemporary Qur'anic exegesis (tafsir) to map key terminologies commonly linked to educational themes. Drawing from renowned sources such as *al-Rāghib al-Asfahānī*, *Ibn Manzūr*, *Yusuf al-Qaradawi*, and *al-Ṭabari*, six core terms were selected for in-depth analysis. These terms included *ta'lim*, *tarbiyah*, *ta'dīb*, *hikmah*, *kitab*, and *tadrīs*. The selection was based on three main considerations: the frequency of their occurrence in authoritative tafsir texts, their explicit association with educational meanings in the Qur'anic context, and the scholarly agreement on their significance within the semantic field of education.

To ensure comprehensive coverage, secondary keywords such as *hikmah* and *kitab* were also included when classical commentators acknowledged their educational relevance, even if these terms did not carry an explicit pedagogical connotation. The selection of verses followed a two-phase identification procedure. The first phase involved a meticulous manual reading of the Qur'an to compile verses containing the primary terms and their morphological variations. The second phase supplemented this manual effort with a digital search using advanced linguistic tools, including *Al-Mu'jam li Alfāz al-Qur'ān*, the digital edition of *Lisān al-'Arab*, arabiclexicon.hawramani.com, and corpus.quran.com. These resources enabled a comprehensive tracking of roots, synonyms, and semantic derivatives.

Verses were included in the study if they met at least two of the following criteria: the explicit appearance of a primary or secondary term, confirmation of contextual relevance by at least two classical exegetical sources, or alignment with recognized educational purposes in Qur'anic scholarship. Verses that did not satisfy these criteria were excluded to maintain methodological rigor.

3.2 Data Analysis Techniques

The identified verses were subjected to a multi-stage semantic analysis. The initial stage focused on tracing the etymological origins, pre-Islamic usage, and the semantic development of each selected term, supported by authoritative Arabic lexicons and historical linguistic references. This was followed by thematic clustering, where verses were grouped based on recurring semantic patterns, notable collocations, and rhetorical structures, all analyzed within the semantic field framework proposed by [Izutsu \(2002\)](#).

Systematic coding and categorization were then conducted, classifying the verses into thematic categories such as instruction, character formation, and knowledge transmission. These categories were refined through an iterative process, integrating insights from both Qur'anic text analysis and exegetical commentaries. The analysis continued with a relational mapping that examined how the selected terms interconnected, thereby revealing the composite structure of Qur'anic educational semantics.

To enhance the reliability of the findings, the coding and categorization processes underwent validation by two independent scholars with expertise in Qur'anic studies. Their evaluations were sought both during the pilot phase and after the initial coding was completed. Any differences in interpretation were discussed and resolved collaboratively, ensuring that decisions regarding the inclusion, exclusion, and categorization of verses reflected a consensus among the researchers. Analytic memos and reflexive journals were maintained throughout the study to document interpretive decisions and strengthen the transparency and trustworthiness of the findings.

4. Result

4.1. Semantic Meaning: Keywords in education verses

The semantic meaning of education in the Qur'an consists of two essential dimensions. The first is the original meaning of key terms, which reflects the root significance that remains consistent regardless of different usages. The second is the relational meaning, which emerges when a word is applied within the context of the Qur'anic narrative. While the original meaning anchors a word in its foundational sense, the relational meaning allows its significance to expand according to the thematic and textual surroundings of each verse. This dual approach underscores that the Qur'an does not treat education as a single-layered concept. Instead, it reveals education as a multifaceted idea deeply connected to the processes of human development, spiritual growth, moral refinement, and social interaction, emphasizing that the Qur'anic perspective on education transcends mere knowledge transmission and fosters the holistic formation of the individual within a divine and communal context.

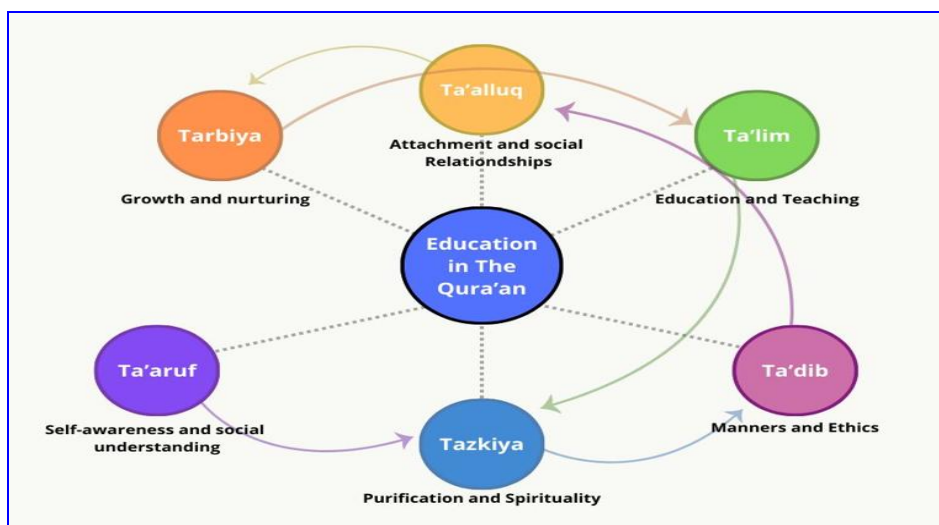


Figure 1. Holistic Education Concept in the Al-Qur'an

Through careful analysis, six principal Arabic terms have been identified as representing key educational concepts in the Qur'an. These terms are *tarbiyah* (which refers to nurturing growth), *ta'lim* (which means teaching and imparting knowledge), *ta'aruf* (which conveys mutual recognition and understanding), *tazkiyah* (which denotes purification and self-enhancement), *ta'dib* (which relates to discipline and character refinement), and *ta'alluq* (which signifies connection and meaningful attachment). By exploring both their linguistic roots and their contextual usage within the Qur'an, this study sheds light on how these terms collectively form the semantic field of education.

