



## RECONSTRUCTION OF THE QUR'AN-BASED ISLAMIC EDUCATION CURRICULUM: ESTABLISHING AL-'ADL AS A METHODOLOGICAL ETHIC AND TAQWA AS THE EVALUATION BENCHMARK

Hadiyanto<sup>1\*</sup>, Ripan Maulana<sup>2</sup>, Ghifar Ramadhan<sup>3</sup>, Gangan Sayid Mikdad<sup>4</sup>, Hafid Muslih<sup>5</sup>

<sup>12345</sup>UIN Sunan Gunung Djati, Bandung, Jawa Barat

\*Correspondence Author: [hadiyanto34@guru.smp.belajar.id](mailto:hadiyanto34@guru.smp.belajar.id)

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### Abstract

Contemporary Islamic education faces a profound challenge marked by a crisis of integrity and the dichotomy of knowledge, which often produces graduates with high cognitive competence but low levels of Taqwa (piety). This study aims to reconstruct a holistic and integrated framework of the Islamic Education Curriculum (IEC) grounded in the primary source of Islamic knowledge—the Qur'an. Employing a Qualitative Library Research approach combined with the Thematic Interpretation Method (Tafsir Mawdu'i) of key Qur'anic verses, namely QS. Al-Baqarah [2]: 30, QS. An-Nahl [16]: 125, and QS. Al-Ma'idah [5]: 8, the research identifies four essential dimensions of the IEC: objectives that integrate 'Ubudiyah (devotion to Allah) and Khilafah (human stewardship on earth); substance emphasizing epistemic validity and comprehensive religious understanding (Tafaquh Fiddin); pedagogical methods based on Justice (Al-'Adl) operationalized through the three pillars of Hikmah, Mau'izah Hasanah, and Jidāl Ahsan; and evaluation that emphasizes Tazkiyah an-Nafs (purification of the soul) as the pathway toward Taqwa. The originality of this research lies in affirming that Justice (Al-'Adl) must serve as the ethical foundation guiding all educational processes, as it represents the closest path to Taqwa (huwa aqrabu li at-Taqwā). Consequently, this study proposes an Integrative Islamic Education Curriculum Model that centers on the practical application of Al-'Adl to cultivate learners who are intellectually grounded, ethically upright, and spiritually devoted.

**Keywords:** *Thematic Interpretation; Islamic Education Curriculum; Al-'Adl (Justice); Taqwa (Piety); Knowledge Integration.*

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### INTRODUCTION

Historically, Islamic education has played a central role in building and strengthening human civilization. However, in the context of increasingly complex globalization and modernization, the sustainability and

relevance of the Islamic Education Curriculum (IEC) are often hampered by the dichotomy between religious sciences and general sciences (Wahid & Hamami, 2021). The current curriculum tends to

focus separately on cognitive and professional dimensions, thereby lacking a complete integration between character building, spiritual values, and intellectual intelligence.

This tendency results in the emergence of moral crises and a degradation of integrity among graduates, where high academic achievement is not always accompanied by an increase in piety (*Taqwa*) or social and humanitarian responsibility (Hermawan et al., 2020). This epistemological crisis emphasizes the need for a comprehensive reconstruction of the Islamic education curriculum to be re-grounded in its authentic source, the Qur'an (Nanu, 2023). The Qur'an does not merely provide direction and goals for education, but also contains scholarly substance, learning methodology, and an evaluation system that is comprehensive and integrated.

Against this background, this research attempts to formulate a comprehensive design for the Islamic Education Curriculum through the Thematic Tafsir (*Tafsir Mawdhu'i*) approach to key verses in the Qur'an. The novelty of this research lies in two main axes: first, establishing the principle of Justice (*Al-'Adl*) as the ethical-methodological foundation in the educational process, and second, placing

Piety (*Taqwa*) as the highest measure in the evaluation of educational outcomes.

## METHOD

This research employs a descriptive qualitative approach using the library research method as its primary analytical framework. This approach was selected to allow the analysis, understanding, and reconstruction of philosophical and normative concepts derived from religious texts and academic literature concerning the development of a Qur'an-based Islamic Education Curriculum (IEC) (Creswell, 2018). The research data sources are secondary data, obtained through the review of various classical and contemporary *tafsir* (exegesis) books, Islamic educational methodology texts, and scientific journal articles. The Qur'an itself serves as the normative primary data source.

The data collection technique involves documentation and systematic content analysis of the Qur'anic texts, their exegesis, and related literature. To analyze the primary data, the Thematic Tafsir (*Tafsir Mawdhu'i*) approach was utilized (Zuhdi, 2020). The analysis focuses on key verses related to the four dimensions of the curriculum: objectives, substance, method, and evaluation. The verses analyzed include

QS. Al-Baqarah [2]: 30 (*Khilafah*), QS. Az-Zariyat [51]: 56 (*'Ubudiyah*), QS. An-Nahl [16]: 125 (*Hikmah, Mau'izah, and Jidal Ahsan*), and QS. Al-Ma'idah [5]: 8 (*Al-'Adl and Taqwa*).

