



## Thematic Tafsir Studies in Islamic Education: An Analysis of Objectives, Methods, and Students

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Article Info	Abstract
<b>Article History</b> Received: 2024-11-11 Revised: 2024-12-23 Published: 2025-01-10  <b>Keywords:</b> <i>Education;</i> <i>Student;</i> <i>Methods;</i> <i>Objectives;</i> <i>Tafsir.</i>	In the context of globalization and rapid social change, Islamic education needs to adapt to remain relevant. The basic concepts and ideas of Islamic education can be analyzed and developed from the basic sources of Islamic teachings, namely the Qur'an and sunnah. This article aims to further explore the purpose of education, educational methods and how learners can be actively involved in the learning process. This research uses literature study and thematic tafsir method by examining Qs. Adz-Dzariyat: 56, Qs. An-Nahl: 125, and Qs. An-Nahl: 78. Humans were created to worship Allah and fulfill their role as caliphs on earth. This emphasizes the importance of integration between spiritual, moral, intellectual, and social development in building individuals who are noble and beneficial to society. Humans are also born without any knowledge so it is important for them to study knowledge by utilizing the senses that Allah has created for them. One of the main objectives of thematic interpretation studies is to increase students' understanding of Islamic teachings. With this approach, students are not only required to memorize verses, but also to understand the context and meaning contained therein. This is very important in shaping good character and noble morals. The results show that by understanding and applying the goals, methods, and concepts of learners based on the Qur'an, Islamic education is able to create a generation that is faithful, knowledgeable, and contributes positively to society and the progress of global civilization.

Artikel Info	Abstrak
<b>Sejarah Artikel</b> Diterima: 2024-11-11 Direvisi: 2024-12-23 Dipublikasi: 2025-01-10  <b>Kata kunci:</b> <i>Metode;</i> <i>Pendidikan;</i> <i>Peserta Didik;</i> <i>Tafsir;</i> <i>Tujuan.</i>	Dalam konteks globalisasi dan perubahan sosial yang begitu cepat, pendidikan Islam perlu beradaptasi agar tetap relevan. Konsep dan ide-ide dasar pendidikan islam dapat dianalisis dan dikembangkan dari sumber dasar ajaran islam yaitu Al-qur'an dan sunnah. Artikel ini bertujuan untuk mengeksplorasi lebih lanjut mengenai tujuan pendidikan, metode pendidikan serta bagaimana peserta didik dapat terlibat secara aktif dalam proses pembelajaran. Penelitian ini menggunakan studi kepustakaan dan metode tafsir tematik dengan menelaah Qs. Adz-Dzariyat: 56, Qs. An-Nahl: 125, dan Qs. An-Nahl: 78. manusia diciptakan untuk beribadah kepada Allah dan menjalankan peran sebagai khalifah di bumi. Hal ini menegaskan pentingnya integrasi antara pengembangan spiritual, moral, intelektual, dan social dalam membangun individu yang berakhlak mulia dan bermanfaat bagi masyarakat. Manusia juga terlahir tanpa pengetahuan apapun sehingga penting bagginya untuk menuntut ilmu dengan memanfaatkan indera yang telah Allah ciptakan untuknya. Salah satu tujuan utama dari kajian tafsir tematik adalah untuk meningkatkan pemahaman peserta didik terhadap ajaran Islam. Dengan pendekatan ini, peserta didik tidak hanya dituntut untuk menghafal ayat-ayat, tetapi juga untuk memahami konteks dan makna yang terkandung di dalamnya. Hal ini sangat penting dalam membentuk karakter yang baik dan akhlak yang mulia. Hasil penelitian menunjukkan bahwa dengan memahami dan mengaplikasikan tujuan, metode, serta konsep peserta didik yang berlandaskan Al-Qur'an, pendidikan Islam mampumenciptakangenerasi yang beriman, berilmu, berkontribusipositifdalamasyarakat dan kemajuanperadaban global.