Drawing on data, there are six keywords with educational meaning: (1) *tarbiyah*, (2) *ta'lim*, (3) *ta'aruf*, (4) *tazkiya*, (5) *ta'dib*, (6) *ta'alluq*. The basic meaning and relational meaning of these six keywords were explored to conceive their semantic meaning in the Qur'an. This exploration reveals that the Qur'anic vision of education extends far beyond the transmission of knowledge. It encompasses the nurturing of personal virtues, the cultivation of ethical relationships, and the pursuit of spiritual enlightenment. The interaction among these six key terms reflects a comprehensive model of education where intellectual, moral, spiritual, and social dimensions are interconnected within the framework of human growth and divine guidance.

4.1.1 Keyword *Tarbiya*

The term 'tarbiyah' (تربية) derives from the root words رَبَّو (r-b-w) or رَبَّب (r-b-b), rooted in the verb 'rabbā' (رَبَّى) in the form of taf'īl. According to Lisān al-'Arab by Ibn Manẓūr (2003), the word 'rabbā' signifies at-tanmiyah wa at-takbīr (النماء والتكبير), which translates to nurturing and enlarging something until it reaches perfection. In Maqāyīs al-Lughah by Fāris (1999), the root رَبَّب conveys the fundamental meanings of improvement, management, and leadership over what is nurtured. Tauhidi (2001, 6–7) posits that tarbiyah can be understood as the Islamic knowledge of "growth and development." Sahin (2013) elucidates that the word tarbiyah in Arabic is directly related to two interrelated verbs: *rabba/rabāba*, denoting the maintenance and guidance of an individual's education; directing, reforming, and organizing; and *rāba*, which implies enhancement, preservation, and facilitation. In the Qur'an, the word tarbiyah does not appear explicitly. However, related terms, such as *rabat* and *rabbaya*, are present. The term *rabat* occurs four times in the Qur'an, while *rabbaya* appears twice. The word *rabat*, meaning to increase, is related to the references to rainfall in Q [22]:5 and Q [41]:39, and the increase of human wealth in Q [30]:39. Similarly, the term *rabbaya* correlates with compassion and childhood in Q 17:24 and nurturing during early childhood in Q [26]:18.

4.1.2 Keyword *Ta'lim*

The Arabic term commonly used to describe education is *ta'lim*, which translates to "teaching" or "imparting knowledge" and signifies a structured model of educational transmission. Although the verbal noun form *ta'lim* does not explicitly appear in the Qur'an, the root verb 'allama (عَلَّمَ) occurs 41 times in various morphological forms. This verb carries a broad scope of meaning, encompassing intellectual, spiritual, moral, and practical dimensions. For instance, 'allama is associated with the teaching of names in Surah Al-Baqarah [2]:31, the symbolic reference to the pen in Surah Al-'Alaq [96]:4, and the imparting of scripture and wisdom in Surah Al-Jumu'ah [62]:2. It also conveys spiritual and ethical dimensions, as seen in references to remembrance (*zikir*) in Surah Ya-Sin [36]:69, the purification of intention (*ikhlas*) in Surah Āli 'Imrān [3]:164, and the cultivation of piety (*taqwa*) in Surah Al-Baqarah [2]:282. These associations suggest that teaching in the Qur'anic sense must be anchored in sincerity, devotion to Allah, and moral awareness.

The concept further extends to practical applications, as illustrated through divine instruction in specialized knowledge, such as the language of birds taught to Prophet Sulaiman in Surah An-Naml [27]:16 and the craftsmanship of armor conveyed to Prophet Dawud in Surah Al-Anbiya' [21]:80. Socially, teaching is portrayed through the guidance toward

appropriate behavior (*rusyda*) in Surah Al-Kahf [18]:66, and the transmission of new knowledge not previously taught to earlier communities, as expressed in Surah Al-An'am [6]:9. These examples imply that teaching should be an ongoing and intentional process rather than a sporadic activity. Moreover, the term 'allama highlights the extraordinary competence of educators, particularly those divinely appointed, such as the Prophets Muhammad, Yusuf, Adam, and Musa, who were all recipients of comprehensive divine instruction. On the other hand, it also warns of misuse, exemplified in the portrayal of Satan teaching deception and sorcery in Surah Al-Baqarah [2]:102. Therefore, the Qur'anic understanding of *ta'lim* and 'allama reflects a holistic educational vision that integrates intellectual development, moral integrity, spiritual depth, and social responsibility within the process of teaching and learning.

4.1.3 Keyword *Ta'aruf*

Ta'aruf derives from the Arabic root 'arafa, commonly translated as 'to know,' but carrying connotations of acquainting, acknowledging, and recognizing (Manẓūr, 2003). However, this term encompasses a broader range of meanings, including understanding, acknowledgment, and recognition. In the Qur'an, the word 'arafa appears 70 times in various derivations. Specifically, the term 'arafa is mentioned 20 times, while the form *yata'arafu*, which stems from the verbal noun *ta'aruf*, is recorded only twice. The word *yata'arafu*, meaning "to become acquainted," bears significant correlation with the Day of Judgment, wherein Allah will gather all humanity, as stated in Surah Q [10]:45.