The collected data were then classified based on the four curricular dimensions (Sugiyono, 2022). Data analysis was carried out through three main stages: data reduction, data display, and conclusion drawing (Moleong, 2021). This procedure aims to synthesize a conceptual Model of the Islamic Education Curriculum, which establishes Al-'Adl (Justice) as the methodological ethic and Taqwa (Piety) as the benchmark for educational outcomes. The resulting model is expected to provide a comprehensive and applicable theoretical construction.

## RESULT AND DISCUSSION

### Curriculum Objective Dimension: Integration of 'Ubudiyah and Khilafah

The objective of Islamic education has a dual purpose, encompassing both the vertical dimension, which relates directly to Allah SWT, and the horizontal dimension, which relates to human beings and the universe. Allah SWT says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create the jinn and mankind except to worship Me." (QS. Az-Zariyat [51]: 56)

This verse affirms that the essence of creating humans and jinn is total devotion to Allah (*'Ubudiyah*). In the educational context, this objective becomes the *ultimate goal* of the curriculum (Nanu, 2023). The curriculum must be structured to foster a spiritual awareness that knowledge and action are manifestations of worship, not merely means to achieve social status or worldly gain. Thus, the education system needs to be oriented towards spiritual character formation and the strengthening of deep *aqidah* (creed) (Aman, 2020; Sofa et al., 2025).

In another verse, Allah SWT says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Meaning: "Indeed, I am going to place a vicegerent [khalifah] on the earth." (QS. Al-Baqarah [2]:30)

This verse indicates that humans have a mandate as a leader (*khalifah*) responsible for building and maintaining the balance of the earth (Ath-Thabari, 2000; Ibn Kathīr, 1999; Az-Zamakhsharī, 1983). Thus, *Khilafah* is the social and practical dimension of *'Ubudiyah*. The Islamic education curriculum must prepare students to have competence in various fields of knowledge, including science, technology, and social sciences, to realize the responsibility of vicegerency justly (*Al-'Adl*) (Hermawan et al., 2020). This

integration asserts that general knowledge is an instrument for the implementation of *Khilafah*, while *Khilafah* itself is a tangible manifestation of 'Ubudiyah in the world (Supandi et al., 2025).

#### **Curriculum Substance Dimension: Elimination of Knowledge Dichotomy**

The curriculum substance must ensure that the knowledge taught is not only epistemologically sound but also builds spiritual and intellectual depth. In QS. Al-Isra verse 36, Allah SWT says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ  
أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

Meaning: "And do not pursue that of which you have no knowledge..."

This verse serves as the foundation of Islamic epistemology that upholds epistemic justice. The phrase *lā taqfu mā laisa laka bihi 'ilm* commands that every individual be objective, critical, and careful in receiving and conveying information. The substance of education must instill the principle of scientific validity through the teaching of research methodology, verification (*tabayyun*), and critical thinking (Nurlita et al., 2023; Yahya et al., 2022). Thus, the application of justice in the realm of knowledge becomes an integral part of the effort to uphold the value of *Al-'Adl*.

Furthermore, in QS. At-Tawbah verse 122, Allah SWT says:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ  
مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ

Meaning: "... Why did not a group from every division of them go forth to gain understanding in the religion..."

*Tafaqquh Fiddin* means a comprehensive deepening of the religion, going beyond mere memorization or textual knowledge. It demands rational, ethical, and contextual understanding of Islamic teachings. The substance of education needs to cover *fiqh* (Islamic jurisprudence), *aqidah* (creed), Islamic educational philosophy, *Maqāṣid Syarī'ah*, and comparative studies of schools of thought to produce intellectual-ulama who are integrated and capable of leading the community wisely (Nanu, 2023).

#### **Curriculum Method / Pedagogy Dimension: The Ethic of Al-'Adl**

The learning methodology in Islamic education must be based on the principle of justice (*Al-'Adl*), capable of balancing the development of students' cognitive, affective, and psychomotor potential. Allah SWT says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ  
بِالَّتِي هِيَ أَحْسَنُ

Meaning: "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 [16]: 125)

This verse explains the three main pillars of da'wah (preaching) as well as education, all rooted in the value of *ihsān* (goodness) as a concrete form of *Al-'Adl*:

- Hikmah (Rationality and Evidence): A learning process that emphasizes logic, empirical data, and sound reasoning—a form of justice towards the students' intellect.
- *Mau'izah Hasanah* (Good Instruction/Heartfelt Advice): An affective approach with soft, relevant speech to the students' condition—a form of justice towards the emotional side.
- *Jidal Ahsan* (The Best Argumentation): A method of open and polite dialogue that respects students' freedom of thought (Suhandi, 2022).