### I. INTRODUCTION

Islamic education is an important foundation in character building and understanding of religious teachings among Muslims. (Toyibah et al., 2024) The basic concepts and ideas of Islamic education can be analyzed and developed from the basic sources of Islamic teachings, namely the

Qur'an and sunnah. The operational concept can be developed through the process of inheriting culture, developing teachings and developing teachings from generation to generation throughout Islamic history. While in practice Islamic education can be understood, analyzed and developed from the process of fostering and

developing a Muslim in each generation. (Nst et al., 2024) In this context, one of the increasingly popular approaches is thematic interpretation. This approach focuses on understanding the Qur'an based on certain themes, which allows students to further explore the meaning and application of Islamic teachings in everyday life.

One of the main objectives of thematic interpretation studies is to improve students' understanding of Islamic teachings. (Majid & Alim, 2024) With this approach, students are not only required to memorize verses, but also to understand the context and meaning contained therein. This is very important in shaping good character and noble morals. In the implementation of Islamic education itself, there is certainly a big goal to be achieved. The goal is to prepare young people who are able to understand and implement the teachings of Islam as described in the Qur'an. (Majid & Alim, 2024) The most important component that becomes the main means of Islamic education is students. Students are every human being who needs guidance from others to gain knowledge. (Polem et al., 2024)

To achieve the goals of Islamic education for students, learning methods are needed that are suitable for students. (Ningsih et al., 2024) As has been exemplified by the Prophet Muhammad Saw, that the method used must be easy to understand so that the message to be conveyed can be received properly by the listener. The teaching methods used in thematic interpretation are very diverse. Interactive approaches, such as group discussions, independent research, and the use of visual media, can increase student engagement. This approach invites students to actively participate in the learning process, so that they feel more involved and have a sense of ownership of the material being studied.

In the context of globalization and rapid social change like today, Islamic education needs to adapt to remain relevant. Given the rapid development of technology that is increasingly sophisticated and has an effect on the growth of student characteristics. (Fikri, 2024) Changes that occur in various sectors of life, including technology, culture and communication, affect the way students learn and interact with the world around them. In the context of Islamic education, this challenge becomes even more complex, especially in relation to how to adapt learning methods to remain relevant and effective for students. The challenges of technological advances in Islamic education

require an adaptive and innovative approach. (Caswanda et al., 2024) With the application of appropriate learning methods, Islamic education can equip students with a deep understanding of religious teachings, while developing relevant skills to face the challenges of the times. In this way, Islamic education will not only remain relevant, but also be able to produce a generation with noble morals and ready to contribute positively to society.

Students who understand Islamic teachings well will be better able to deal with various social and moral issues facing society today. The thematic tafsir approach can be an effective solution to answer these challenges, by providing students with tools to understand and deal with the complex realities of life. By integrating thematic interpretation in the education curriculum, educators are expected to help students not only understand the Qur'anic texts, but also apply the values in their daily lives. This is both a challenge and an opportunity for educators to create a conducive and inspiring learning environment.

This study will further explore the purpose of education through thematic interpretation, including how this approach can help students understand and internalize Islamic values. In addition, the article will also discuss various effective teaching methods in the context of thematic tafsir, as well as how students can be actively involved in the learning process.

## **II. METHOD**

In this research, the author uses a literature study or library-research, utilizing various written sources such as books, journals, articles, and other documents. The literature study helped the author gain an in-depth understanding and theoretical context relevant to the topic under study (Sofiah et al., 2020, p. 5). This research uses a qualitative approach that focuses on qualitative data, with the aim of obtaining a deep understanding, especially regarding the purpose of education, educational methods, and students in the Qur'an. Qualitative research is descriptive research and tends to use analysis. (Wekke Suardi, 2019, p. 34) While the method used by the author in this research is the thematic interpretation method, with the thematic interpretation method, the author will describe, analyze and explain the primary data sources and secondary data sources related to the research topic. The data sources that the author will use in this study are as follows:

First, the primary data source is QS. Adz-Dzariyat: 56, Qs. An-Nahl: 125, QS. An-Nahl: 78. Second, secondary data sources in the form of interpretation books, including the book of Tafsir Al-Munir by Wahbah Az-Zuhaili, the book of Tafsir Al-Mishbah by M. Quraish Shihab, and the book of Tafsir Fathul Qadir by Imam Ash-Shukani. The steps taken by the author in analyzing the data include: determining the theme that will be the topic of research, searching and collecting verses related to the topic to be studied, explaining the correlation of verses accompanied by their asbabun nuzul, studying the verses thematically, and drawing conclusions to find out the implications of the theme in everyday life.