Furthermore, this term is associated with the concept of diversity among nations and tribes, as elucidated in Surah Q [49]:13. On the other hand, the term 'arafa, meaning to know or recognize, is linked to various critical themes within the Qur'an. For instance, this term correlates with the holy text of the Qur'an in Surah Q [2]:89, as well as references to the scriptures in Surah Q [2]:146 and Q [6]:20.

Additionally, the concept of recognizing those in need is highlighted in Surah Q [2]:273, and the acknowledgment of truth is depicted in Surah Q [5]:83. In societal contexts, there is an explanation that those elevated above will recognize the dwellers of paradise and hell, as noted in Surah Q [7]:46 and Q [7]:48. Another illustration of the meaning of 'arafa is found in the narrative of Yusuf, who recognizes his brothers in Surah Q [12]:58, and his command to his servants to place the price of grain into their sacks for easy identification in Surah Q [12]:62. This concept also manifests in the recognition of Allah's blessings in Surah Q [16]:83, and the faces of those who deny the truth in Surah Q [22]:72. Moreover, the term reflects the Prophet's recognition of Allah's messengers in Surah Q [23]:69 and the acknowledgment of Allah's signs of greatness in

Surah Q [27]:93. Surah Q [33]:59 even emphasizes the command for the Prophet's wives and daughters to wear cloaks to ensure they are easily recognized. Furthermore, the Prophet was able to identify hypocrites through specific signs evident in their faces and tones, as described in Surah Q [47]:30. This recognition concept encompasses awareness of sinful individuals in Surah Q [55]:41, as well as the delights of life described in Surah Q [83]:24.

4.1.4 Keyword *Tazkiya*

The term *tazkiya* etymologically conveys meanings of purification and enhancement, indicating that spiritual growth occurs through the purification of the self and the eradication of desires for material and hedonistic pleasures (Manzūr, 2003). In the Qur'an, the trilateral root zāy-kāf-wāw appears 59 times in seven derivative forms, with the term *tazkiya*, derived from the verb *zakkā*, mentioned 12 times. The concept of *tazkiya* is deeply interconnected with several themes, including the process of purification exemplified in Surah Q [4]:49, which emphasizes the cleansing of the soul and how Allah purifies whom He wills. Moreover, *tazkiya* is associated with learning, as evidenced in Surah Q [2]:219 and Q [62]:2, wherein the reading of Allah's verses and teaching the Book and wisdom are regarded as essential aspects of achieving the purity of the soul. Conversely, the Qur'an alludes to the negative consequences of impurity, as seen in Surah Q [2]:174, which speaks of the repercussions of being tainted by the fire of hell, and Surah Q [3]:77, which warns against trading God's promises for a trifling price. Aspects of obedience and piety are also reflected in Surah Q [53]:32 and the obligation of paying zakat in Surah Q [9]:103, which are critical pillars in the attainment of *tazkiyah*. Through these narratives, the Qur'an illustrates that the process of purifying the soul and the pursuit of knowledge are keys to achieving spiritual success, as stated in Surah Q [91]:9 and underscores the importance of individual commitment to spiritual values. Thus, *tazkiyah* emerges as a holistic concept that characterizes spiritual growth as a result of purification, learning, and devotion to Allah."

4.1.5. Keyword *Ta'dīb*

The term *ta'dīb* stems from the verb *addaba*, meaning refinement, discipline, moral education, and the cultivation of manners (Manzūr, 2003). Although the Qur'an does not explicitly mention *ta'dīb* in its verbal or nominal forms, its underlying principles permeate Qur'anic teachings on character formation and ethical conduct.

The Qur'an repeatedly emphasizes virtues linked to *ta'dīb*, such as justice, patience, humility, and self-restraint. For instance, Surah An-Nisa [4]:58 commands believers to render trusts faithfully and judge justly, reflecting the Qur'anic call for integrity and fairness. Similarly, Surah Ali 'Imran [3]:134

praises those who restrain anger and forgive others, underscoring the role of moral discipline in achieving Allah's pleasure.

The Prophet Muhammad ﷺ further highlights this concept through his statement, "My Lord has taught me good manners and perfected my education" (Ibn Asakir). This hadith confirms that *ta'dīb* is a divinely guided process of character refinement. Although absent as a specific term, *ta'dīb* remains central to Islamic education, encompassing personal integrity, ethical discipline, and a commitment to moral excellence.

4.1.6. Keyword *Ta'alluq*

The term *ta'alluq*, from the root '*alaqa*, means to cling or attach and conveys connection, relationship, and dependence (Manzūr, 2003). Though *ta'alluq* itself does not appear in the Qur'an, its conceptual significance is evident in several verses highlighting human dependence on Allah and the importance of relationships within creation.

The Qur'an describes human origin in Surah Al-Mu'minun [23]:12–14, portraying the embryo as a clinging clot (*'alaqa*), symbolizing both biological attachment and humanity's reliance on divine will. This dependence extends spiritually, as reflected in Surah Ali 'Imran [3]:103, where believers are instructed to hold firmly to the rope of Allah, emphasizing unwavering adherence to divine guidance.

Furthermore, Surah Al-Hujurat [49]: 10 calls believers to uphold brotherhood and reconciliation, affirming the social aspect of *ta'alluq* in fostering harmony and mutual responsibility. The Qur'anic notion of *ta'alluq* thus encompasses both divine connection and communal bonds, framing education as a relational process that nurtures ethical consciousness and holistic human development.

