

Integration Of Epistemology And Axiology In Islamic Education In The Qur'an: A Thematic Study Of Qs. Al-'Alaq And Qs. Luqman

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ABSTRACT

This study examines QS Al-'Alaq (1-5) and QS Luqmān (12-19) to formulate the objectives of Islamic education, reinforced by the perspectives of al-Ghazālī, Ibn Sinā, Ibn Khaldūn, and Ibn Miskawaih. Using library research and thematic analysis of Qur'anic verses, classical works, and recent studies, it identifies epistemological and axiological foundations of Islamic education. QS Al-'Alaq establishes an epistemological basis through the command iqra', affirming Allah as the ultimate source of knowledge and encouraging intellectual and literacy development. QS Luqmān provides an axiological framework emphasizing wisdom, moral character, social responsibility, and ethical guidance. Classical scholars further strengthen this integration: al-Ghazālī stresses purification of the soul and unity of knowledge and action; Ibn Sinā highlights holistic human development; Ibn Khaldūn underscores social formation; and Ibn Miskawaih focuses on moral training. The study concludes that Islamic education must adopt an integrative approach uniting spiritual, intellectual, moral, and social dimensions to form faithful, knowledgeable, and virtuous individuals.

Citation:*Filled by Journal Manager***INTRODUCTION**

Islamic education has a fundamental objective in shaping the *insān kāmil*, namely an individual who is balanced in physical, intellectual, and spiritual potential. From the Qur'anic perspective, education does not merely focus on the transmission of knowledge but also on the development of spiritual and moral dimensions that are integral to daily life. Two key chapters, QS Al-'Alaq and QS Luqmān, reflect the two dimensions of Islamic education, namely the epistemological and moral aspects.

Surah Al-'Alaq (1-5), as the first revelation revealed to Prophet Muhammad (peace be upon him), emphasizes the importance of literacy and knowledge as a gateway to knowing Allah (*ma'rifatullāh*). Research by Rahimi states that the command "iqra'" in this surah signifies the importance of literacy and, more importantly, indicates an ethical responsibility toward the knowledge acquired (Rahimi, 2022). In this context, literacy functions not only as a basic skill but also as a moral responsibility in utilizing the knowledge gained (Asroriah et al., 2023). This is in line with perspectives that highlight Islamic education as supporting the principles of lifelong learning and the development of epistemic awareness as a divine trust (*amānah*) (Amiruddin & Aini, 2025).

Furthermore, QS Luqmān (12-19) places strong emphasis on character education and morality. Studies have found that this surah contains integrative educational values related to faith (*'aqīdah*), worship (*'ibādah*), and moral conduct (*akhlāq*). The application of these values in daily life, such as responsibility and honesty, serves as a foundation for character education. Research by Mustofa and Wuryan reinforces this understanding by emphasizing that character education in Islam encompasses the development of spiritual and social values within the context of the Muslim family (Haikal et al., 2025). Based on research conducted by Benny Prasetya and Saifuddin entitled "Internalization of Character Education in Islamic Religious Education Learning," it was found that the character education values instilled in schools through Islamic Religious Education include honesty, religious obedience, discipline, cooperation, and tolerance (Prasetya, 2020).

The integration of QS Al-'Alaq and QS Luqmān forms a holistic philosophical framework for Islamic education. Surah Al-'Alaq encourages the intensive pursuit of knowledge, while Surah Luqmān emphasizes the application of that knowledge in the formation of morality and ethics. This indicates that Islamic education does not merely stress the achievement of cognitive abilities but also balanced spiritual and social transformation between knowledge (*'ilm*) and action (*'amal*) (Nurcahya, 2024). The integral goal of Islamic education is the

formation of individuals who are knowledgeable, faithful, and possess noble character, and who are prepared to apply Qur'anic values in every aspect of their lives.

The strengthening of the concept of Islamic education through the thoughts of classical scholars elucidates fundamental values derived from revelation, rationality, and human experience. Prominent thinkers such as Imam al-Ghazālī, Ibn Sīnā, Ibn Khaldūn, and Ibn Miskawaih have provided profound philosophical foundations for the development of a holistic and transformative educational system. They advanced the idea that education is not merely the transmission of knowledge but a path toward human perfection (*al-insān al-kāmil*) through the integration of spiritual, intellectual, and moral dimensions (Ramli & Zamzami, 2022).

Imam al-Ghazālī, in his renowned work *Iḥyā' 'Ulūm al-Dīn*, emphasized that the essence of education lies in the refinement of moral character and the cultivation of sincere intention in the pursuit of knowledge. He argued that the quest for knowledge must result in a balance between knowledge, action, and faith, enabling individuals to function optimally within society (A. Rahman, 2018). This perspective remains highly relevant to contemporary Islamic educational thought, which stresses the integration of *'ilm* (knowledge), *'amal* (practice), and *akhlāq* (ethics) in shaping the spiritual and social wholeness of learners (Afendi et al., 2023). Contemporary research further reinforces the relevance of al-Ghazālī's thought in the context of modern education, emphasizing that holistic Islamic education must integrate intellectual intelligence with moral sensitivity in order to attain true happiness in both worldly life and the hereafter (Maolla et al., 2025).

