
The Concept of Education and Teaching in the Qur'an: Methods, Principles, and Contemporary Relevance

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Abstrak: Proses pendidikan dan pengajaran dalam Al-Qur'an memberikan landasan konseptual yang kokoh untuk membentuk manusia yang berilmu, beriman, dan berakhlak mulia secara kaffah. Di tengah era globalisasi, sistem pendidikan modern sering kali terjebak pada pencapaian kognitif semata dan mengabaikan pembentukan karakter, yang berujung pada krisis moral dan etika. Penelitian ini bertujuan untuk menganalisis secara mendalam konsep pendidikan dan pengajaran dalam Al-Qur'an, dengan fokus utama pada metode, prinsip, serta relevansinya dalam konteks kehidupan dan pendidikan kontemporer. Penelitian ini menggunakan metode kajian pustaka (library research) dengan pendekatan tafsir maudhui (tematik) untuk menggali dan menyintesis ayat-ayat Al-Qur'an yang secara spesifik berhubungan dengan pedagogi. Hasil penelitian menunjukkan bahwa Al-Qur'an menawarkan metode pendidikan holistik, yang mencakup metode dialog (QS. Luqman: 13-19), metode keteladanan (QS. Al-Ahzab: 21), serta metode pengulangan dan peringatan (QS. Al-Qamar: 17). Metode-metode ini secara terstruktur bertujuan membangun pemahaman kritis dan membentuk karakter unggul peserta didik. Selain itu, prinsip-prinsip pengajaran seperti musyawarah, hikmah, dan kesabaran (QS. Ali Imran: 159; QS. An-Nahl: 125) memberikan penekanan pada pentingnya pendekatan yang humanis, inklusif, dan penuh kasih sayang. Implementasi nilai-nilai pendidikan Qur'ani ini terbukti sangat relevan untuk mengembalikan ruh pendidikan modern, guna menciptakan harmoni antara ilmu pengetahuan mutakhir dan nilai-nilai ketuhanan yang absolut.

Kata Kunci: Pendidikan Al-Qur'an, Metode Pengajaran, Prinsip Pedagogi, Nilai Qur'ani, Pendidikan Kontemporer.

Abstract: The process of education and teaching in the Qur'an provides a robust conceptual foundation for shaping individuals comprehensively equipped with knowledge, faith, and noble character. In the era of globalization, modern educational systems often prioritize cognitive achievements at the expense of character building, leading to moral and ethical crises. This study aims to deeply analyze the concept of education and teaching in the Qur'an, focusing on its methods, pedagogical principles, and contemporary relevance. Employing a library research method with a thematic interpretation approach (tafsir maudhui), this study explores and synthesizes Qur'anic verses specifically related to pedagogy. The findings reveal that the Qur'an offers holistic educational methods, including dialogue (QS. Luqman: 13-19), role modeling (QS. Al-Ahzab: 21), and repetition (QS. Al-Qamar: 17). These methods structurally aim to build critical understanding and shape students' excellent characters. Furthermore, teaching principles such as consultation, wisdom, and patience (QS. Ali Imran: 159; QS. An-Nahl: 125) emphasize a humanistic, inclusive, and compassionate approach to learning. The implementation of these Qur'anic educational values is highly relevant for restoring the soul of modern education, ultimately creating harmony between advanced scientific knowledge and absolute divine values.

Keywords: Qur'anic Education, Teaching Methods, Pedagogical Principles, Qur'anic Values, Contemporary Education.

A. Introduction

Education is the most fundamental pillar in the development of human civilization. In the Islamic perspective, education is not merely a process of transferring information but a holistic transformation of the soul, mind, and body. The Qur'an, as the primary source of guidance, places immense importance on the process of learning and teaching, beginning with the very first revelation, "*Iqra*" (Read), which serves as a divine command to explore, analyze, and understand the universe in the name of the Creator. Qur'anic education aims to produce the "Perfect Man" (*Insan Kamil*), an individual who maintains a balanced relationship with God, fellow human beings, and the natural world (Abdullah, 2017).

However, the modern educational landscape is currently grappling with a significant imbalance. The rapid advancement of technology and the pressures of globalization have pushed many educational institutions toward a purely materialistic and pragmatic paradigm. Students are often trained to become cogs in the economic machine, focusing heavily on cognitive skills and marketability, while their spiritual and ethical growth is neglected (Rahman, 1980). This "de-souling" of education has led to various social crises, including a decline in empathy, the rise of corruption, and a general loss of moral direction among the youth. Therefore, revisiting the Qur'anic concept of education is not merely a theological exercise but a practical necessity to restore the ethical foundation of modern pedagogy.