4.2 Pre-Islamic Conditions and Theology of Education

4.2.1 Response to Inequities in Educational Access

Prior to the advent of Islam, education was an exclusive right reserved for the elite, males, and those from prestigious families. In stark contrast, women, the impoverished, and enslaved individuals had little to no access to education. The patriarchal social structure and caste system in pre-Islamic Arab society created sharp disparities in the distribution of knowledge (El Saadawi, 2015). At that time, education was primarily transmitted orally within familial or tribal settings, with very few individuals having the opportunity to learn to read and write. In such conditions, knowledge became a tool of dominance possessed only by a select group, while the majority of society remained in ignorance and backwardness. Islam emerged with a more inclusive and universal educational concept. The Qur'an asserts

that knowledge is not the privilege of a select few but a gift granted to anyone who strives to seek it. In Surah Al-Mujadilah [58]:11, Allah states that those who believe and possess knowledge will have their ranks elevated, without distinction of social background or gender. This verse underlines that Islam places a high value on knowledge and encourages every individual to pursue learning as a means of enhancing the quality of life and drawing closer to Allah.

Furthermore, the very first revelation received by the Prophet Muhammad ﷺ, which commands reading in Surah Al-‘Alaq [96]:1-5, illustrates that education is a universal right and obligation. This verse does not limit who is entitled to read and learn; rather, it encourages all of humanity to acquire knowledge. Islam also dismantled discrimination in education against women. The Prophet ﷺ exemplified how women should be granted equal access to knowledge, as evidenced by Aisha r.a., who was not only the wife of the Prophet but also an authority in Islamic jurisprudence, exegesis, and hadith (Mehfooz, 2021). She became a reference point for the companions and subsequent generations, demonstrating that women have the same rights as men to acquire knowledge and participate in the scholarly community. Thus, Islam transformed the discriminatory paradigms of education and replaced them with a system founded on justice, inclusivity, and equality.

4.2.2 Response to Knowledge That Fails to Facilitate Social Transformation

Before the arrival of Islam, the pursuit of knowledge in Arab society was largely confined to a privileged elite. This exclusivity served personal interests, maintained existing social hierarchies, and safeguarded the power of dominant groups (El Shakry, 2021). Knowledge was often treated as a means to secure authority or social status rather than as a tool for communal advancement.

Islam brought a transformative vision that redefined the role of knowledge in society. The Qur’an repeatedly emphasizes that knowledge is a divine gift meant to benefit all humankind, not a privilege reserved for the few. In Surah Al-Mujadilah [58]:11. This verse highlights that faith and knowledge serve as instruments for individual elevation and societal contribution, without discrimination based on social class or background.

By advocating for knowledge as a source of empowerment and social responsibility, Islam dismantles elitist structures and promotes educational access for all members of society. The Islamic tradition frames knowledge as a trust that carries with it the duty to foster justice, societal progress, and communal welfare. Therefore, education in Islam extends beyond personal ambition, guiding individuals toward collective responsibility and social transformation.

Moreover, the Qur’an presents knowledge as a catalyst for critical thinking and ethical awareness. For example, Surah Az-Zumar [39]:9 poses a rhetorical question that invites reflection on the profound impact of knowledge in shaping human thought and promoting societal well-being. Through this lens, Islamic education nurtures not only intellectual growth but also a commitment to justice and the common good, fostering communities grounded in equity and shared responsibility.

This principle has laid the foundation for a more inclusive approach to learning, empowering individuals to engage in social reform and encouraging collective responsibility. Consequently, the Islamic educational tradition nurtures critical thinking, ethical awareness, and a commitment to the common good, which are essential for nurturing equitable societies

4.2.3 Response to Insufficient Literacy and Documentation of Knowledge

Prior to Islam, Arab culture heavily relied on oral transmission and memorization for the preservation of knowledge. While oral traditions carried significant cultural value, they were prone to distortions, loss of detail, and inaccuracies (Berkey, 2014). This reliance limited the scope of intellectual development and hindered the systematic preservation and dissemination of knowledge.

Islam revolutionized this paradigm by promoting the practice of writing and documentation. The first verses revealed to the Prophet Muhammad ﷺ in Surah Al-‘Alaq [96]:4–5. The mention of the pen signifies the elevation of literacy as a sacred act and the recognition of writing as a means to protect and transmit knowledge accurately.

This Qur’anic emphasis on documentation paved the way for the flourishing of Islamic scholarship. Scholars were encouraged not only to memorize but also to record, analyze, and expand upon existing knowledge. This practice laid the foundation for a dynamic intellectual tradition, marked by critical inquiry and scholarly discourse. The preservation of Qur’anic revelation, the compilation of Hadith, and the development of various sciences within the Islamic world all reflect this profound shift toward written scholarship.

Consequently, the encouragement of literacy and documentation in Islam ensured that knowledge became a lasting legacy, accessible to future generations. It established a scholarly culture that values accuracy, critical engagement, and the continuous advancement of learning. This transformation continues to influence the pursuit of knowledge in contemporary Muslim societies, affirming the Qur’an’s enduring role in shaping educational thought and practice.

5. Discussion

5.1 Qur'anic Educational Concepts and Conceptual Synthesis in Addressing Holistic Human Development

This study identifies six essential concepts from the Qur'an that collectively construct a holistic educational philosophy: *tarbiya*, *ta'lim*, *ta'aruf*, *tazkiya*, *ta'dib*, and *ta'alluq*. These interconnected concepts do not stand alone but form an integrated system encompassing cognitive, moral, emotional, spiritual, and social development. The semantic diagram in Figure 1 reveals the interrelations among these terms and highlights the multidimensional nature of Islamic education.

