

Holistic Qur'anic Pedagogy: An Alternative Paradigm for Islamic Education Amid Global Crises

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ABSTRACT

This research seeks to realign Islamic education with transcendental values in the midst of the rapid flow of globalization, digitalization, and the deepening moral crisis of the younger generation. This study offers a holistic framework of Qur'anic pedagogy by integrating the epistemological, methodological, and ethical dimensions excavated from Surah al-'Alaq and Surah Luqman. Using a qualitative research design based on literature study and content analysis, Qur'anic verses are examined through linguistic and contextual studies, then associated with contemporary educational challenges. The analysis of Surah al-'Alaq emphasizes the importance of transcendental literacy as the foundation of epistemology, the role of habituation and repetition as a means of internalizing values, and the adaptation of learning media in response to technological developments. Meanwhile, Surah Luqman provides an ethical and dialogical framework that emphasizes monotheism, gratitude, persuasive communication, and overall character building. The integration of these two surahs gave birth to a Qur'anic pedagogical model that combines cognitive, moral, spiritual, and social dimensions, so that education is able to develop intellectual capacity while fostering ethical and spiritual awareness. Practically, this framework is the basis for designing a curriculum based on unity of knowledge, dialogical and experiential learning strategies, and the ethical use of digital technology to strengthen students' critical literacy, media skills, and moral resilience. By placing Qur'anic pedagogy in the discourse of education in the 21st century, this research contributes theoretically by expanding the study of Islamic pedagogy from normative descriptions to methodological frameworks, as well as practically offering a model that can be adopted by Islamic educational institutions to produce intelligent, moral, and transcendental consciousness generations.

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Introduction

Islamic education is currently facing great challenges due to the flow of globalization and the development of digital technology that has changed the way the younger generation acquires and interprets knowledge. The ease of access to information in the digital space basically opens up opportunities for knowledge enrichment, but it is often not accompanied by adequate critical literacy skills (Putrayasa et al., 2024). As a result, students are vulnerable to misinformation (Putri et al., 2024), disorientation of values (Nelliraharti et al., 2023), and a weakened respect for teachers as the main source of knowledge (Kusumaningrum H & Hafida S. H. N., 2021). This condition is further exacerbated by the emergence of moral crises, such as intolerance, weak communication ethics in the digital space which reflects the degradation of integrity (Hidayat & Subando, 2024). This phenomenon shows that there is a real gap between the ideal goal of Islamic education to form noble human beings and the reality that occurs in the lives of the younger generation (Husni & Atoillah, 2022). Therefore, it is necessary to reconstruct Islamic education that not only adapts to the times, but also remains rooted in the authentic sources of Islam. In this framework, Qur'anic pedagogy is a strategic alternative because it is able to present transcendental values contextually in the learning process, so that Islamic education remains relevant to global demands while consistently producing a generation that is intellectually intelligent and morally resilient.

Research on Islamic education in the 21st century has developed in various directions, from the integration of Islamic values with 21st-century skills such as digital literacy (Nasution et al., 2025), critical thinking, and collaboration, to the formulation of a curriculum that seeks to balance Islamic identity with global demands (Tolchah & Mu'ammam, 2019). Another study highlights the role of social media as an innovative but potentially undermining learning tool (Kharismatunisa, 2023). This was then followed by research that discussed digital ethics and integrity (Abd Rahman et al., 2025), as well as various efforts to strengthen character education based on the Qur'an and Sunnah (Karman et al., 2025). Although this contribution enriches the discourse, the majority of studies still focus on the conceptual level, curriculum policy, or description of social phenomena, so it has not yet given birth to a pedagogical framework that is explicitly sourced from the Qur'an. This void shows the need for a reconstruction of Qur'anic pedagogy that is able to connect the transcendental values of Islam with the skills needs of the 21st century, while addressing the challenges of globalization, digitalization, and the moral crisis of the younger generation.

Based on the limitations of the previous research, it is clear that there is an important gap in the development of Islamic education, namely the absence of a pedagogical model that is directly rooted in the Qur'an as the main source of values and methodologies. Most studies still dwell on general concepts, curricula, or descriptions of phenomena, so they have not offered a praxis that can bridge the gap between Islamic transcendental values and 21st-century skill needs. Therefore, this research is here to reconstruct Islamic education through the Qur'anic pedagogical approach, with the aim of presenting a theoretical and methodological foundation that not only maintains the authenticity of the Qur'anic values, but is also able to respond to the challenges of globalization, digitalization, and moral crises of the younger generation contextually.