The Qur'an offers a timeless framework that integrates intellectual rigor with spiritual depth. It views the student not as a passive recipient of data but as a dynamic seeker of truth whose *fitrah* (innate nature) must be nurtured. To achieve this, the Qur'an employs diverse pedagogical strategies

that are psychologically attuned to human nature. Methods such as dialogue, storytelling, role modeling, and logical reasoning are woven into the text to engage the reader's intellect and heart simultaneously (Yusuf, 2008). These methods promote critical thinking and active participation, contrasting sharply with the passive "banking" model of education often found in modern classrooms.

For instance, the dialogue between Luqman the Wise and his son (QS. Luqman: 13-19) illustrates a teaching model based on mutual respect, logical explanation, and emotional connection (Rosyad, 2020). Luqman does not simply issue commands; he explains the reasoning behind them, fostering an environment where values are internalized rather than imposed. Similarly, the concept of *Uswah Hasanah* (the perfect example) as embodied by Prophet Muhammad SAW (QS. Al-Ahzab: 21) highlights that the character of the educator is the most potent tool in the educational process. Education is caught more than it is taught; the lived values of the teacher have a far more profound impact on the student than any textbook or lecture (Al-Qardhawi, 2001).

Furthermore, the Qur'an establishes clear ethical principles for teaching, such as consultation, patience, and wisdom. Verses such as QS. Ali Imran: 159 and QS. An-Nahl: 125 emphasize that the educational process must be compassionate, inclusive, and adaptive to the needs of the learner (Sholeh, 2014). This study argues that by integrating these Qur'anic methods and principles into the modern curriculum, we can create a more balanced and effective educational system. This research aims to explore the depths of Qur'anic pedagogy, analyze its core principles, and propose practical ways to implement these values in contemporary higher

education to address the moral and spiritual void of the digital age.

B. Literature Review

The concept of education in Islam is expressed through three primary terms: *Tarbiyah*, *Ta'lim*, and *Ta'dib*. While *Ta'lim* refers specifically to the transfer of knowledge and *Tarbiyah* to the nurturing and development of potential, Al-Attas (1979) argues that *Ta'dib* is the most comprehensive term, as it encompasses the acquisition of knowledge along with the refinement of character and manners (*adab*). In the Qur'anic context, these three elements are inseparable; knowledge without character is considered harmful, and character without knowledge is incomplete (Abdullah, 2017).

Previous studies have extensively explored the pedagogical richness of the Qur'an. Yusuf (2008) identifies that the Qur'an uses psychological approaches such as parables (*amtsal*), stories (*qashash*), and incentives (*targhib wa tarhib*) to shape human behavior. Rosyad (2020) further analyzes the Luqmanic dialogue, noting that its success lies in its use of affectionate language and logical persuasion, which reduces the student's resistance to moral guidance. This suggests that effective education must engage both the heart and the mind.

Role modeling is another pillar of Islamic education frequently discussed in the literature. Al-Qardhawi (2001) asserts that the Prophet Muhammad SAW serves as the ultimate pedagogical model whose life provides a blueprint for every aspect of teaching, from classroom management to conflict resolution (Rahman, 2016). Additionally, the method of repetition (*takrar*) in the Qur'an is recognized by Saeed (2015) as a deliberate strategy to facilitate memory retention and deepen understanding of complex spiritual concepts. This review shows that while individual methods have been studied,

there is a need for a synthesized framework that connects these Qur'anic principles to the specific challenges of the 21st-century educational environment.

C. Methods

This research employs a qualitative approach using the library research method. The study focuses on the analysis of primary and secondary texts to derive a comprehensive understanding of the educational concepts within the Qur'an. The primary data source is the Qur'an itself, specifically verses related to teaching, learning, and character development. The secondary data includes classical and modern Qur'anic commentaries (*tafsir*), books on Islamic education, and relevant academic journals.

The analytical framework used is the thematic interpretation method (*tafsir maudhui*). This involves several systematic steps: (1) identifying and collecting verses related to the theme of education and teaching; (2) analyzing these verses in light of their historical context (*asbabun nuzul*) and linguistic nuances (Anwar, 2015); (3) synthesizing the meanings to form a coherent conceptual framework; and (4) comparing these findings with modern educational theories to determine their contemporary relevance (Zuhaili, 2004). This method allows for a deep and structured exploration of the topic, ensuring that the derived principles are both grounded in tradition and applicable to current needs.

