

## Reconstructing Islamic Religious Education Curriculum through Qur'anic Values and Epistemology

Ahmad Nazar Fakhury<sup>1\*</sup>, Nina Amelia,<sup>2</sup> Fenia Marlina,<sup>3</sup> Sri Wahyuni,<sup>4</sup> Azrul Firmansyah Zulvan,<sup>5</sup> Sinta Bella,<sup>6</sup> Hafid Muslih,<sup>7</sup>

<sup>1,2,3,4,6,7</sup> State Islamic University of Sunan Gunung Djati Bandung, Indonesia

<sup>5</sup> University of Al-Azhar Cairo, Egypt

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#### \*Corresponding Author:

Name: Ahmad Nazar Fakhury

Email: [nazarfakhury@gmail.com](mailto:nazarfakhury@gmail.com)

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### Abstract

Contemporary Islamic Religious Education (PAI) curricula often suffer from fragmentation and technocratic reductionism that separate knowledge from values and moral responsibility. This study addresses the need for a more coherent curriculum framework by examining the Qur'an not merely as a normative source, but as an architectural foundation for curriculum design. The purpose of this study is to reconstruct the PAI curriculum based on thematic Qur'anic exegesis by articulating Qur'anic values and epistemology as organizing principles of educational aims, pedagogy, and assessment. Employing qualitative library research, the study applies thematic exegesis (*al-tafsir al-maudu'i*) to Qur'anic verses related to education, knowledge, and human responsibility, complemented by critical curriculum theory analysis. The findings reveal that Qur'anic values tauhid, akhlaq or adab, 'ilm, and social responsibility function as an integrated curriculum architecture rather than isolated content areas. Moreover, Qur'anic epistemology conceptualizes knowledge as an amanah acquired through reflective and dialogical processes and validated through ethical praxis. These findings demonstrate that Qur'an-based curriculum reconstruction is an epistemological and pedagogical endeavor capable of producing a coherent, value-oriented, and contextually relevant PAI curriculum.

Qur'anic Epistemology; Thematic Exegesis; Curriculum Reconstruction

### Abstrak

Kurikulum Pendidikan Agama Islam (PAI) kontemporer masih menghadapi persoalan fragmentasi dan reduksionisme teknokratis yang memisahkan pengetahuan dari nilai dan tanggung jawab moral. Penelitian ini berangkat dari kebutuhan untuk merumuskan kerangka kurikulum yang lebih koheren dengan menempatkan Al-Qur'an tidak sekadar sebagai sumber normatif, tetapi sebagai arsitektur perancangan kurikulum. Tujuan kajian ini adalah merekonstruksi kurikulum PAI berbasis tafsir tematik Al-Qur'an dengan menjadikan nilai dan epistemologi Qur'ani sebagai prinsip pengorganisasi tujuan, proses pembelajaran, dan evaluasi. Penelitian ini menggunakan pendekatan kualitatif melalui studi kepustakaan dengan metode tafsir tematik (*al-tafsir al-maudu'i*) terhadap ayat-ayat Al-Qur'an yang berkaitan dengan pendidikan, ilmu, dan tanggung jawab manusia, serta dianalisis dengan perspektif teori kurikulum kritis. Hasil kajian menunjukkan bahwa nilai-nilai Al-Qur'an tauhid, akhlak atau adab, ilmu, dan tanggung jawab sosial berfungsi sebagai arsitektur kurikulum yang terintegrasi, bukan sekadar materi ajar. Selain itu, epistemologi Qur'ani memandang ilmu sebagai amanah yang diperoleh melalui proses reflektif dan dialogis serta divalidasi melalui praksis etis. Temuan ini menegaskan bahwa rekonstruksi kurikulum PAI berbasis Al-Qur'an merupakan kerja epistemologis dan pedagogis yang terstruktur dan relevan dengan tantangan pendidikan kontemporer.

**Kata Kunci:** Epistemologi Qur'ani; Tafsir Tematik; Rekonstruksi Kurikulum

## INTRODUCTION

Contemporary curricula face a crisis of value orientation due to the dominance of technocratic approaches that prioritize measurable outcomes while neglecting the ethical foundations of education. In global educational discourse, curricula are increasingly treated as instruments of accountability and performance measurement rather than as frameworks for meaningful human formation (Rivas & Sanchez, 2022). Competency-based orientations detached from value frameworks risk reducing education to an administrative and utilitarian process. Policy studies consistently indicate that neglecting the value dimension generates tension between system efficiency and the formative aims of character education (Jordan, 2023). This condition underscores that curriculum reconstruction must begin with questions of educational values and purposes, not merely with technical adjustments to instructional structures.