### III. RESULT AND DISCUSSION

#### A. Analysis of Aims, Methods, and Student in Islamic Education

##### 1. Purpose of Islamic Education

The main purpose of Islamic education is to prepare students to understand, be skilled in implementing, and practice the teachings of Islam in everyday life. Islamic education aims to form individuals who live based on Islamic values and teachings, not just mastering religious knowledge or becoming religious experts. In addition, the objectives of Islamic education also include the development of cognitive, affective, and psychomotor aspects of students, which are expected to motivate them in the learning process. (Naofa et al., 2023)

The study of thematic interpretation in Islamic education aims to provide a deep understanding of Islamic teachings through thematic analysis of Qur'anic verses. This goal includes increasing understanding of Islamic teachings, strengthening Islamic identity, and applying Islamic values in daily life. (Herlina et al., 2023)

##### 2. Islamic Education Methods

Educational methods in Islam are very diverse and must be adapted to the needs and conditions of students. (Muttaqin, 2018) The thematic interpretation method involves analyzing Qur'anic verses related to a particular theme. This method helps in planning basic Islamic education that is systematic and relevant to the context of students lives. (Ismiatun et al., 2022) In addition, the method also includes the use of various teaching techniques such as

lectures, discussions, and demonstrations to achieve educational goals. (Achruh et al., 2021)

##### 3. Students in Islamic Education

Students in Islamic education are expected to not only understand the teachings of Islam theoretically, but also be able to practice them in everyday life. Islamic education aims to form individuals who are faithful, pious, and have noble character in personal, social, nation, and state life. (Herlina et al., 2023) In addition, students are also expected to develop critical, analytical, and creative thinking skills (Azizah, 2022). Students in thematic tafsir studies are expected to develop a comprehensive understanding of Islamic teachings and be able to integrate these values in their lives. This education also aims to form individuals who are critical, analytical, and creative in understanding and practicing Islamic teachings. (Mukti et al., 2022)

Islamic education has the main goal of forming individuals who live based on Islamic teachings and values. The educational methods used are very diverse and must be tailored to the needs of students. Students are expected to not only understand the teachings of Islam theoretically, but also be able to practice them in everyday life. The study of thematic interpretation in Islamic education helps in achieving this goal by providing a deep understanding of Islamic teachings through thematic analysis of Qur'anic verses.

#### B. Interpretation of Quranic Verses on Purpose, Method, and Students

##### 1. Interpretation of Purpose Verses in Islamic Education

The Quran explains the purpose of Islamic education in the letter Qs. Adz-Dzariyat (51): 56 as follows;

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ {56}

Meaning: I have not created jinn and humans except to worship Me.

The lafadz meaning of Surah Adh-Dzariyat verse 56 explains (وَمَا) the word "wa" is the letter 'athaf (conjunction) which shows the relationship with the previous verse and "ma" is the letter nafi which means "no" or "not" shows the affirmation

that there is no other purpose of the creation of jinn and humans other than to worship Allah. (خَلَقْتُ) which means "I created", so that Allah confirms that it is Allah who created the creatures namely jinn and humans. (لِيَعْبُدُونِ) the word "li" which means "so that" and "ya'budun" comes from the word 'abada (عَبَدَ) which means worship. In full, it means that they should worship. (Az-Zuhaili, 2013)

In the book of interpretation Al-Misbah QS. Al-Dzariyat verse 56 very clearly informs us that the purpose of the creation of jinn and humans is none other than to "serve" Allah SWT. In the movement of steps and human life must always be intended to serve Allah. The main purpose of education in Islam according to the Qur'an is to form people who are aware of their main task in this world in accordance with the origin of their creation, namely as abid. So that in carrying out the educational process, both on the part of educators or students, must be based on devotion to Allah SWT. Worship is not merely obedience and submission, but worship is a form of submission and obedience that reaches its peak due to a sense of majesty in one's soul towards whom they serve. It is also a result of the belief that devotion is directed towards the one who has power that is unreachable in its essence. So more or less wrote Sheikh Muhammad Abduh. (Tafsir Al-Mishbah Jilid 13 -Dr. M. Quraish Shihab, n.d.)