Tarbiya is foundational, emphasizing the nurturing of human potential across physical, intellectual, spiritual, and social domains. It is closely linked to *ta'lim*, the concept of knowledge transmission. The educational process in Islam begins with nurturing and evolves into structured teaching, showing that *tarbiya* prepares the ground for *ta'lim*. This relationship supports the understanding that individuals require supportive and ethical environments to become receptive to formal learning.

Ta'lim is further connected to *tazkiya*, which signifies spiritual purification. This connection demonstrates that education in the Islamic worldview is not merely about intellectual progress but also about refining the soul and nurturing closeness to God. This perspective aligns with Pong's (2021) assertion that experiential learning can promote spiritual and personal development in higher education settings. The link between *ta'lim* and *tazkiya* implies that knowledge must be applied meaningfully to foster spiritual awareness.

Ta'aruf, which reflects mutual understanding and recognition, intersects with *tazkiya*, suggesting that relationships with others and the environment are essential for spiritual refinement. This echoes the argument by Upenieks (2022), who posits that identity, meaning, and purpose are shaped by values such as compassion, peace, and one's relationship with nature and society.

Ta'dib enriches this model by emphasizing character formation, discipline, and ethical conduct. Although not shown with a direct line in the semantic map, *ta'dib* pervades all aspects of Islamic education and particularly reinforces the function of *tazkiya* in cultivating a morally upright individual. Henning and Henning (2021) emphasize that spirituality often develops through experiences of awe and reverence, supporting the view that character refinement and inner development are interconnected.

Ta'alluq completes the conceptual structure by representing the social dimension of education. It emphasizes that learning does not happen in isolation

but is grounded in communal, cultural, and historical contexts. This supports Rosiek et al. (2024), who stress that education must promote responsible and respectful relationships within ecological and human systems.

The integrated framework of these six Qur'anic concepts aligns with the ideal of *insan kamil*—the complete human being endowed with broad knowledge, good character, spiritual depth, and social responsibility. This synthesis addresses a gap in the literature where Islamic educational philosophy is rarely juxtaposed with modern educational theories. While Gardner (2000) advanced the theory of Multiple Intelligences, focusing on the cognitive and interpersonal domains, this study expands his framework by integrating spiritual and ecological intelligences. Additionally, by advocating a relational and ecologically embedded education, it aligns with posthumanistic views that challenge anthropocentric paradigms (Herbrechter, 2018).

5.2 Theoretical Advancements and Academic Discourse on Qur'anic Holistic Education

This study advances educational theory by demonstrating the conceptual harmony between Qur'anic educational principles and contemporary holistic paradigms. The six Qur'anic concepts explored align with holistic education, which emphasizes the development of the whole person in intellectual, spiritual, emotional, and social aspects. Gardner's (2000) theory of Multiple Intelligences supports this view by highlighting the importance of nurturing diverse human capacities, particularly interpersonal and intrapersonal intelligences. Similarly, Pong (2021) emphasizes the value of experiential learning in promoting holistic student development, while Miseliunaite et al. (2022), drawing on studies from Europe, East Asia, and North America, argue that holistic education should integrate cognitive, emotional, social, spiritual, aesthetic, and ecological dimensions for balanced human growth.

At the heart of holistic education lies the concept of human wholeness, with spirituality serving as its central element. Robinson et al. (2025) emphasize that spirituality in education is fundamentally a pursuit of meaning and life purpose, extending beyond religious confines. Henning and Henning (2021) highlight reverence for life and a sense of connectedness with the environment as essential to spiritual growth. Miller (2016) adds that outdoor education, mindfulness, meditation, and self-reflection are crucial practices for deepening self-awareness. Supporting this comprehensive approach, Rudge (2016) calls for educational practices that develop intellectual, emotional, physical, social, aesthetic, and spiritual faculties. This vision is embodied in models such as "education for the head, hands, and heart" (Miller, 2016) and "being, knowing, doing" (Sell,

2017), which advocate for integrated learning experiences.

Humanistic education builds upon these foundations by placing the individual learner at the core of the educational process. The philosophies of Carl Rogers, Abraham Maslow, John Dewey, Maria Montessori, and Rudolf Steiner all emphasize education that fosters self-actualization, autonomy, empathy, and active participation (Koon, 2023; Rawal & Harji, 2024). In this framework, teachers act as facilitators who guide student growth through mutual trust, compassion, and respect (Zovko & Dillon, 2018). Humanistic approaches empower learners by encouraging choice-driven projects, reflective engagement, and the integration of artistic expression, thereby reinforcing student voice and autonomy (Laxman & Nandy, 2023).

Posthumanistic education complements this perspective by extending educational concerns to ecological and technological dimensions. Herbrechter (2018) critiques the anthropocentric orientation of conventional education and advocates for viewing humans as interconnected with all life forms. Rosiek et al. (2024) emphasize educational practices that promote environmental responsibility, such as outdoor learning, organic farming in schools, and conservation projects that integrate scientific knowledge, ethical reflection, and artistic creativity. Together, these approaches reflect the Qur'anic vision of nurturing *insan kamil*, or the holistic human being. As Noddings (2015) states, the ultimate purpose of education is to cultivate individuals who are intellectually competent, morally grounded, socially engaged, and environmentally conscious.