This research aims to reconstruct Qur'anic Pedagogy as a framework of Islamic education that is relevant to the dynamics of the 21st century, by placing the Qur'an not only as a normative source, but also as a methodological foundation in the development of learning practices. This effort is expected to bridge the gap between Islamic transcendental values and contemporary skills needs, thus giving birth to a more systematic, applicative, and contextual

pedagogical approach. The contribution of this research lies in the theoretical dimension, namely expanding the study of Islamic pedagogy from a mere conceptual realm to a Qur'an-based methodological framework, as well as in the practical dimension by offering an educational model that can be adapted by Islamic educational institutions in facing the challenges of globalization, digitalization, and moral crises of the younger generation. Although the existing literature has extensively discussed the integration of Islamic values with 21st-century skills, aspects of Qur'an-based pedagogy are still relatively neglected, so this research offers a new contribution to the development of Islamic pedagogy and contemporary educational discourse.

Research Methods

This research uses a qualitative approach with a *library research design* that is directed to reconstruct the Islamic education framework based on Qur'anic values. Primary data sources include the Qur'an, in particular Surah al-'Alaq and Surah Luqman, which are analyzed alongside classical commentaries such as *Tafsir al-Marāghī* and *Ma'ālim al-Tanzīl*, as well as contemporary commentaries such as *Quraish Shihab's Tafsir al-Mishbah*. Secondary sources include Islamic educational literature, modern pedagogical theory, and 21st-century skills studies such as digital literacy, critical thinking, creativity, and collaboration. The data collection process is carried out through a systematic search of reputable books of commentary, books, and journal articles to find concepts, key terms, and thematic patterns that are relevant to the formulation of Qur'anic pedagogy.

The analysis is carried out by the content *analysis* method to interpret meaning, find patterns, and construct pedagogical principles from the Qur'anic text which is then contextualized with the needs of contemporary Islamic education (Krippendorff, 2004). The data that has been obtained is then processed through three (Matthew B. Miles, A. Michael Huberman, 2014), interrelated stages. The first stage is data reduction, which is identifying, selecting, and grouping Qur'anic verses and mufassir opinions that are relevant to the theme of education. The second stage is the presentation of data, which is compiling the findings in the form of concept maps or matrix that facilitate the extraction of meaning. The third stage is the drawing of conclusions and verification, by linking textual findings to the context of contemporary education, and then synthesizing Qur'anic principles into a pedagogical framework that includes epistemological, methodological, and ethical dimensions. Academic validation is carried out through triangulation of sources and comparison with modern educational theories such as Paulo Freire's critical pedagogy and *personalized learning*, so that the resulting model has theoretical robustness and practical relevance for the development of Islamic education in the digital era.

Results and Discussion

1. Pedagogi Qur'ani Holistik Transendental

Paulo Freire emphasized that education is not just a process of transferring knowledge, but a means of reconstructing human experiences, schools, and society (Shih, 2018). This understanding is expanded by Sabki and Hardaker (2013) who through Islamic pedagogy emphasize that education is not enough to hone the social aspect, but also to lead to spiritual construction (Sabani et al., 2016). This is in line with Al-Ghazali's view that learning is not just a cognitive activity, but also a process of spiritual formation inherent in human identity (Sabani et al., 2016). This idea emphasizes that knowledge is always connected to the spiritual dimension, so it cannot be separated from its transcendental source and purpose, which is God (Memon, 2021). In this view, learning is not only an increase in intellectual capacity, but also a

strengthening of spiritual character that includes divine awareness, humility, and self-confidence. Thus, education plays a dual role: preparing life skills while strengthening the dimension of faith (Nasr, 2015).

On the other hand, the learning process becomes a benchmark of true faith and a path to the role of human beings as caliphs who are responsible for humanity and the environment. When compared to the *personalized learning framework* that is developing in the Western world, there is an interesting slice. Personalized learning emphasizes differentiation, intrinsic motivation, and centeredness on students. (Akyuz, 2020) However, the spiritual dimension is not explicitly accommodated. This is where Islamic pedagogy adds value by presenting an orientation for the formation of a whole human being that includes intellectual, emotional, social, and spiritual aspects (Nur'aini & Hamzah, 2023). In the Islamic tradition, education is often understood through the concepts of *tarbiyah* and *ta'dib*. (Dalhar & Wijayanti, 2023) The main goal is not only the mastery of knowledge, but to get closer to Allah, as affirmed in Qur'an. al-Mujādilah (58:11) that the believer and knowledgeable will be exalted.