## 2. Interpretation of Method Verses in Islamic Education

The Quran explains the purpose of Islamic education in the letter Qs. Al-Nahl (16): 125 as follows;

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ  
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١٢٥)

*"Meaning: "Call people to the way of your Lord with wisdom and good teaching, and argue with them in a good manner. Verily your Lord, He is the One who knows better who is astray from His path and He is the One who knows better who is guided."*

The meaning of lafadz or mufrodat lughawiyyah from Qs. An-Nahl:125 is as

follows: (أَدْعُ إِلَى سَبِيلِ رَبِّكَ) O Muhammad, call people to the religion of Allah SWT. (بِالْحُكْمَةِ) with strong and firm words, i.e. strong arguments that clarify the truth and remove doubt. (وَالْمَوْعِظَةِ الْحَسَنَةِ) advice, lessons, useful lessons and gentle words. Al-Baidhawi suggests there are two ways of preaching. The first, namely with wisdom is a way of da'wah used for special people who seek the truth. Meanwhile, the second is Mauizhah hasanah, which is a way of da'wah used for ordinary people. (وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ) and debate those who are opposed in the best way and form of debate, such as in a gentle manner, polite words, preferring the easiest and most communicative form of rebuttal, the most precise and strong arguments and the most familiar to the ear. Such methods are more effective in quelling their agitation and calming their tumult. (إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ) Indeed, your duty, Muhammad, is only to convey and invite. The appearance of guidance and misguidance and the reward for guidance and misguidance are not under your authority, but Allah SWT knows best who is misguided and who is guided.

In the book of Tafsir Al-Misbah by Quraish Shihab, Qs. An-Nahl: 125 talks about three kinds of da'wah methods that must be adjusted to the target of da'wah. Against scholars who have high knowledge are ordered to convey da'wah with wisdom, namely dialoguing with wise words according to their level of intelligence. Against the laity, it is ordered to apply mau'izhah, which is giving advice and parables that touch the soul according to their simple level of knowledge. As for the People of the Book and the followers of other religions, they are commanded to engage in jidal or debate in the best way possible, that is, with logic and subtle rhetoric, free from violence and swearing. "jadilhum" is derived from the word "jidal", which means discussion or evidence that breaks the reasoning and makes it untenable, whether what is presented is accepted by everyone or only by the interlocutor. (Shihab, 2002, pp. 386-387).

### 3. Tafsir Ayat Students in Islamic Education

The Quran explains the purpose of Islamic education in the letter Qs. Al-Nahl (16): 78 as follows;

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

*Meaning: "Allah took you out of your mother's womb knowing nothing, and He made for you hearing, sight, and conscience, that you may be grateful". (Q.S. An-Nahl:78)*

Qur'an Surah An-Nahl verse 78 states وَاللَّهُ أَخْرَجَكُمْ (and as Allah brought you out) by the almighty power of Allah which no one can possibly do, مِنْ بُطُونِ أُمَّهَاتِكُمْ (from your mother's belly) لَا تَعْلَمُونَ شَيْئًا (in a state of not knowing anything) that is around you and وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ (He made for you hearing, sight, and conscience) as provisions for gaining knowledge لَعَلَّكُمْ تَشْكُرُونَ (that you may be grateful) by using them according to their functions. (Zuhaili, 2014)

According to the interpretation of Al-misbah written by Quraisy Shihab, this verse states and as Allah brought you out based on His power and knowledge from the belly of your mothers while you did not exist before, so He can bring you out of the belly of the earth and revive you. When He took you out of your mothers, you were all in a state of ignorance of anything that was around you and He made for you hearing, sight-sight and heart, as provisions and tools for gaining knowledge so that you are grateful to use these tools in accordance with the purpose for which Allah bestowed them on you (Amarodin, 2021).