5.3 Implications for Educational Policy, Practice, and Directions for Future Research

The findings of this study have profound implications for educational theory, policy, classroom practice, and future inquiry. Theoretically, this research enriches contemporary education by affirming that Qur'anic principles are consistent with holistic, humanistic, and posthumanistic paradigms. It expands Gardner's (2000) Multiple Intelligences framework to include spiritual and ecological intelligences and supports the posthumanist critique of anthropocentric models by advocating relational, contextualized education (Herbrechter, 2018; Rosiek et al., 2024).

From a policy perspective, the study advocates for reformed curricula where spiritual and ethical dimensions are integrated into all educational levels. Instead of relegating moral values to isolated subjects or extracurricular programs, policymakers should embed these domains across disciplines. Structured reflection, discussion of ethical dilemmas based on Qur'anic teachings, and character education modules should be systematized into national standards.

Teacher training programs must also evolve. Educators require deep understanding and practical strategies to implement Qur'anic holistic education. Ministries of Education are encouraged to mandate and fund professional development focused on experiential learning, character education, ecological awareness, and integration of Qur'anic values into instruction.

Assessment reform is equally vital. Traditional standardized testing overlooks critical aspects of student growth. Policymakers should diversify assessment models by incorporating portfolio evaluations, reflective essays, creative projects, and records of civic engagement. These approaches, as echoed by Miller (2016) and Noddings (2015), provide a fuller picture of human development.

Schools that effectively integrate Qur'anic holistic practices such as interdisciplinary learning that connects science with ethics and stewardship (*khilāfah*), or school-wide reflective programs—should be rewarded with funding, public recognition, and expanded resources. These incentives can nurture innovation and accountability across education systems.

In classroom practice, teachers should be encouraged to design interdisciplinary lesson plans that explicitly merge academic content with ethical and ecological goals. Mathematics lessons, for instance, might include Qur'anic reflections on balance and proportion. Morning reflections using verses from the Qur'an, journaling, discussions on moral issues, and nature-based projects can help students develop mindfulness, empathy, and community awareness.

Collaborative school culture is another essential aspect that supports holistic education. The values of *ta'aruf* (mutual understanding) and *ta'alluq* (meaningful connection) should be deeply embedded in school leadership, classroom practices, and partnerships between schools and the wider community. These values foster a learning environment built on trust, empathy, and shared purpose. Active involvement of parents and the community through workshops, educational events, and participatory governance strengthens this culture by reinforcing the notion that education is a shared responsibility, not limited to teachers and administrators but extending to all stakeholders invested in student growth and well-being.

Future research is encouraged to explore how Qur'anic holistic principles can be contextualized across diverse educational settings. Cross-cultural studies could examine the adaptation and outcomes of Qur'an-inspired holistic education in urban and rural schools. Longitudinal research may assess how such models affect students' character development, civic responsibility, and environmental consciousness. Moreover, there is a need to develop validated

pedagogical tools, curriculum models, and teacher training frameworks grounded in Qur'anic concepts. As interdisciplinary collaboration expands, merging Islamic educational philosophy with contemporary innovation can meaningfully advance the global discourse on holistic education.

6. Conclusions

This study has illuminated the semantic richness of Qur'anic educational concepts by demonstrating how six key terms, namely *tarbiyah*, *ta'lim*, *ta'aruf*, *tazkiyah*, *ta'dib*, and *ta'alluq*, collectively articulate a holistic vision of human development that integrates intellectual, spiritual, moral, and social dimensions. The findings highlight how the Qur'an addresses the educational inequalities of pre-Islamic society, the elitist monopoly over knowledge, and the absence of transformative literacy practices, thereby positioning education as a means of inclusion and societal advancement. The study's key contribution lies in its integration of Qur'anic semantic analysis with contemporary holistic, humanistic, and posthumanistic educational theories, presenting a conceptual framework that responds to the pressing challenges of identity crises, environmental degradation, and social fragmentation in the modern world.

Furthermore, this research extends beyond theory by offering practical insights for the design of flexible, experience-based curricula and by redefining the educator's role as a facilitator of self-awareness and ecological responsibility. On the policy front, the study advocates for comprehensive reforms that incorporate character development, ethical sensitivity, and environmental stewardship as core objectives of educational systems, teacher preparation programs, and assessment strategies. Although this research provides valuable perspectives, its scope is limited by the selection of specific key terms, suggesting the need for future investigations into other Qur'anic concepts relevant to educational evaluation, learning environments, and interreligious dialogue. Comparative studies examining educational insights from various religious and cultural traditions are also encouraged to deepen the global discourse on holistic education and enhance its contextual adaptability across diverse learning environments.