D. Results and Discussion

1. Pedagogical Methods in the Qur'an: Engaging the Intellect and Soul

The findings of this comprehensive study indicate that the Qur'an employs a highly sophisticated, multi-layered array of teaching methods explicitly designed to transform the learner holistically.

These educational strategies are not merely technical or instructional tools used to transfer data; rather, they are deeply rooted in a profound understanding of human psychology, sociology, and cognitive development. The Qur'anic approach to pedagogy recognizes that human beings are complex entities composed of intellect (*'aql*), soul (*ruh*), and physical form (*jasad*), and therefore, the educational process must engage all these dimensions simultaneously. The primary methods identified—dialogue, role modeling, and the use of repetition and parables—serve as foundational pillars for an educational framework that aims to awaken the innate human disposition (*fitrah*) toward truth and goodness.

The Qur'an frequently and deliberately utilizes dialogue as a primary mechanism to present its message, dismantle false assumptions, and construct profound theological and moral truths. The conversation between Luqman the Wise and his son, immortalized in Surah Luqman (QS. Luqman: 13-19), stands as a prime, paradigmatic example of optimal educational communication. This method actively fosters a two-way communication channel that fundamentally shifts the educational dynamic from a teacher-dominated monologue to a collaborative pursuit of knowledge. It encourages students to ask critical questions, express their innate thoughts, and grapple with complex concepts.

By using deeply affectionate terms of endearment, such as "O my dear son" (*Ya bunayya*), Luqman masterfully creates a safe, emotionally warm space for learning (Yusuf, 2008). This psychological safety is a critical prerequisite for any meaningful educational transformation. In a modern educational context, this Qur'anic approach translates seamlessly into student-centered learning, where the educator acts as a

wise facilitator rather than an authoritarian lecturer. This method is exceptionally crucial for developing high-level critical thinking, emotional intelligence, and interpersonal skills (Rosyad, 2020).

Furthermore, the implementation of the *Hiwar* method aligns perfectly with the demands of contemporary educational frameworks that emphasize transformative learning. As noted by Anwar and Umam (2020), transformative education within modern frameworks, such as the Independent Learning Curriculum (*Kurikulum Merdeka*), necessitates a strong emphasis on 21st-century skills—specifically communication, collaboration, critical thinking, and creativity. The Qur'anic dialogue method organically builds these competencies by forcing students to articulate their reasoning and engage sympathetically with the perspectives of others. Moreover, transforming student management to increase active student participation in both academic and non-academic activities, as highlighted by Riyanti, Sauri, and Anwar (2026), relies heavily on this dialogical approach. When students are engaged in open dialogues, their intrinsic motivation to participate in the broader school community and extracurricular initiatives dramatically increases, bridging the gap between theoretical classroom knowledge and practical social engagement.

Beyond verbal instruction, the Qur'an establishes behavioral demonstration as the most potent form of education. The Qur'an positions the Prophet Muhammad SAW as the ultimate, flawless example for all of humanity, stating, "Indeed, in the Messenger of Allah you have an excellent example..." (QS. Al-Ahzab: 21). This method underscores a fundamental pedagogical reality: a teacher's actual behavior, character, and daily conduct constitute their most powerful

curriculum. Psychological studies confirm that students are substantially more likely to emulate the lived values they see practiced by authority figures than the abstract ethical theories they only hear about in lectures (Al-Qardhawi, 2001).

In contemporary education, the concept of *Uswah Hasanah* highlights the critical, often underappreciated importance of the "hidden curriculum"—the overarching ethical atmosphere, the institutional culture, and the authentic behavior of faculty and staff that subtly but continuously shape student character every single day. Education is, in essence, a process of infection; values are caught, not merely taught.

However, ensuring that educators serve as effective role models requires systematic institutional support and visionary leadership. The competence of educators cannot be taken for granted; it must be continuously nurtured. Bakar, Mulyanto, Suherman, and Anwar (2025) demonstrate that strategic leadership—such as a Kiai's leadership strategy in Islamic boarding schools (*pesantren*)—is absolutely vital in improving the pedagogical and personal competence of educators (*ustaz*). When institutional leaders strategically prioritize character and competence, the educators themselves become better role models, thereby cascading the values of *Uswah Hasanah* down to the students in a highly effective, systemic manner.