In another verse, Allah SWT says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Meaning: "There has certainly been for you in the Messenger of Allah an excellent pattern." (QS. Al-Ahzab [33]: 21)

Prophet Muhammad SAW is made the ideal educational model (*Uswah Hasanah*). In the context of pedagogy, teachers are

required not only to teach the value of justice but also to practice it in attitude, speech, and decisions. This exemplary behavior becomes the foundation for the success of the *Hikmah* and *Mau'izah Hasanah* methods, ensuring that learning proceeds with true justice.

### Curriculum Evaluation Dimension: The Benchmark of Taqwa

Evaluation in Islamic education must not be limited to academic achievement alone but must assess the extent to which the value of *Al-'Adl* is internalized, thereby bringing students closer to Piety (*Taqwa*). In QS. Ash-Shams verses 9 and 10, Allah SWT says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا \* وَقَدْ خَابَ مَنْ دَسَّاهَا

Meaning: "He has succeeded who purifies his soul, and he has failed who corrupts it."

*Tazkiyah an-Nafs* or purification of the soul is a key indicator of educational success. The evaluation process must be formative and authentic, assessing changes in behavior, motivation, and the spiritual awareness of students (Rizki & Lessy, 2024). This is reinforced by QS. Al-Hashr [59]: 18, which affirms the importance of *muhāsabah* (self-reflection) as a continuous evaluation mechanism.

In QS. Al-Maidah verse 8, Allah SWT says:

اعْبُدُوا هُوَ أَقْرَبُ لِلتَّقْوَى

Meaning: "... act justly; that is nearer to righteousness (Taqwa)."

This verse confirms the logical conclusion of the entire curriculum framework. When education is implemented based on the ethic of *Al-'Adl*, the output will produce pious human beings. The assessment of the IEC's success should not only be oriented toward test scores but also toward the index of students' personal and social justice. Aspects measured include academic integrity, honesty, professional responsibility, and contribution to society and the environment.

From the results of the Thematic Tafsir analysis above, an Islamic education curriculum model can be synthesized that is oriented towards the integration of the four main dimensions:

1. Philosophical Center: Tawhid (Oneness of God) and '*Ubudiyah* as the core orientation of education.
2. Implementational Direction: Realization of the *Khilafah* function in social and ecological contexts.
3. Methodological Foundation: The principle of Justice (*Al-'Adl*) as the pedagogical ethic and learning strategy.
4. Final Outcome: Piety (*Taqwa*) as the success indicator, reflected through the

consistency of just behavior in all aspects of life.

This integrative model asserts that all dimensions of Islamic education converge within a *tawhidi* framework, where knowledge, action, and spiritual values are not separated but united in the great vision of devotion to Allah and the well-being of humanity.

## CONCLUSION

Based on the Thematic Tafsir analysis of key Qur'anic verses, it can be concluded that the reconstruction of a relevant and integrated Islamic Education Curriculum (IEC) must be founded on the integration of four fundamental dimensions. This reconstruction serves as a response to the crisis of integrity and the dichotomy of knowledge that are the main challenges in contemporary Islamic education (Wahid & Hamami, 2021).

The Curriculum Objective Dimension must holistically integrate two main human mandates: '*Ubudiyah* (total devotion to Allah SWT) as the *ultimate goal*, and *Khilafah* (vicegerency and preservation of the earth) as the practical manifestation of worship. This objective demands that the IEC focus not only on spiritual intelligence but also on professional and social competencies.

The Curriculum Substance Dimension must eliminate the dichotomy between religious sciences (*Tafaqquh Fiddin*) and general sciences. All knowledge is considered a means to establish Epistemic Justice (*Al-'Adl*), which requires students to possess valid, critical, and evidence-based knowledge (*lā taqfu mā laisa laka bihi 'ilm*) (Nanu, 2023).

The Curriculum Method/Pedagogy Dimension must be guided by the Methodological Ethic of Al-'Adl, which is reflected in the methods of *Hikmah* (wisdom), *Mau'izah Hasanah* (good instruction), and *Jidal Ahsan* (the best argumentation) (Suhandi, 2022). Educators are required to be an *Uswah Hasanah* (excellent pattern) who practice justice in every interaction, ensuring the learning process supports the cognitive, affective, and psychomotor potential of the students.

The Curriculum Evaluation Dimension must place Piety (*Taqwa*) as the highest measure of success. This is based on the Qur'anic principle that acting justly (*Al-'Adl*) is that which is nearest to righteousness (*huwa aqrabu littaqa*). Evaluation must be authentic and holistic, assessing the extent to which students achieve *Tazkiyah an-Nafs* (purification of the soul) and are capable of implementing the value of justice in both personal and social life.

Overall, this research recommends an Integrative-Tawhidic Curriculum Model, which utilizes Al-'Adl as the ethic guiding the process (methodology) and Taqwa as the final outcome to be evaluated. This model is expected to produce graduates who are not only academically intelligent but also possess high integrity, act justly, and are responsible as pious *khalīfah fil-ardh* (vicegerents on earth).

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