In the tradition of Islamic education, there are various approaches that emphasize the holistic dimension of human beings, such as *tarbiyah jismiyah* (physical education), *tarbiyah ruhiyah* (spiritual education), *tarbiyah 'aqliyah* (cognitive education), *tarbiyah wijdaniyah* (emotional education), *tarbiyah khuluqiyah* (moral education), and *tarbiyah ijtimā'iyah* (social education) (Bin Mukhtar et al., 2022). All of these aspects are rooted in the main purpose of education, which is to foster faith and bring people closer to Allah SWT., as emphasized in QS. al-Mujādilah verse 11 that Allah raises the level of those who believe and have knowledge. In addition, the *tamthīl* (analogy) method in the Qur'an is an effective strategy to bridge abstract concepts to concrete understanding (Al-dhaimat et al., 2022). Analogies not only make it easier to understand, but also soften the soul and strengthen students' grasp. The process of teaching and learning in Islam is thus not just the delivery of material, but an interaction that moves motivation, self-discipline, and inner awareness.

Here, the role of teachers and students is not one-way, but dialogical and full of active involvement. The Qur'an itself affirms its position as the main source of science, law, and ethics (Jaedi, 2019). With 114 surahs and 6666 verses, the Qur'an covers a variety of themes ranging from education, science, history, to social society. The first verse that came down, "*Iqrā*" (Q. 96:1), already emphasized the importance of reading and seeking knowledge. Several other verses underline the virtues of knowledgeable people (QS. 58:11), the admonition to ask those who know better (QS. 16:43), to the command of the Prophet Muhammad to pray for more knowledge (QS. 20:114). All of this shows that education in Islam is not only a worldly activity, but a spiritual path to closeness with Allah SWT.

Nevertheless, the effectiveness of Qur'anic pedagogy is highly dependent on the quality of teacher-student interaction. The learning process is not just the transfer of knowledge, but the formation of self-discipline, inner awareness, and the internalization of values through positive two-way interactions (Rifka Alkhilyatul Ma'rifat, I Made Suraharta, 2024). The methods of lectures, discussions, observations, and field-based learning reflect the diversity of strategies that can be used, including the use of digital technology in the contemporary era. However, this is where the paradox arises: although the concept of pedagogy is often understood simply as the art of teaching, the reality is that many educators still have difficulty mastering pedagogical skills despite having been teaching for a long time. This indicates that Qur'anic pedagogy needs to be seen not as a static dogma, but as a dynamic skill that must continue to be developed with the changing times. In other words, the challenge of Islamic pedagogy in the 21st century is not only a matter of maintaining values, but also how to reconstruct methods so that they remain

relevant, applicative, and responsive to the needs of the generation that lives in the flow of information technology.

The integration of critical pedagogy with Islamic pedagogy directs education to a dual orientation: social reconstruction and transcendental consciousness. By making God the source as well as the purpose of knowledge, education goes beyond the function of knowledge transfer and acts as an arena for character formation that unites the intellectual, moral, and spiritual dimensions. In this framework, learning experience is understood not only as cognitive achievement, but also as a process of internalizing ethical values and divine awareness. Personal experiential learning strategies enriched by Qur'anic principles, such as the use of *tamthīl*, show how abstract concepts can be bridged to concrete understanding while being embedded in the horizon of monotheism. At the same time, the breadth of the epistemological scope of the Qur'an opens up the space for integration between religious science and general science, allowing for an inclusive curriculum based on the unity of knowledge. This perspective affirms the potential of Islamic education as an alternative paradigm that gives birth to a complete human being: intellectually critical, morally sound, and transcendental consciousness.

2. Principles of Qur'anic Pedagogy in the Learning Process

The concept of Qur'anic pedagogy offers an educational paradigm that goes beyond mere knowledge transfer to a process of spiritual, moral, and social reconstruction. Surah al-'Alaq affirms that Allah is the first educator of man, who with His compassion teaches everything that was previously unknown. This teaching affirms that the basic method of education is reading, not only in a textual sense, but also reading the signs of the universe, phenomena, and life experiences. Quraish Shihab emphasized that the meaning of "*iqrā'*" is not limited to reading written texts, but includes activities of gathering information, researching, reasoning, and investigating (Shihab, 2005).