Ibn Sīnā viewed education as a process of developing the totality of human potential, both physical and spiritual. For him, education is not merely a process of knowledge transmission but also a means of purifying the soul (*tazkiyat al-nafs*), shaping moral character, and enhancing intellectual capacity as an instrument of rationality. Recent research entitled "Islamic Educational Thought from the Perspective of Ibn Sīnā" confirms that, according to Ibn Sīnā, the goal of education is to achieve holistic balance namely physical health, mental stability, and noble character all of which must be proportionally actualized within curricula and learning methods (Dozan, 2023). Furthermore, Ibn Sīnā emphasized the importance of applying the principle of *tadarruj* (gradual progression) in the learning process, where education must be adapted to the developmental stages of learners so that intellectual, emotional, and moral growth occurs harmoniously (Irawan et al., 2025).

Ibn Khaldūn, in his *Muqaddimah*, conceptualized education as a fundamental instrument for shaping individuals capable of living within society and civilization (*madani*). He emphasized that education is not solely oriented toward individual development but also functions as a social institution that fosters communal cohesion through the intergenerational transmission of values, ethics, and knowledge (Farhan et al., 2023). Ibn Khaldūn strongly emphasized the importance of *'ilm* (knowledge) and *adab* (ethics) as the

foundations of social progress. He criticized educational systems that prioritize memorization without comprehension and real practice, emphasizing the importance of empirical experience, social interaction, and historical reflection as the foundations of meaningful learning (Saidi et al., 2023).

Ibn Miskawaih, in *Tahdhīb al-Akhlāq*, asserts that the ultimate goal of Islamic education is the formation of *akhlāq al-karīmah* (noble morality), namely ideal character that transcends mere cognitive achievement and academic success. A recent study entitled "The Concept of Character Education in Ibn Miskawaih's Thought: Its Implementation in Modern Education" emphasizes that moral education does not remain at a merely normative level but becomes a practical foundation for the formation of civilized human beings (Hanifah & Abu Bakar, 2023). Ibn Miskawaih emphasized that good moral character cannot be attained through theory or discourse alone, but must be cultivated through *riyāḍah al-nafs* (moral training) and the habituation of righteous deeds (Dewanto et al., 2023).

Despite the rich philosophical foundations provided by Qur'anic values and classical scholarly thought, contemporary Islamic education faces challenges in integrating epistemological and axiological dimensions holistically. The fragmentation between cognitive and moral aspects in modern educational systems raises questions about the effective implementation of integrative Islamic educational paradigms. Therefore, this study aims to examine the epistemological and moral dimensions of Islamic education based on QS Al-'Alaq and QS Luqmān, analyze the philosophical contributions of classical Islamic scholars to the development of holistic Islamic educational concepts, formulate an integrative framework for Islamic education that balances knowledge, faith, and moral character formation, and explore the relevance of Qur'anic values and classical scholarly thought to twenty-first century educational challenges.

METHODS

This study employs a library research approach as its primary method, namely a research method that focuses on the collection, processing, and analysis of data derived from various relevant literature sources. This method is selected because the focus of the study lies in a conceptual and normative analysis of the objectives of Islamic education as articulated in the Qur'an and in the thought of classical Islamic scholars. Therefore, all required data can be obtained through an in depth examination of written sources.

The research data are derived from two types of sources: primary sources and secondary sources. Primary sources include Qur'anic verses particularly QS Al 'Alaq (1-5) and QS Luqmān (12-19) as well as classical works by prominent Islamic educational thinkers such as al Ghazālī, Ibn Sīnā, Ibn Khaldūn, and Ibn Miskawaih. Secondary sources consist of academic books, national and international journal articles, dissertations, and recent studies published within the last five years that discuss epistemology, axiology, and concepts of Islamic education. These sources were selected to ensure a broad perspective and the accuracy of a comprehensive analysis.

The data collection process was conducted through the identification of relevant literature, intensive reading, and systematic note taking of ideas, concepts, and findings related to the focus of the study. The collected data were then analyzed using thematic analysis. Through this approach, the researcher identified major themes contained in the Qur'anic verses and the thoughts of classical scholars, particularly themes related to the objectives of Islamic education, epistemological values, moral values, and principles of character formation. Thematic analysis was chosen because it enables the researcher to uncover patterns of meaning, relationships among concepts, and structures of thought in a more holistic and in depth manner.