In the context of Islamic education, this crisis manifests in the disconnection between the normative values of the Qur'an and the fragmented design of Islamic Religious Education (PAI) curricula. PAI curricula are often structured as compilations of instructional content without an overarching value framework that coherently integrates educational aims, content, pedagogy, and assessment (Selma et al., 2024). As a result, Islamic education tends to emphasize cognitive mastery and ritual practice, while moral formation, social consciousness, and the integration of faith and knowledge remain insufficiently articulated. Studies in religious education demonstrate that non-comprehensive curricula fail to address learners' needs for identity formation and religious citizenship (Hayvon, 2024). This problem is structural in nature and demands conceptual reconstruction.

Existing efforts to reconstruct PAI curricula have not adequately addressed the epistemological level required to position the Qur'an as a genuine conceptual framework for curriculum design. Many Islamic curriculum development models remain confined to normative assertions that the Qur'an is a source of values, without offering analytical procedures to translate those values into operational curriculum structures (Hendawi et al., 2024; Ramli & Ilhamsyah, 2024). Consequently, the Qur'an is often employed as symbolic legitimation rather than as a coherent value system shaping educational objectives. Curricula thus continue to rely on modern technocratic paradigms, while Qur'anic values appear only partially and inconsistently. This gap highlights the need for a methodological approach capable of systematically bridging revelation and curriculum engineering.

Thematic exegesis (*al-tafsīr al-maudū'ī*) offers a methodologically relevant framework for constructing an integrative Qur'an-based curriculum foundation. This approach seeks to formulate a comprehensive Qur'anic worldview on a given theme through the analysis of coherence across related verses, rather than through the mere aggregation of textual evidence (Al-Farmawi, 1997). In educational contexts, thematic exegesis enables the identification of foundational principles such as monotheism, moral character, knowledge, and social responsibility as an interconnected value system. This framework aligns with contemporary curriculum theory, which emphasizes coherence between educational aims, learning experiences, and assessment (McPhail, 2021).

Despite its potential, research that systematically connects thematic exegesis with Islamic curriculum reconstruction remains limited. Global curriculum studies critique educational models that marginalize value deliberation, while Islamic education research often lacks conceptual

procedures that translate Qur'anic values into coherent and academically testable curriculum designs (Zainuddin & Che Hat, 2025). This gap reveals a serious methodological problem: how to construct a Qur'an-based PAI curriculum without falling into normativism, while also avoiding the technocratic reductionism of modern curriculum models that strip education of its ethical and adab-oriented dimensions. This article positions this gap as its central analytical focus.

This study aims to reconstruct the Islamic Religious Education curriculum based on thematic Qur'anic exegesis by mapping Qur'anic values onto core curriculum components. The research addresses three central questions: which educational values and principles constitute the Qur'anic framework; how these values can be translated into educational aims, competencies, content, pedagogy, and assessment; and to what extent such a model resolves curricular fragmentation and cognitive bias in existing PAI designs. Rather than seeking textual legitimation, the study examines the internal coherence of Qur'anic values as an operational curriculum framework relevant to contemporary educational challenges.

The contribution of this article lies in affirming the Qur'an as a source of curriculum architecture rather than merely a repository of normative ethics. Theoretically, it advances Islamic curriculum studies by offering an integrative and accountable reconstruction model grounded in thematic exegesis. Practically, the findings provide a conceptual matrix that Islamic educational institutions can employ to design value-based curricula with internal consistency. By combining thematic exegesis with critical curriculum theory, this article proposes an alternative approach that balances contemporary relevance with the depth of Qur'anic values.