References

- Alhabit, A. (2024). In the name of god, the most gracious, the most merciful shariah rules in the Qur'anic discourse directed at Bani Israel: An analytical study. *Evolutionary Studies in Imaginative Culture*, 7(1), 470–477. <https://doi.org/10.70082/esiculture.vi.827>
- Berkey, J. P. (2014). *The transmission of knowledge in medieval Cairo: A social history of Islamic education*. Princeton University Press.
- Chishti, S. A. (2015). Re-thinking jihād: A semantic analysis of the Qur'anic vocabulary. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 13(1), 1–24. <https://doi.org/10.1163/22321969-12340015>
- Christiansen, J. L. (2015). The dark Koran: A semantic analysis of the Koranic darkneses (ẓulumāt) and their metaphorical usage. *Arabica*, 62(2–3), 185–233. <https://doi.org/10.1163/15700585-12341352>
- Darzi, G. (2023). The story of human creation in the Qur'an and the Old Testament: A linguistic-narrative approach for reconstructing the dominant gender discourse. *Journal of Interdisciplinary Qur'anic Studies*, 2(1), 31–48. <https://doi.org/10.37264/jiqs.v2i1june2023.2>
- Dror, Y. (2013). The syntactic position of prepositional phrases in the Qur'ān. *Wiener Zeitschrift für die Kunde des Morgenlandes*, 103, 101–120.
- Duderija, A. (2011). Neo-traditional Salafi Qur'an-Sunna hermeneutics and its interpretational implications. *Religion Compass*, 5(7), 314–325. <https://doi.org/10.1111/j.1749-8171.2011.00285.x>
- El Saadawi, N. (2015). *The hidden face of Eve: Women in the Arab world*. Bloomsbury Publishing.
- El Shakry, O. (2021). Rethinking Arab intellectual history: Epistemology, historicism, secularism. *Modern Intellectual History*, 18(2), 547–572.
- Eyadat, Z. (2013). Islamic feminism: Roots, development and policies. *Global Policy*, 4(4), 359–368. <https://doi.org/10.1111/1758-5899.12057>
- Fāris, I. (1999). Aḥmad. In 'A. al-Salām Hārūn (Ed.), *Mu'jam Maqāyīs al-Lughah*. Dār al-Fikr.
- Gardner, H. E. (2000). *Intelligence reframed: Multiple intelligences for the 21st century*. Hachette UK.
- Hanif, M., & Syarifah, L. (2022). Hermeneutika adil gender menurut ulama kontemporer dalam studi al-Qur'an. *Yinyang Jurnal Studi Islam Gender Dan Anak*, 17(2), 181–200. <https://doi.org/10.24090/yinyang.v17i2.6870>
- Hartono, H. (2018). Pendidikan karakter dalam al Qur'an pada kalangan remaja di era digital. *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist*, 1(2), 178–199.
- Hazrina, P. Z., Oktafia, A., & Aisya, S. (2024). Evaluasi pendidikan dalam perspektif Al-Qur'an. *Ihsanika: Jurnal Pendidikan Agama Islam*, 2(3), 256–272. <https://doi.org/10.59841/ihsanika.v2i3.1445>

- Henning, H., & Henning, M. (2021). Reflections on the nature of spirituality: Evolutionary context, biological mechanisms, and future directions. *Journal for the Study of Spirituality*, 11(2), 174–181. <https://doi.org/10.1080/20440243.2021.1955453>
- Herbrechter, S. (2018). Posthumanist education? In D. C. Phillips (Ed.), *International handbook of philosophy of education* (pp. 727–745). Springer. https://doi.org/10.1007/978-3-319-72761-5_53
- Ikhwan, I. (2018). Pendidikan karakter dalam perspektif Al-Qur'an. *Mumtaz: Jurnal Studi Al-Quran dan Keislaman*, 2(1), 1–26. <https://doi.org/10.36671/mumtaz.v2i1.17>
- Izutsu, T. (2002). *Ethico-religious concepts in the Qur'an* (Vol. 1). McGill–Queen's University Press.
- Izutsu, T. (2008). *God and man in the Koran: Semantics of the Koranic Weltanschauung*. Islamic Book Trust.
- Jannah, L., Wati, D. Y., Ainirrohmah, N., & Adawiyah, R. (2020). Pendidikan karakter dalam perspektif Al-Qur'an. *Muaddib: Jurnal Kajian Ilmu Kependidikan*, 2(2), 81–109. <https://doi.org/10.46773/muaddib.v2i2.84>
- Kavonius, M., & Ubani, M. (2020). The contribution of religious education and ethics to the development of worldviews: Reflections of Finnish 9th-grade students. *Journal of Religious Education*, 68(1), 59–72. <https://doi.org/10.1007/s40839-020-00092-9>
- Koon, V. Y. (2023). Mobile learning and humanistic education: A science mapping approach. *Interactive Learning Environments*, 31(10), 7122–7139. <https://doi.org/10.1080/10494820.2022.2061010>
- Laxman, K., & Nandy, A. M. (2013). A curricular paradigm based upon Vedic epistemology: An approach to developing the whole person. *Journal of Unschooling and Alternative Learning*, 7(13), Article 2.
- Manzūr, I. (2003). *Lisān arab*. Dār Sader.
- Mardiah, M., & Napratilora, M. (2021). Konsep pendidikan karakter dalam Al-Qur'an dan Hadits. *Al-Liqo: Jurnal Pendidikan Islam*, 6(2), 108–130. <https://doi.org/10.46963/alliqo.v6i2.443>
- Mehfooz, M. (2021). Women and ḥadīth transmission: Prolific role of Aisha in validation and impugment of prophetic traditions. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 19(2), 200–227. <https://doi.org/10.1163/22321969-12340099>
- Miller, J. P. (2016). Equinox: Portrait of a holistic school. *International Journal of Children's Spirituality*, 21(3–4), 283–301. <https://doi.org/10.1080/1364436X.2016.1232243>
- Miseliunaite, B., Kliziene, I., & Cibulskas, G. (2022). Can holistic education solve the world's problems: A systematic literature review. *Sustainability*, 14(15), Article 9737. <https://doi.org/10.3390/su14159737>
- Mujib, A. (2022). Konsep pendidikan karakter dalam Al-Qur'an. *Al Mumtaz: Jurnal Pendidikan dan Sosial Keagamaan*, 1(1), 1–12.
- Mukhid, A. (2016). Konsep pendidikan karakter dalam Al-Qur'an. *Nuansa: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam*, 13(2), 309–328. <https://doi.org/10.19105/nuansa.v13i2.1102>
- Mulyana, R., Hilmi, F., Busro, B., & Jaenudin, M. (2023). Nurturing faith and character: A values-based approach to Islamic religious education in vocational high schools. *Al-Ishlah: Jurnal Pendidikan*, 15(2), 1154–1165.
- Neuwirth, A. (2010). Two faces of the Qur'an: Qur'an and Muṣḥaf. *Oral Tradition*, 25(1), 141–156. <https://doi.org/10.1353/ort.2010.a402427>
- Noddings, N. (2015). Care ethics and “caring” organizations. In *Care ethics and political theory* (pp. 72–84). Oxford University Press.
- Pong, H. K. (2021). The cultivation of university students' spiritual wellbeing in holistic education: Longitudinal mixed-methods study. *International Journal of Children's Spirituality*, 26(3), 99–132. <https://doi.org/10.1080/1364436X.2021.1898344>
- Rawal, A. P., & Harji, M. A. P. B. (2024). Humanistic learning in higher education: A bibliometric analysis utilizing RStudio and Scopus database collection (1970–2023). *Educational Research and Evaluation*, 30(3), 253–276. <https://doi.org/10.1080/13803611.2024.2433214>
- Robinson, C., O'Connor, D., Wynne, S., Manners, W., & Pietracatella, M. (2025). Pedagogical growth journeys: Perspectives of spirituality within holistic approaches to early years education. *International Journal of Children's Spirituality*, 30(1), 1–20. <https://doi.org/10.1080/1364436X.2025.2458825>
- Rosiek, J. L., Adkins-Cartee, M., Donley, K., & Pratt, A. B. (2024). A review of posthumanist education research: Expanded conceptions of research possibility and responsibility. *Review of Research in Education*, 48(1), 220–247. <https://doi.org/10.3102/0091732X241265332>
- Rosyidah, A. (2021). Tipologi manusia dalam evaluasi pendidikan: Perspektif Al-Qur'an surat Fatir ayat 32. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(1), 1–17.