Reading culture is one of the educational activities that should not be ignored, both reading in the form of written texts and reading nature and implied phenomena. Reading is the first step mentioned in the first surah that was revealed, because it corresponds to the basic human potential that is endowed with three faculties: hearing, sight, and feeling. However, Surah al-'Alaq does not specify how the order of the recitation should be done. According to al-Rāghib al-Aṣḥfahānī, the word *qara'a* means to collect, where one cannot yet be called reading unless he collects word for word and recites it (Al-Aṣḥfahānī, 1412). Thus, reading is understood as the epistemological foundation of education that encourages the development of reason, spirituality, and ethics.

Furthermore, Surah al-'Alaq verses 1–5 affirm the importance of habituation and continuous practice through the repetition of the commandment "*iqra*." Interestingly, this series of verses then mentions *al-qalām*, which lexically means a hard object such as a nail or wood used for writing (a pen). The mention of *al-qalam* is a logical continuation of the command to read, because both emphasize the process of obtaining, storing, and transmitting knowledge, namely by writing (Al-Baghawī, 1997). Linguistically, the word signals the need for strong motivation and a constant drive to seek knowledge, like a nail or a stick that continues to grow (Bin Mukhtar et al., 2022). According to *Tafsir al-Marāghī*, *al-qalām* is understood as a means created by Allah SWT. to facilitate humans to understand reality, both through text and oral communication (Al-Marāghīy, 1946). Thus, this series of verses not only commands humans to read, but also teaches that education must be rooted in a repetitive process, using the right media, and accompanied by constant spiritual encouragement. This message affirms

that the quest for knowledge is a lifelong journey that connects the intellect, the heart, and revelation.

The reference to "*al-qalām*" also expands the meaning of learning media from a traditional pen to a whole set of devices that support the knowledge process, including technology. This perspective shows that literacy must be widely understood, repetition and practice are conditions for the formation of scientific disposition, learning media is always adaptive to the development of the times, and every form of knowledge is linked back to Allah as the source and ultimate goal. Thus, Qur'anic education forms a complete epistemological framework, placing knowledge as a means of developing a complete human being who is knowledgeable, moral, and transcendental conscious.

This understanding finds reinforcement in Surah Luqman, which contains a pedagogical narrative oriented towards character formation rather than mere rationality. The narrative in this surah features a dialogue between Luqman and his son, emphasizing monotheism (verses 12–13), obedience to parents (verses 14–15), moral awareness even in small matters (verse 16), courage to call for kindness (verse 17), prohibition of arrogance (verse 18), and invitation to moderate life (verse 19). This whole series shows that Qur'anic education is closely related to the faith system, human values, and philosophy of knowledge. In contrast to modern pedagogical theories that are more tied to the age of the child and psychological aspects, Qur'anic pedagogy is oriented towards divine and humanitarian values that are cross-aged (Wahyuningsih & Sumedi, 2025). The goal is not only to educate cognitively, but also to humanize humans by fostering gratitude, obedience, social responsibility, and transcendental awareness.

Surah Luqman also emphasizes that gentle, persuasive, and compassionate communication methods are the key in education. The call "*ya bunayya*" (O my beloved child) shows the importance of emotional touch and an interpersonal approach in delivering advice. In this way, education does not simply fill knowledge, but awakens deep motivation, awareness and compassion. In addition, the verses of Surah Luqman present a rational approach by encouraging humans to use reason in understanding the greatness of Allah and distinguishing good from evil. Deductive, integrative, functional, and emotional approaches through stories all show that the Qur'an has laid down a holistic pedagogical framework, covering cognitive, affective, moral, and social aspects (Hadi et al., 2024).

Furthermore, the Qur'anic pedagogy in Surah Luqman raises the awareness that education is a dialogical process that places teachers as guides as well as moral examples. Teachers not only transfer worldly knowledge, but also act as motivators, spiritual guides, and agents of social transformation. This is in line with the understanding that the purpose of Qur'anic education is to lead humans to true happiness in this world and the hereafter, through a balance between intellectual, moral, emotional, social, and spiritual development (Wahyudi et al., 2025).

When compared to modern pedagogical theory, there are fundamental differences in orientation. Modern pedagogy tends to emphasize the intellectual, emotional, and social development of children, while Qur'anic pedagogy is oriented towards monotheism, gratitude, morality, and the formation of intact character. However, both have a slice in the goal of humanizing humans and developing the potential of students. The difference is, the Qur'an places God as the source and ultimate goal of education, so that the entire learning process is understood as a path to closeness to Allah as well as a social responsibility as a caliph on earth.