## **METHOD**

This study employs a qualitative library-based research design using thematic Qur'anic exegesis as a systematic analytical method rather than a merely technical procedure. The research process began with the delimitation of "education" as an analytical theme, followed by the identification and compilation of Qur'anic verses directly related to educational aims, human development, knowledge acquisition, moral formation, and social responsibility. These verses were then examined through classical and contemporary exegetical sources to clarify semantic scope, contextual background, and intertextual coherence. The analysis did not treat verses atomistically; instead, it traced conceptual relationships across passages to construct an integrated Qur'anic framework of educational values. This step ensured that the resulting interpretation reflected a coherent Qur'anic worldview rather than isolated normative claims.

To translate Qur'anic values into a curriculum framework, the study applied an interpretive-analytical procedure that mapped extracted values onto core curriculum components. Identified Qur'anic principles were systematically aligned with educational objectives, competencies, learning content, pedagogical approaches, and assessment orientations. This mapping process was guided by critical curriculum theory to prevent reduction of values into abstract ideals without operational significance. Epistemological validation was achieved through internal coherence testing examining consistency between Qur'anic principles and derived curriculum components and through dialogical comparison with contemporary curriculum scholarship. By integrating exegetical analysis with curriculum theory, the study ensured that its reconstruction model is both

textually grounded and educationally viable, avoiding normativism while maintaining fidelity to the Qur'anic epistemic framework.

## RESULTS AND DISCUSSION

### Qur'anic Educational Values as Curriculum Architecture

The principal finding of this study affirms that Qur'anic educational values function as curriculum architecture rather than merely as instructional content or normative legitimation for existing educational practices. Through a thematic exegetical approach, the Qur'an presents education as a value system that integratively regulates educational aims, processes, and outcomes. This finding corrects the prevailing tendency in Islamic Religious Education (PAI) curricula to position Qur'anic values as supplementary affective elements instead of as organizing principles of curriculum design. From the perspective of curriculum studies, technocratic approaches that emphasize measurable outcomes frequently neglect questions of educational purpose and meaning (Twining et al., 2021). This study demonstrates that the Qur'an offers a value framework capable of addressing this problem at a structural level.

A thematic reading of Qur'anic verses related to education reveals four interrelated clusters of values: tauhīd, akhlāq or adab, 'ilm, and social responsibility. These values do not operate as parallel themes but form a functional relationship that binds all educational components together. Tawhīd serves as the metaphysical orientation and ultimate aim of education, akhlāq functions as the mechanism of personal formation, 'ilm represents the epistemic process, and social responsibility constitutes the practical realization of educational outcomes. This finding aligns with the view that curriculum is an integrated value system rather than a mere list of subjects (Nisa' & Ghozali, 2025). Accordingly, fragmentation in PAI curricula results not from a lack of religious content but from weak integration of values within the logic of curriculum design.

Within the Qur'anic framework, the value of tawhīd functions as a meta-curricular objective that dPAICTs all educational activities. This orientation is explicitly articulated in the Qur'anic verse:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*"I did not create jinn and humankind except that they may worship Me."* (Q.S. Adz-Dzariyat 51:56)

Classical and contemporary exegetes explain that the term 'ibādah in this verse carries a comprehensive meaning that encompasses the entire orientation of human life, including thinking, learning, and the pursuit of knowledge (Shihab, 2002b)). Consequently, education from a Qur'anic perspective cannot be value-neutral. Educational aims are always linked to God-consciousness and moral accountability. When tawhīd is reduced to a single theological subject, the curriculum loses its orientation toward meaning and becomes a mechanism for producing technical competencies detached from transcendent values.

The curricular implication of tawhīd is a fundamental shift in the formulation of educational aims. Educational goals are no longer understood merely as measurable achievements but as the formation of students' life orientation. Within this framework, mastery of knowledge must always be situated within ethical relationships involving God, the self, and society. This approach directly challenges behavioral-objective models that narrow education to performance indicators (Abate &

Mishore, 2024). From a Qur'anic perspective, educational aims are inherently teleological and inseparable from values. Therefore, curriculum reconstruction grounded in tauhīd requires redefining education as a formative process oriented toward meaningful human development rather than mere academic attainment.

The value of akhlāq or adab emerges in the findings as the core of the educational process rather than as a byproduct of knowledge acquisition. This is clearly illustrated in Luqmān's counsel to his son:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَيَّ مَا أَصَابَكَ

*“O my son, establish prayer, command what is right, forbid what is wrong, and be patient over what befalls you.”*  
(Q.S. Luqman 31:17)

Exegetes explain that this verse portrays education as a process of character formation through exemplarity, habituation, and self-discipline rather than mere transmission of information. Qur'anic pedagogy is thus dialogical and praxis-oriented. This finding reinforces Al-Attas's (1979) argument that the crisis of Islamic education lies not in the lack of religious knowledge but in the loss of adab as its central educational aim.