The Repetition (*Takrar*) and Parable (*Amtsah*) Method To ensure that complex theological, moral, and intellectual concepts are thoroughly grasped and retained, the Qur'an heavily utilizes the pedagogical tools of repetition (*takrar*) and parables (*amtsah*). Surah Al-Qamar explicitly mentions, "And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?" (QS. Al-Qamar: 17). It is

crucial to understand that Qur'anic repetition is not synonymous with mindless rote memorization or monotonous drilling. Instead, it is a sophisticated cognitive strategy aimed at deepening the internalization of values by presenting the same core truth from multiple angles, contexts, and emotional tones (Saeed, 2015).

Complementing repetition is the use of parables (*amtsah*), which make abstract, metaphysical ideas beautifully tangible and accessible. Parables deeply engage the human imagination, bridging the gap between the known physical world and the unknown spiritual realm. By using metaphors involving agriculture, light, water, and animals, the Qur'an helps students relate complex moral lessons to their own daily experiences and the natural environment. This method is highly effective for long-term memory retention and the expansive development of moral imagination (Yusuf, 2008).

In the context of the modern ecological crisis, the use of Qur'anic parables involving nature serves as a powerful foundation for environmental education. Anwar, Maulani, Lutfiah, Syadiyah, and Azizah (2025) emphasize the critical need to integrate the values of *Tawhid* (Islamic monotheism) and ecopedagogy into the curriculum, particularly in foundational institutions like *Madrasah Ibtidaiyah*. By utilizing Qur'anic parables that highlight the sacredness and interconnectedness of nature, educators can strengthen the character of environmental care among students. Recognizing nature not as a commodity to be exploited, but as a "classroom" full of divine signs (*ayat*), transforms the learning experience into a spiritual and ecological awakening.

2. Ethical Principles of Teaching: A Humanistic Approach

A robust educational methodology must be governed by an equally robust ethical framework. The ethical guidelines provided by the Qur'an for educators ensure that the process of teaching remains profoundly dignified, respectful, and effective. The Qur'an rejects authoritarian, oppressive educational paradigms, advocating instead for a deeply humanistic, empathetic approach that honors the dignity of the learner.

Consultation (*Syura*) and Inclusivity The Qur'an places immense value on gentleness and democratic engagement in the educational process. Surah Ali Imran instructs the Prophet Muhammad SAW (and by extension, all educators): "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you... and consult them in the matter" (QS. Ali Imran: 159). This principle teaches that genuine education must be a collaborative, inclusive effort rather than a dictatorial imposition.

Clear pointers from the Qur'an suggest that a harsh, punitive, or overly authoritarian approach only serves to alienate the student, creating psychological barriers that actively block the absorption of knowledge (Zuhaili, 2004). Fear may produce temporary compliance, but it destroys intrinsic motivation and intellectual curiosity. In modern classrooms, this Qur'anic principle strongly supports democratic teaching practices. When educators actively consult with students—giving them a voice in their learning journey, setting classroom rules together, and listening to their feedback—it fosters a profound sense of responsibility, ownership, and belonging. This inclusivity perfectly mirrors the goals of transformative education, emphasizing that

independent learning (*Kurikulum Merdeka*) requires students to be active co-creators of their educational experience, rather than passive recipients (Anwar & Umam, 2020).

Wisdom (*Hikmah*) and Patience (*Sabr*) Another cornerstone of Qur'anic pedagogy is the application of deep wisdom and unwavering patience. Surah An-Nahl commands: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" (QS. An-Nahl: 125). *Hikmah* (wisdom) in an educational context involves a profound, empathetic understanding of the unique psychological needs, cognitive abilities, and socioeconomic backgrounds of each individual student. A wise educator does not use a "one-size-fits-all" approach but dynamically adapts their teaching style, tone, and methodology to suit the specific context of the learner (Sholeh, 2014).

This indispensable wisdom must be seamlessly coupled with the principle of patience (*sabr*). True education—particularly the refinement of character and the unlearning of bad habits—is a slow, evolutionary, and often frustrating process. Educators must remain emotionally consistent, resilient, and calm, especially when dealing with challenging behavioral issues, learning disabilities, or slow academic progress (Muhaimin, 2002).

This requirement for wisdom and patience is particularly urgent given the current state of global education. Anwar and Umam (2025) articulate that globalization has triggered a profound crisis in Islamic education, characterized by a loss of spiritual orientation and the commodification of knowledge. Drawing on Syed Muhammad Naquib Al-Attas' epistemological response, they argue for the urgent reconstruction of *Adab*-based pedagogy. *Adab* (right action based on the recognition of the proper places of things) cannot be

instilled through rushed, standardized testing; it requires the deeply patient, wise, and individualized mentorship that QS. An-Nahl 125 demands. Restoring *Hikmah* to the classroom is the primary antidote to the rapid, soulless mechanization of modern education.