With that framework, the theoretical construction of Qur'anic pedagogy can be understood as a reflection on two fundamental anthropological questions: "What is man, and

what is he supposed to achieve?" The answer is that man will only attain his existential integrity through an education that unites the spiritual and physical aspects. This is where the relevance of Kant's view that man can only become human through education finds its resonance (Gumilar et al., 2024). The Qur'an not only presents norms, but also provides methodological and philosophical inspiration to build a holistic, critical, transcendental, and humanist education. Thus, Qur'anic pedagogy can be seen as an alternative paradigm that gives birth to a complete human being: knowledgeable, moral, grateful, and aware of his social responsibility.

3. Reconstruction of Islamic Education Through Qur'anic Pedagogy

The concept of Qur'anic pedagogy provides a fresh paradigm offer in facing the challenges of 21st century education. On the one hand, globalization, digitalization, and popular culture flows bring wide access to knowledge opportunities, but on the other hand, they also give birth to moral crises, identity fragmentation (Belamghari, 2020; Manago, 2015), and instant information consumption patterns (Hidayah & Anshar, 2025). Qur'anic pedagogy as manifested in Surah al-'Alaq emphasizes the importance of literacy as a broad epistemological foundation: reading texts, phenomena, and signs of the universe. This principle presents an implicit critique of modern educational practices that are often trapped in the reduction of knowledge to purely cognitive aspects, without linking it to moral and transcendental dimensions. Thus, Qur'anic pedagogy functions not only as an instrument of knowledge transfer, but also as an integrative framework that connects knowledge with values, reason with spirituality, and knowledge with ethical awareness.

Departing from this framework, the process of educational transformation can be understood as the renewal of beliefs. Early beliefs presuppose education takes place linearly through traditional media such as books and pens. But new evidence from the era of digital disruption shows drastic changes in the way we learn, teach, and interact (Rahmad, 2021). By renewing this belief, we understand that learning media now spans a broad spectrum; from pens to computers, gadgets, and big data. The interpretation of the word *al-qalam* in Surah al-'Alaq reinforces this view, by placing technology not just as a neutral tool, but as an epistemological instrument that shapes the way humans perceive reality. Consequently, Qur'anic pedagogy demands adaptive ability to integrate technology with a spiritual orientation, so that digital literacy does not stop at technical skills, but is directed to strengthen critical power, media ethics, and awareness of human responsibility as caliphs on earth.

In addition to digitalization, the globalization of education has created a new standard in the form of *personalized learning* that emphasizes flexibility, individualization, and freedom for students in determining their learning paths (Gunawardena et al., 2024). In the Qur'anic perspective, this principle can be found in Surah Luqman which features a pattern of gentle interpersonal communication between Luqman and his son. Dialogue that is full of the values of compassion, rationality, and example becomes a personalized learning model, touching the heart as well as guiding the intellect. But in contrast to the Western model which tends to be oriented towards individual interests, Qur'anic pedagogy places personalization within the framework of divine values and social responsibility. Thus, the Qur'anic approach presents a synthesis: learning that respects the individuality of learners while binding them in a transcendental relationship with Allah and collective responsibility towards fellow human beings.

The urgency of Qur'anic pedagogy is increasingly evident when modern education is often trapped in the dichotomy of religious science and general science (Sya'ban et al., 2024). This paradigm gives birth to epistemological dualism that causes a disconnect between science and

spiritual values, as well as ignoring ethics in the development of science (Fernadi, 2025). The interpretation of Surah Luqman and Surah al-'Alaq affirms the importance of the unity of knowledge, in which every knowledge, whether empirical or metaphysical, is linked back to Allah as the source and the end. The concept of *unity of knowledge* is not just an integration jargon, but a methodological principle that demands a scientific orientation towards the formation of a perfect human being. In this perspective, Qur'anic pedagogy appears not as a mere normative discourse, but as an invitation to reformulate the scientific orientation so that science returns to dialogue with ethics and spirituality, and makes benefits a horizon for the search for knowledge.

The moral crisis that has hit the young generation today also shows the urgency of Qur'anic pedagogy. Surah Luqman affirms character values such as monotheism, gratitude, obedience to parents, honesty, moderation, and rejection of pride. These values serve as a moral fortress in the face of the rapid currents of hedonism, materialism, and relativism offered by global culture. In contrast to modern education which relies heavily on legal instruments or external disciplines to suppress deviant behavior, Qur'anic pedagogy builds moral awareness from within students through habituation, example, and internalization of transcendental values. Thus, education does not stop at the supervision of behavior, but cultivates morals that are authentic, consistent, and rooted in spiritual awareness.