In addition, a comparative analysis was conducted to examine the interrelationships and harmonization between Qur'anic values and the ideas of classical scholars. This approach was employed to strengthen the argumentative validity of the study and to emphasize the relevance of Islamic educational concepts in the modern context. Each finding was critically analyzed by considering the historical, epistemological, and philosophical contexts of the respective sources.

Thus, the library research methodology in this study functions not only as a means of gathering information but also as a framework for constructing a systematic, critical, and comprehensive understanding of the objectives of Islamic education. This approach enables the researcher to produce a theoretical synthesis that supports a holistic understanding of the integration of spiritual, intellectual, moral, and social aspects within Islamic education.

RESULT AND DISCUSSION

Based on an examination of the Qur'an and the thoughts of classical Islamic scholars, it can be concluded that the fundamental objective of Islamic education is to form individuals who are knowledgeable (*'ālim*), faithful (*mu'min*), and possess noble character (*akhlāq karīmah*). Education in the Islamic perspective is not solely oriented toward the mastery of knowledge but also toward the cultivation of learners' spiritual and moral integrity. Contemporary research reinforces this view; for instance, a study entitled "Epistemological Dimensions in Islamic Educational Philosophy: A Critical Analysis" affirms that Islamic epistemology integrates revelation, reason, and experience as complementary sources of knowledge, thereby producing individuals who are intellectually competent as well as spiritually and ethically mature (Irawan et al., 2025). Thus, Islamic education is understood not merely as a process of information transfer, but as a transformation of personality through the internalization of faith, moral values, and self awareness (Hassan, 2022).

Furthermore, QS Al 'Alaq (1-5) serves as the epistemological foundation of Islamic education, as it orients knowledge toward Allah as the ultimate source of truth and recognizes revelation as the basis of epistemic legitimacy. In the article "Epistemological Framework of Islamic Education Science," it is explained that the Islamic epistemological approaches known as *Bayānī*, *Burhānī*, and *'Irfānī* represent a balance between revelation and reason, as well as between

knowledge derived from sacred texts and knowledge developed through rational reflection and empirical experience (Musthofa & Azhar, 2024). Accordingly, educational orientation is directed toward knowing God through knowledge accompanied by moral awareness. The term *iqra'* in QS Al 'Alaq is not merely a literal command to read, but an invitation to understand and contemplate reality based on *tawhīd*, thereby making learning activities part of the process toward piety (*taqwā*) (Setiyawan & Fauziyah, 2023).

Meanwhile, QS Luqmān provides the axiological foundation of Islamic education by emphasizing the application of knowledge in shaping moral character, social ethics, and moral responsibility in communal life. The article "Islamic Education Management in Axiological Studies The Integration of Scientific and Moral Values in Learning" finds that values such as justice, care, social responsibility, and ethical participation must be integrated into educational management systems so that educational outcomes are not limited to intellectual competence but also encompass social goodness (Triyani et al., 2024). In this context, QS Luqmān underscores the importance of wisdom (*ḥikmah*), parental role modeling, and moral formation through education rooted in social and spiritual values (Rahimah, 2023).

The balanced integration of spiritual, intellectual, moral, and social aspects is also central to the thought of classical scholars such as al Ghazālī, Ibn Sīnā, Ibn Khaldūn, and Ibn Miskawaih. The study "Analytical Study on Integration of Islamic Science in Indonesia Based on Ontology, Epistemology, and Axiology" demonstrates that ideal Islamic education must integrate these three dimensions of knowledge to produce holistic individuals namely, persons with active rationality, psychological stability, and well developed moral and social awareness (Ibrahim et al., 2024). Classical thinkers emphasized that knowledge is incomplete without faith, and faith is imperfect without righteous action and moral conduct manifested in social life (Irawan et al., 2025).

Finally, the conceptual synthesis of these perspectives has significant implications for curriculum design and contemporary Islamic educational practices. Recent studies such as "Inclusive Tawhid as an Epistemology of Islamic Education" emphasize that Islamic educational paradigms must move beyond the secular-religious dichotomy and reconstruct integrative approaches that unite knowledge, faith, and social morality into a coherent whole (Sabililhaq et al., 2024). Accordingly, this epistemological, axiological, and ontological synthesis functions not only as a theoretical framework but also as a normative operational foundation for curriculum development, learning strategies, and evaluation systems oriented toward the formation of complete human beings knowledgeable, faithful, and of noble character (Sulaiman, 2023).