[https://doi.org/10.25299/al-thariqah.2021.vol6\(1\).6222](https://doi.org/10.25299/al-thariqah.2021.vol6(1).6222)

- Rudge, L. T. (2016). Holistic pedagogy in public schools: A case study of three alternative schools. *Other Education: The Journal of Educational Alternatives*, 5(2), 169–195.
- Sahin, A. (2013). *New directions in Islamic education: Pedagogy and identity formation*. Kube Publishing Limited.
- Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), Article 335. <https://doi.org/10.3390/rel9110335>
- Sell, K. C. (2017). Navigating with inner knowing and awakened presence: An approach to leading in a complex world. *Action Learning: Research and Practice*, 14(3), 243–255. <https://doi.org/10.1080/14767333.2017.1288080>
- Suparman, H. (2018). Konsep pendidikan modern dalam perspektif Al-Qur'an. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 1(1), 63–86. <https://doi.org/10.37542/iq.v1i01.6>
- Suryanti, E., Malihatusolihah, E. M., Rifa'i, I., & Marlina, L. (2023). Pendidikan dalam perspektif Al-Qur'an. *Indonesian Journal of Teaching and Learning (INTEL)*, 2(1), 1–12. <https://doi.org/10.56855/intel.v2i1.204>
- Tauhidi, D. (2001). *The Tarbiyah Project: A holistic vision of Islamic education*. Tarbiyah Institute.
- Upeniaks, L. (2022). Searching for meaning: Religious transitions as correlates of life meaning and purpose in emerging adulthood. *Mental Health, Religion & Culture*, 25(4), 414–434. <https://doi.org/10.1080/13674676.2022.2045264>
- Wahyudi, D. (2017). Konsepsi Al-Qur'an tentang hakikat evaluasi dalam pendidikan Islam. *Hikmah: Journal of Islamic Studies*, 12(2), 245–272. <https://doi.org/10.47466/hikmah.v12i2.48>
- Widiani, D. (2018). Konsep pendidikan dalam perspektif Al-Qur'an. *Murabby: Jurnal Pendidikan Islam*, 1(2), 185–196.
- Winter, T. (2016). Education as 'drawing out': The forms of Islamic reason. In N. Memon & M. Zaman (Eds.), *Philosophies of Islamic education: Historical perspectives and emerging discourses* (pp. 26–42). Routledge. <https://doi.org/10.4324/9781315765501-9>
- Yacoob, S. (2024). *Beyond the binary: Gender and legal personhood in Islamic law*. University of California Press. <https://doi.org/10.1525/luminos.186>
- Zaenuri, A. (2019). Pendidikan dalam Al-Qur'an (konsep metode pendidikan dalam perspektif Al-Qur'an). *Al Ghazali*, 2(2), 19–31.
- Zilio-Grandi, I. (2015). Hilm or "judiciousness": A contribution to the study of Islamic ethics. *Studia Islamica*, 110(1), 81–100. <https://doi.org/10.1163/19585705-12341312>
- Zovko, M. É., & Dillon, J. (2018). Humanism vs. competency: Traditional and contemporary models of education. *Educational Philosophy and Theory*, 50(6–7), 554–564. <https://doi.org/10.1080/00131857.2017.1375757>