Further analysis shows that the failure of many PAI curricula often results from reducing akhlāq to normative discourse without adequate pedagogical mechanisms. Moral values are frequently taught as definitions rather than cultivated as dispositions and habits. Curriculum studies emphasize that values not internalized through lived learning experiences remain at a declarative level (Fahrurrozi et al., 2025). Within the Qur'anic framework, adab must be integrated throughout the entire educational process, including teacher-student relationships and classroom culture. In this sense, adab functions as an intentionally designed hidden curriculum rather than an incidental outcome of instruction.

The value of 'ilm in the Qur'anic perspective revealed through thematic exegesis is both epistemological and ethical. This value is rooted in the first revelation:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ... الَّذِي عَلَّمَ بِالْقَلَمِ

*“Read in the name of your Lord who created ... who taught by the pen.”* (Q.S. Al-'Alaq 96:1-4)

Exegetes emphasize that the command iqra' does not simply denote reading texts but signifies an epistemic activity framed by God-consciousness and moral responsibility (Shihab, 2002). Knowledge in the Qur'an is not understood as the accumulation of information but as a responsible engagement with reality. This finding corrects the tendency of PAI curricula to narrow knowledge to rote memorization of religious texts and resonates with critiques of curricula that produce knowledge without wisdom (Mundofi, 2025).

The curricular implication of the value of 'ilm is an emphasis on literacy, reasoning, and interpretive competence. PAI curricula must therefore foster critical and dialogical thinking so that religious knowledge does not become dogmatic. This orientation aligns with contemporary Islamic education scholarship that highlights the integration of faith and rational inquiry (Jannah et al., 2025). Thus, Qur'an-based curriculum reconstruction demands an enhancement of academic and intellectual quality rather than a lowering of intellectual standards.

The value of social responsibility positions education as a process of forming ethical relationships within society. The Qur'an explicitly links piety with social concern, as stated in the following verses:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ (١) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (٢)

“Have you seen the one who denies the religion? That is the one who repulses the orphan.” (Q.S. Al-Ma'un 107:1-2)

Exegetes explain that denial of religion in this passage is manifested through social indifference and injustice. From a curricular perspective, these verses affirm that Qur'anic education does not privatize religion but cultivates social piety and ethical responsibility. This understanding corresponds with studies in religious education that emphasize the role of curriculum in forming religious citizenship and social responsibility (Gaus, 2021).

**Table 1.** Qur'anic Educational Values as Curriculum Architecture

Qur'anic Value	Curricular Function	Implications for Educational Aims	Implications for Pedagogy	Implications for Assessment
<b>Tauhīd</b>	Meta-curricular orientation	Formation of a meaningful life orientation	Reflective and integrative learning	Consistency between values and actions Observation of practice and reflective evaluation
<b>Akhlāq or Adab</b>	Core educational process	Character formation	Exemplarity and habituation	Meaning-making and argumentative competence
<b>‘Ilm</b>	Epistemic process	Literacy and critical reasoning	Dialogical and analytical learning	Social impact and ethical outcomes
<b>Social responsibility</b>	Practical realization	Social piety and ethical citizenship	Contextual and collaborative learning	

The Table 1 above demonstrates that Qur'anic values function as an integrated control system for curriculum design, simultaneously shaping educational aims, pedagogical choices, and assessment logic. Tauhīd operates as a meta-curricular orientation that ensures educational objectives are never value-neutral but anchored in meaning-making and transcendent accountability. Akhlāq or adab operationalizes this orientation within pedagogical processes through habituation and exemplarity, preventing values from remaining merely declarative. ‘Ilm functions as the epistemic mechanism linking understanding to critical reasoning, while social responsibility serves as the practical indicator of educational success. This systemic integration aligns with curriculum theory that conceptualizes curriculum as a coherent value system rather than an administrative structure (Ashari et al., 2022).