Thus, the concept of the objectives of Islamic education as reflected in QS Al 'Alaq and QS Luqmān portrays education as a process of holistic human perfection (*insān kāmil*), encompassing the dimensions of *tawhīd*, intellectual development, moral formation, and social responsibility. Islamic education, from this perspective, is not merely the transfer of knowledge but a transformation of the self toward spiritual, intellectual, and moral excellence. Recent research on

Tawhid Based Green Learning indicates that modern Islamic education should be designed to instill God consciousness (tauḥīdiyyah) integrated with ecological awareness, positioning learning as a means of character development for insān kāmīl who actively contributes to maintaining personal and environmental balance (Rahmawati, 2025). Through this approach, the vision of Islamic education extends beyond academic achievement toward the formation of faithful individuals who are responsible for social and environmental sustainability (Salim et al., 2022).

Moreover, contemporary studies on strengthening ‘aqīdah and moral character in the era of Society 5.0 indicate that the challenges of modernity require Islamic education to be adaptive to technological advancements while remaining firmly grounded in faith and moral values as the primary pillars for the formation of the complete human being (insān kāmīl) (Maslani et al., 2025). This underscores that the concept of insān kāmīl cannot be separated from complementary social and spiritual responsibilities. In line with this, the thoughts of classical Islamic scholars such as al Ghazālī, Ibn Sīnā, and Ibn Miskawaih reinforce the integrative idea of knowledge (‘ilm), faith (īmān), and action (‘amal) as the core of Islamic education. For instance, the study “Integration of Islamic Education and Science in Realizing a Superior Generation” conducted at Pondok Pesantren Tebuireng found that the integration of scientific knowledge and spirituality enhances academic competence while simultaneously strengthening learners’ social character and ethical awareness toward society and the natural environment (Falah et al., 2022).

Furthermore, research on tawḥīd based character education at the elementary madrasah level reveals that teachers who instill monotheistic values through role modeling, habituation, and social interaction successfully cultivate a balance among learners’ spiritual, intellectual, and moral dimensions (Hanifah & Zulkifli, 2023). These findings align with the educational vision articulated in QS Al ‘Alaq, which emphasizes the importance of iqra’ as a stimulus for intellectual development, as well as QS Luqmān, which highlights wisdom (ḥikmah), moral counsel, and social ethics as the culmination of the formation of a complete and integrated human character. Thus, the integration of tawḥīd based values, rationality, and moral conduct constitutes the ontological and axiological foundation of Islamic education that remains highly relevant to modern civilization.

CONCLUSIONS

The fundamental objective of Islamic education is to form individuals who are knowledgeable, faithful, and possess noble character. Education in the Islamic perspective is not solely oriented toward the mastery of knowledge but also toward the cultivation of learners’ spiritual and moral integrity. Islamic education is understood not merely as a process of information transfer, but as a transformation of personality through the internalization of faith, moral values, and self-awareness. QS Al-‘Alaq serves as the epistemological foundation of Islamic education, orienting knowledge toward Allah as the ultimate source of

truth and recognizing revelation as the basis of epistemic legitimacy. The term *iqra'* is not merely a literal command to read, but an invitation to understand and contemplate reality based on *tawhīd*, thereby making learning activities part of the process toward piety. Meanwhile, QS Luqmān provides the axiological foundation by emphasizing the application of knowledge in shaping moral character, social ethics, and moral responsibility in communal life, underscoring the importance of wisdom, parental role modeling, and moral formation through education rooted in social and spiritual values.

The balanced integration of spiritual, intellectual, moral, and social aspects is central to the thought of classical scholars such as al-Ghazālī, Ibn Sīnā, Ibn Khaldūn, and Ibn Miskawaih. These classical thinkers emphasized that knowledge is incomplete without faith, and faith is imperfect without righteous action and moral conduct manifested in social life. Their philosophical contributions provide a comprehensive framework for developing holistic individuals with active rationality, psychological stability, and well-developed moral and social awareness.

The conceptual synthesis of Qur'anic values and classical scholarly thought has significant implications for curriculum design and contemporary Islamic educational practices. Islamic educational paradigms must move beyond the secular-religious dichotomy and reconstruct integrative approaches that unite knowledge, faith, and social morality into a coherent whole. This synthesis functions not only as a theoretical framework but also as a normative operational foundation for curriculum development, learning strategies, and evaluation systems oriented toward the formation of complete human beings.

Thus, the concept of Islamic education as reflected in QS Al-'Alaq and QS Luqmān portrays education as a process of holistic human perfection (*insān kāmil*), encompassing the dimensions of *tawhīd*, intellectual development, moral formation, and social responsibility. Islamic education is not merely the transfer of knowledge but a transformation of the self toward spiritual, intellectual, and moral excellence. In the contemporary era, Islamic education must be adaptive to technological advancements and global challenges while remaining firmly grounded in faith and moral values as the primary pillars for the formation of the complete human being. The integration of *tawhīd*-based values, rationality, and moral conduct constitutes the ontological and axiological foundation of Islamic education that remains highly relevant to modern civilization, extending beyond academic achievement toward the formation of faithful individuals who are responsible for social and environmental sustainability.

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