3. Contemporary Relevance: Bridging the Secular-Sacred Divide

The integration of Qur'anic methods and ethical principles into modern educational systems offers a comprehensive, culturally resonant solution to the escalating crisis of character in the digital age. We currently inhabit an era where data and information are overwhelmingly abundant, yet true wisdom and moral clarity are increasingly scarce. Consequently, the Qur'anic focus on *Ta'dib* (the holistic refinement of character, ethics, and intellect) is exponentially more relevant today than in any previous century.

First, the synthesis of dialogue (*Hiwar*) and role modeling (*Uswah Hasanah*) provides a vital blueprint for mentorship in higher education. As Artificial Intelligence and advanced digital technologies rapidly take over technical instruction and basic knowledge dissemination, the fundamentally human elements of education—empathy, mentorship, ethical modeling, and moral guidance—become the unique, irreplaceable value of the university and school experience (Asari, 2019). Machines can transfer data, but only human educators can nurture a soul. To facilitate this, institutional paradigms must shift. As Riyanti, Sauri, and Anwar (2026) emphasize, transforming student management to heavily promote participation in non-academic activities allows educators to interact with students in diverse, real-world contexts, thereby maximizing the impact of role modeling and dialogue outside the rigid confines of the traditional classroom.

Second, the Qur'anic principles of wisdom (*Hikmah*) and consultation (*Syura*) align flawlessly with the highly sought-after 21st-century competencies. The globalized economy and interconnected society demand individuals who are adept at collaboration, critical thinking, and cross-cultural communication. The Independent Learning Curriculum aims exactly at these targets, proving that transformative education deeply rooted in dialogical and consultative practices prepares students not just for exams, but for the complex realities of modern life (Anwar & Umam, 2020).

Third, addressing the global crisis in education requires a fundamental epistemological shift. The aggressive spread of secular globalization has aggressively marginalized the sacred dimensions of learning, leading to a profound crisis of meaning among the youth. The reconstruction of an Adab-based pedagogy, which places the knowledge of God and ethical conduct at the center of the curriculum, is absolutely necessary to combat this epistemological decay (Anwar & Umam, 2025). This means that scientific, technological, and sociological education must be firmly grounded in Qur'anic values.

A prime example of this synthesis is the urgent need to address the global environmental crisis through the lens of faith. By deeply integrating the values of *Tawhid* (the oneness of God and the interconnectedness of all creation) with modern ecopedagogy, educators can cultivate a generation that views environmental stewardship not merely as a civic duty, but as a profound spiritual obligation. Strengthening the character of environmental care in early education institutions, such as Madrasah Ibtidaiyah, ensures that the next generation possesses the moral fortitude to address climate change and ecological degradation (Anwar et al., 2025).

Ultimately, by grounding all branches of scientific and humanistic education in these timeless Qur'anic values, we can successfully produce graduates who are not only technically competent and economically productive but also deeply ethically grounded. These individuals will use their 21st-century skills for the tangible betterment of society, ensuring that rapid technological and economic progress does not come at the devastating cost of our humanity (Yusof, 2018). The Qur'anic pedagogical framework effectively bridges the secular-sacred divide, offering a unified, holistic vision of education capable of healing the fragmented modern mind.

E. Conclusion

This study concludes that the Qur'an provides a comprehensive and timeless framework for education that remains highly relevant in the modern world. The methods of dialogue (QS. Luqman: 13-19), role modeling (QS. Al-Ahzab: 21), and repetition (QS. Al-Qamar: 17) offer effective ways to engage students' minds and hearts. These methods are supported by ethical principles such as consultation, wisdom, and patience, which promote a humanistic and inclusive learning environment. Qur'anic education is not just about the accumulation of facts but about the transformation of the individual into a responsible and ethical citizen of the world.

The implications of this research are significant for educational policy and practice. Institutions of higher learning should look beyond purely technical training and integrate character-building into their core curriculum. Educators should be trained not only in their subject matter but also in the pedagogical and ethical principles derived from the Qur'an to become true mentors for their students. By bridging the gap between scientific knowledge and spiritual values, we can

prepare the next generation to face the challenges of globalization with both intellectual excellence and moral integrity.

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