The analytical significance of the table lies in its capacity to translate Qur'anic values into curriculum decisions that are academically and pedagogically testable. Each value generates concrete implications for aims, methods, and assessment, enabling internal coherence analysis of

the curriculum. This approach avoids two extremes: normativism that remains at the level of moral discourse, and technocratism that detaches evaluation from ethical educational purposes. By positioning values as evaluative criteria, curricular quality is no longer measured by content coverage alone but by alignment among orientation, process, and educational impact. This model corresponds with critical scholarship challenging measurement regimes that marginalize educational meaning and purpose (Molla, 2021).

### **Qur'anic Epistemology and the Reconstruction of the PAI Curriculum**

This discussion demonstrates that the reconstruction of the Islamic Religious Education (PAI) curriculum based on thematic exegesis cannot be separated from Qur'anic epistemology, which governs how knowledge is understood, produced, and held accountable. Qur'anic epistemology does not treat knowledge as a neutral entity; rather, it understands knowledge as a meaningful process that is inseparably bound to values, purposes, and human moral responsibility. This finding is significant because modern curricula commonly assume the neutrality of knowledge and restrict evaluation to cognitive mastery alone, thereby severing knowledge from its ethical dimension (Hordern et al., 2021). From a Qur'anic perspective, such a separation is epistemologically untenable.

A thematic reading of Qur'anic verses indicates that knowledge is positioned as an *amānah* (trust) carrying moral consequences. This is clearly stated in the following verse:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ

*“Indeed, We offered the Trust to the heavens and the earth and the mountains, but they declined to bear it and feared it; and man undertook it.”* (Q.S. Al-Ahzab 33:72)

Exegetes explain that *amānah* encompasses the intellectual and moral responsibility of human beings as rational creatures endowed with the capacity to understand and manage knowledge. In educational terms, this verse establishes that knowledge is not value-free and must not be taught without an orientation toward responsibility. An PAI curriculum that emphasizes mastery of content without cultivating ethical awareness stands in contradiction to this Qur'anic epistemological framework (Hendawi et al., 2024).

Qur'anic epistemology also rejects the dichotomy between faith and knowledge. This principle is clearly articulated in the following verse:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

*“Allah will raise those who believe among you and those who have been given knowledge by degrees.”* (Q.S. Al-Mujadilah 58:11)

Exegetes interpret this verse as affirming that faith and knowledge are mutually reinforcing dimensions rather than separate domains (Shihab, 2002a). In curricular terms, this finding challenges educational structures that isolate religious education from intellectual development. An PAI curriculum grounded in Qur'anic epistemology must integrate the strengthening of faith with the cultivation of reasoning ability, literacy, and critical thinking skills.

Furthermore, Qur'anic epistemology conceptualizes learning as a reflective and dialogical activity. This is evident in the verse:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

“Do they not then reflect deeply upon the Qur’an?” (Q.S. An-Nisa 4:82)

According to exegetes, the term *tadabbur* signifies deep, analytical, and reflective engagement with meaning rather than passive reception of information. From a curricular perspective, this verse demands learning methods that involve dialogue, problematization, and active intellectual engagement. An PAI curriculum that relies primarily on memorization and one-directional lecturing fails to align with a Qur’anic epistemology that requires reflective consciousness and intellectual participation.

Qur’anic epistemology further asserts that the value of knowledge is measured by the consistency between understanding and practice. This is strongly emphasized in the following verse:

كَبِيرٌ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

“Great is the hatred in the sight of Allah that you say what you do not do.” (Q.S. Ash-Shaff 61:3)

Exegetes describe this verse as a severe critique of the separation between knowledge and action. In educational terms, this verse indicates that learning success cannot be measured solely by the ability to answer questions but must also be assessed through the embodiment of values in attitudes and behavior. This insight corresponds with critiques of modern educational evaluation systems that neglect the practical and ethical dimensions of learning (Tzimas & Demetriadis, 2021).

In addition, the Qur’an positions reason (*‘aql*) as an essential instrument in the acquisition of knowledge, though not as an authority independent of revelation. This is expressed in the verse:

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

“Indeed, in that are signs for a people who use reason.” (Q.S. Ar-Rum 30:24)

This verse indicates that the use of reason is an integral part of faith. Exegetes emphasize that reason functions to discern God’s signs in revelation and the natural world, not to negate transcendent values. In curricular terms, this finding calls for the integration of rationality, spirituality, and morality. An PAI curriculum that marginalizes reason risks producing dogmatism, while one that absolutizes reason risks losing its value orientation.