The verse explains that human nature is born weak and does not know anything. So that humans need education and guidance consciously in accordance with their physical or spiritual development. Rasulullah Saw said: From Abu Hurairah R.A. he said: Rasulullah Saw said: "Every child is born in a state of purity, it is his father and mother who make Jews, Christians, or Magi." (HR. Bukhari and Muslim). The hadith explains that basically children are born with religious nature, but it depends on the educator in developing that nature. Because it is the surrounding

environment that will give color to his life. To get this education, Allah equips humans with hearing, sight and also the heart.

### C. Munasabah of Verse and Asbabun Nuzul

#### 1. Purpose of Islamic Education

Munasabah verse is defined as the science that discusses the wisdom of correlation and harmony of the order of the verses of the Qur'an. (Azkiyani, 2020). Munasabah as a form of strengthening the interpretation of the verse, both about the meaning, language style and message to be conveyed. Munasabah verse in Surah Adz-Dzariyat verse 56 has a correspondence or similarity with the previous verse, in verse 55 which reads:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ {55}

*Meaning: And keep on warning, for surely warning is beneficial for those who believe.*

The subject of this verse is the importance of da'wah and the delivery of warnings as a means of reminding people of their obligations to Allah. Da'wah is an important task for the Prophet, and through da'wah, people are reminded of the essence of life, such as the purpose of their creation, which is to worship Allah as explained in verse 56. This verse confirms that warnings through the Qur'an and the teachings of the Prophet have an important role in awakening the consciousness of people, especially believers, so that they always try to return to the nature of their creation. (Az-Zuhaili, 2013)

Thus, the munasabah of verses 55 and 56 is very close. Verse 55 emphasizes da'wah as a warning, the purpose of which is for people to understand and carry out the purpose of their lives described in verse 56, which is to worship Allah. Da'wah and warning not only remind people of their responsibility to worship, but also guide them back to the right path if they stray, so the role of warning is essential in maintaining people's spiritual awareness.

#### 2. Islamic Education Methods

This verse discusses Allah SWT who ordered the Prophet Muhammad SAW to follow and imitate Prophet Ibrahim a.s to preach, namely inviting people to religion, using three methods of approach, namely wisdom, mauizhah hasanah, and arguing in

the best way. While Munasabah Qs. An-Nahl: 125 is Qs. Thaha: 44 which means: "So speak to him (Pharaoh) with gentle words, hopefully he will realize or be afraid" this verse explains the command to the Prophet Muhammad to be gentle and speak politely, as the same thing was also commanded to Prophet Moses a.s and Prophet Aaron a.s when they were both sent to Pharaoh. Every da'wah speaker should apply this command in his da'wah (Az-Zuhaili, 2013, pp. 509–511).

### 3. Student in Islamic Education

Munasabah in this interpretation is the relationship between Q.S. An-Nahl Verse 78 with the verse before and after it. The words of Allah Swt in Q.S. An-Nahl verse 77 are as follows:

وَلِلَّهِ غَيْبُ السَّمُوتِ وَالْأَرْضِ ۚ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ  
أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*"All that is hidden in the heavens and the earth belongs to Allah, and the Hour will be like the twinkling of an eye, or swifter. Verily, Allah is in control of all things."*

The correlation between these verses for education is to provide an in-depth perspective on the importance of education in Islam and how these verses can inspire the principles of education. Q.S. An-Nahl verse 77 provides a lesson on the importance of awareness of human limitations and the greatness of Allah SWT. Although humans try to seek knowledge, there are many things that we cannot reach and that are known only by Allah. In this case education provides an understanding of the greatness and power of Allah, about everything that is ghaib (hidden) whether it is in the sky or on earth only Allah knows, one of which is about the Day of Judgment. Education provides an understanding of our responsibilities as humans while in the world and also the hereafter. Education makes us aware of the existence of a day of retribution so that humans are more careful in living life.

In Q.S. An-Nahl verse 78 explains the provision of tools or senses that we use to gain knowledge and the importance of education about gratitude. Education is the process of filling in the gaps of knowledge that people are born with. Teachers,

parents and the education system are responsible for helping to develop the learning tools that God has given to humans. Students should be taught to be grateful for what they have such as the ability to think, see and hear.