In addition to the moral aspect, Qur'anic pedagogy also emphasizes the social dimension in the educational process. Surah Luqman teaches the importance of persuasive, affectionate, and respectful communication of the interlocutor with respect for the dignity of the interlocutor. This can be seen as the forerunner of dialogical pedagogy that places teachers not only as transmitters of knowledge, but as guides, motivators, and moral examples. This model is relevant to contemporary critical education theory that emphasizes the importance of an egalitarian relationship between teacher and student in creating an emancipatory learning space (Wahyuni & Muhid, 2025). However, the difference is that Qur'anic pedagogy adds a transcendental dimension, where the dialogical relationship is not only interpreted as social interaction, but also as a way to get closer to Allah. Thus, educational interaction becomes a means of forming an intelligent, humanist, and religious person at the same time.

The pedagogical relevance of the Qur'an also lies in its emphasis on the balance between cognitive, affective, moral, and spiritual aspects. Modern education often emphasizes measurable academic achievements, while aspects of character and spirituality tend to be marginalized. In fact, as emphasized in Surah al-'Alaq that knowledge cannot be separated from faith, while Surah Luqman presents an example of thorough character education. These principles provide the methodological foundation for the design of a holistic 21st-century curriculum: not only equipping students with digital age skills such as critical thinking, collaboration, and information literacy, but also instilling morality, social empathy, and transcendental awareness. The paradigm of Qur'anic pedagogy actually opens up space for science to dialogue with spiritual values, going beyond the positivistic reductionism that dominates modern education.

Qur'anic pedagogy in tafsir is not only a normative legacy, but also a source of inspiration for a dynamic, applicative, and relevant reconstruction of Islamic education for the 21st century. The challenges of globalization, digitalization, and moral crises require educational models that are not only responsive to external changes, but also rooted in solid transcendental values. The Qur'an provides an epistemological, methodological, and ethical foundation to build a critical and humanist educational paradigm. By integrating Qur'anic principles such as broad literacy, habituation, persuasive communication, unity of knowledge, and

internalization of monotheistic values and morality, Islamic education can be a significant force for social transformation. In this way, Qur'anic pedagogy is not only relevant, but also essential in formulating a new direction of Islamic education in the global era.

This study presents novelty by placing the interpretation of the Qur'an as the main epistemological source in building pedagogical theory. Most previous studies have only highlighted Islamic education through normative or historical approaches, while this study emphasizes textual and contextual readings of Qur'anic verses as the conceptual foundation of education. Surah al-'Alaq offers an epistemological framework in the form of transcendental literacy, habituation, and adaptation of learning media, while Surah Luqman presents an ethical framework that emphasizes monotheism, obedience, moral awareness, and educational communication. The integration of the two produces a Qur'anic pedagogical paradigm that is able to respond to contemporary crises such as digital disruption, value globalization, and fragmentation of knowledge. Thus, the main contribution of this study is to present an educational model based on *unity of knowledge* that combines spiritual, moral, social, and intellectual dimensions. This model not only complements the modern pedagogical discourse, but also offers a more comprehensive and transcendental alternative to the global education paradigm.

Conclusion

This research confirms that Qur'anic pedagogy is able to become an alternative paradigm of Islamic education that is relevant to the demands of the era of globalization and digitalization. An analysis of Surah al-'Alaq and Surah Luqman results in a holistic educational framework, integrating epistemological, methodological, and ethical dimensions. Surah al-'Alaq provides the basis for transcendental literacy, habituation, and adaptation of learning media, while Surah Luqman presents ethical, dialogical, and character building values. The integration of the two gave birth to an educational model that focuses not only on knowledge transfer, but also on the formation of morals, spiritual awareness, and 21st-century skills such as critical thinking and digital literacy. These findings make a theoretical contribution by broadening the horizon of Islamic pedagogy towards a participatory and transformative approach, as well as a practical contribution in the form of guidance for Islamic educational institutions in designing curricula that combine science, values, and technology. Thus, Qur'anic pedagogy can be the foundation for strengthening the moral, intellectual, and spiritual of the younger generation, as well as a solution to the ethical crisis and challenges of modern education.

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