Taken together, Qur’anic epistemology demands a fundamental transformation in the relationship between curricular aims, methods, and evaluation. Knowledge is no longer treated as an object to be mastered but as a process of forming consciousness and responsibility. Accordingly, the reconstruction of the PAI curriculum must be designed as a learning system that continuously fosters reflection, dialogue, and ethical praxis. Within this framework, thematic exegesis functions as a scholarly method for systematically uncovering the epistemic structure of the Qur’an, enabling curricula to be built upon a coherent and value-laden foundation of knowledge.

**Table 2.** Principles of Qur’anic Epistemology for PAI Curriculum Reconstruction

Principle of Qur'anic Epistemology	Qur'anic Basis	Epistemological Meaning	Curricular Implications
Knowledge as <i>amānah</i>	Qur'an 33:72	Knowledge is bound to moral responsibility	Curriculum aims emphasize ethical use of knowledge
Integration of faith and knowledge	Qur'an 58:11	Faith and rationality reinforce one another	Integration of intellectual and spiritual development
Reflective learning ( <i>tadabbur</i> )	Qur'an 4:82	Knowledge is attained through deep reflection	Dialogical and analytical learning methods
Unity of knowledge and action	Qur'an 61:3	Valid knowledge is measured by practice	Evaluation includes attitudes and behavior
Reason under the guidance of revelation	Qur'an 30:24	Reason functions as an instrument of faith	Integration of rationality, ethics, and spirituality

The Table 2 illustrates that Qur'anic epistemology provides a set of operational principles that directly guide the design of the Islamic Religious Education curriculum. Each principle derived from Qur'anic verses carries clear epistemological consequences that shape the formulation of educational aims, the selection of pedagogical methods, and the construction of assessment strategies. Consequently, the PAI curriculum can be analyzed not merely in terms of content coverage but in terms of coherence between how knowledge is understood, how it is taught, and how it is evaluated. This approach explicitly rejects the assumption of knowledge neutrality that has been widely critiqued in contemporary curriculum studies (Samlawi et al., 2025).

Moreover, the table demonstrates that Qur'an-based curriculum reconstruction requires the integration of faith, reason, and social responsibility. Principles such as *amānah*, *tadabbur*, and the unity of knowledge and action function as analytical criteria for assessing whether a curriculum genuinely reflects the Qur'anic conception of knowledge. Within this framework, thematic exegesis serves as a methodological tool that enables the systematic derivation of epistemological principles from the Qur'an, ensuring that curriculum design is not based solely on modern pedagogical assumptions but is grounded in a coherent Qur'anic structure of knowledge. The table thus operates as an analytical instrument and a design guide rather than a normative summary.

## CONCLUSION

This study finds that the Qur'an, approached through thematic exegesis, provides a value-based and epistemological framework that can function as the architectural foundation of the Islamic Religious Education (PAI) curriculum, rather than merely as a normative source or instructional content. Qur'anic values *tauhīd*, *akhlāq* or *adab*, *'ilm*, and social responsibility do not operate as isolated themes but constitute an organizing system that integratively directs educational aims, learning processes, and assessment criteria. This finding demonstrates that the primary problem of the PAI curriculum lies not in the insufficiency of religious content but in the weak integration of Qur'anic values within the logic of curriculum design. By positioning values as design

principles, the PAI curriculum can move beyond fragmentation and technocratic reductionism that have long separated knowledge from meaning and moral responsibility.

Furthermore, this study affirms that Qur'anic epistemology rejects the neutrality of knowledge and requires the integration of faith, reason, and ethical praxis in curriculum design. Knowledge is understood as an *amānah* that must be accounted for, acquired through reflective and dialogical processes, and validated through consistency between understanding and action. This finding makes a significant contribution to PAI curriculum studies by demonstrating that Qur'an-based curriculum reconstruction is not a normative-rhetorical project, but a structured epistemological and pedagogical undertaking. Accordingly, thematic exegesis functions not only as a method of textual interpretation but also as a conceptual instrument for developing curricula that are coherent, value-oriented, and responsive to contemporary educational challenges.

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