## D. Implications of Aims, Methods, and Students in Islamic Education

### 1. Objectives of Islamic Education

The implementation of educational values from Surah Adz-Dzariyat verse 56 includes several important aspects, namely: (Alimatusakdia Panggabean, Ahmad Fachrizal, & Azizah Hanum, 2024) sebagai berikut a) The purpose of life in education; b) Holistic education; c) Intention-based education; d) Spiritual character building; e) Awareness of social responsibility;

Thus, the educational values in this verse emphasize the importance of making education a means to achieve the greater purpose of life, namely devotion to Allah in all aspects of life.

### 2. Islamic Education Methods

In Qs. An-Nahl:125 refers to the phrases *جَادِلْهُمْ بِالْحِكْمَةِ*, *وَالْمَوْعِظَةِ الْحَسَنَةِ*, and *جَادِلْهُمْ* in the verse can be said to be the method of wisdom (exemplary), lecture method, and discussion. The exemplary method (hikmah) underlines the importance of teaching in a good way, using wise words, and setting a good example through behavior. This is relevant in the context of education, where educators or mentors should be role models for students and deliver lessons in a way that motivates, inspires and teaches positive values. (Fitri et al., 2023, pp. 7–8).

The lecture method or Mau'izhah Al-Hasanah consists of two words, etymologically, Mau'izhah means advice, teaching, education. Meanwhile, hasanah means good. When the two words are combined, it means good teaching. Through the principle of mau'izhah hasanah, it can provide education that touches, penetrates the heart. Meanwhile, the word jaadiluhum comes from the root word "jadala", in the context of education it means dialog or discussion. Jadala means applying good scientific discussion methods in a gentle way. With gentle

words, it teaches how to deal with someone, advise each other, and know how to change bad deeds into good ones.

The discussion method emphasizes the provision of arguments, arguments, and strong reasons. The students try to explore their potential to find the basic reasons in each discussion argument. Educators only act as motivators, stimulators, and facilitators. In Islamic education, this discussion method is called the *hiwar* method, which is a way of presenting or delivering learning materials in which educators provide opportunities for students to discuss and analyze scientifically in order to gather opinions, make conclusions or arrange various alternative solutions to a problem. (Ritonga, 2013, pp. 36–38).

### 3. Student In Islamic Education

Learning in the perspective of Q.S. An-Nahl: 78 is learning that develops the potential of hearing, sight and the hearts of students actively in acquiring knowledge, in order to become students who are good at being grateful. A person's heart is basically different, some are good and some are bad. The heart shapes the behavior of students in responding to learning materials that they have heard and observed from educators, if students can apply their hearts well it will cause a faith, so that these students can add a faith in themselves.

## IV. CONCLUSION AND SUGGESTION

### A. Conclusion

Islamic education has three main components that are interrelated, namely goals, methods, and students. The purpose of Islamic education rests on the formation of humans who are able to understand and practice the teachings of Islam in everyday life. Based on Q.S. Adz-Dzariyat: 56 humans were created to worship Allah and carry out their role as caliphs on earth. This emphasizes the importance of integration between spiritual, moral, intellectual, and social development in building individuals who are noble and beneficial to society.

Meanwhile, the methods of Islamic education taught in the Qur'an, such as wisdom (exemplary), *mau'izhah hasanah* (good advice), discussion, and *tabligh*, show

flexibility in learning approaches, as mentioned in Q.S. An-Nahl: 125. This approach teaches the importance of conveying knowledge in a way that is relevant, communicative, and appropriate to the needs of learners. In the modern context, this method is significant to overcome the challenges of globalization and social change.

The learners in Islamic education are understood as individuals who are born in a state of *fitrah*, as explained in Q.S. An-Nahl: 78, they need education to develop the potential of reason, hearing, and heart that has been bestowed by Allah. Thus, by understanding and applying the goals, methods, and concepts of learners based on the Qur'an, Islamic education is able to create a generation that is faithful, knowledgeable, and contributes positively to society and the advancement of global civilization.

### B. Suggestion

The discussion related to this research is still very limited and has many shortcomings, so suggestions and criticism are needed for evaluation. Future researchers are advised to examine more thoroughly the variables that we have discussed in this article. The author can also combine other variables for comparison and new theories that can become new theories and knowledge for readers.

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