

CONTEXTUALIZING QUR'ANIC VALUES IN ADDRESSING GLOBAL EDUCATION CHALLENGES: INTEGRATING ETHICS, SPIRITUALITY, AND INNOVATION

Abid Nurhuda¹, Nur Muhammad Lathif², Inamul Hasan Ansori³

¹Universitas PTIQ Jakarta Indonesia,

²Umraniye Buyuk Kurs Istanbul Turkey, ³Universitas Al Azhar Kairo Mesir

e-mail: abidnurhuda@mhs.ptiq.ac.id¹, nurlathif99@gmail.com²,

anshorihafidz92@gmail.com³

Abstract

The global transformation in 21st-century education is characterized by digital disruption, epistemological competition, and a crisis of academic ethics. Amidst these conditions, the Qur'an exists not only as a religious text but also as a paradigm of values and epistemology that guides humans in the process of seeking knowledge. This study proposes a transformative Qur'anic education model that integrates Qur'anic epistemology, academic ethics, digital literacy and social responsibility as a framework for 21st-century global education. The approach used is a qualitative maudhu'i approach, which attempts to thematically explore Qur'anic verses related to the above themes. Then, an intertextual excavation is carried out to find interconnected meanings through literature analysis, and finally, conclusions are drawn through verification. The results of the study indicate that Qur'anic values such as scientific trustworthiness, academic honesty, openness to cross-cultural knowledge, and the integration of science and spirituality constitute a normative framework capable of guiding global education towards a just and civilized civilization. The Qur'anic-transformative education model is proposed as a solution to restore the orientation of education to a balance between technological innovation and humanitarian values.

Keywords: Contextualization; Qur'anic Values; Global Education

Abstrak

Transformasi global dalam dunia pendidikan abad ke-21 ditandai oleh disrupsi digital, kompetisi epistemologis, dan krisis etika akademik. Di tengah kondisi ini, Al-Qur'an hadir bukan hanya sebagai teks keagamaan, tetapi juga sebagai paradigma nilai dan epistemologi yang menuntun manusia dalam proses pencarian ilmu. Penelitian ini menawarkan model pendidikan Qur'ani-transformatif yang mengintegrasikan epistemologi Qur'ani, etika akademik, literasi digital, dan tanggung jawab sosial sebagai kerangka pendidikan global abad ke-21. Pendekatan yang digunakan adalah kualitatif maudhu'i yang mana berusaha menelusuri secara tematik terhadap ayat-ayat Al-Qur'an yang

berkaitan dengan tema diatas. Lalu dilakukan penggalian intertekstual untuk menemukan makna yang saling berhubungan. melalui analisis pustaka, dan terakhir dilakukan penarikan kesimpulan secara verifikatif. Hasil kajian menunjukkan bahwa nilai-nilai Qur'ani seperti amanah ilmiah, kejujuran akademik, keterbukaan terhadap pengetahuan lintas budaya, dan integrasi antara ilmu dan spiritualitas merupakan kerangka normatif yang mampu menuntun pendidikan global menuju peradaban yang berkeadilan dan berkeadaban. Model pendidikan Qur'ani-transformatif diusulkan sebagai solusi untuk mengembalikan orientasi pendidikan pada keseimbangan antara inovasi teknologi dan nilai kemanusiaan.

Kata kunci: Kontekstualisasi; Nilai Qur'ani; Pendidikan Global

INTRODUCTION

In the past two decades, the global education system has faced multidimensional challenges that are testing its philosophical and moral foundations. Globalization and the industrial revolution 4.0 have transformed the way humans acquire, produce, and disseminate knowledge (UNESCO, 2021). However, behind this technological acceleration, a crisis of values has emerged: science has become detached from morality, innovation has become alienated from humanity, and education has lost its ethical spiritual spirit (Schwab, 2016). In this situation, the Qur'an offers a paradigm that goes beyond mere knowledge transfer; it places knowledge within the framework of divinity, public welfare, and social responsibility.

The Qur'an not only encourages people to read (QS. Al-'Alaq [96]:1–5), but also to reflect and integrate knowledge with faith. The first verse revealed, "Iqra' bismi rabbika alladzi khalaq" (Read in the name of your Lord who created), confirms that true intellectual activity is that which is rooted in spiritual awareness. According to Al-Razi, the word 'iqra' is not only a

command to read texts, but also to understand God's signs in nature and in humans (Al-Razi, 1999). Thus, education from a Qur'anic perspective is not merely a cognitive process, but rather an ontological journey towards knowing oneself and the Creator.

The challenges of global education are not only technological, but also epistemological and moral. Modern educational models tend to be dominated by a utilitarian paradigm, prioritizing efficiency, speed, and competitiveness, while often neglecting ethical and spiritual dimensions (Noddings, 2013). This phenomenon results in the "secularization of science", where science loses its divine orientation (Azra, 2019). In this context, the Qur'an emphasizes the importance of the integral relationship between knowledge and moral values, between science and revelation, and between reason and the heart.

As a transhistorical text, the Qur'an contains universal guidance that is relevant in every phase of human civilization. Values such as scientific trust (QS. Al-Baqarah [2]:286), verification of information (QS. Al-Hujurat [49]:6), and openness to the diversity of knowledge

(QS. Al-Hujurat [49]:13) can be used as a philosophical basis for the development of a more equitable global education. By placing the Qur'an as a source of ethical epistemology, education can become a means of moral and social transformation, not merely the reproduction of industrial labor.

In the context of the globalization of knowledge, Islamic universities and educational institutions have a historical responsibility to present an educational model that balances rationality and spirituality. As Nasr emphasized, the crisis of knowledge in the modern world is not a lack of information, but a loss of meaning (Nasr, 1968). Therefore, Qur'anic education needs to reaffirm the function of knowledge as a divine trust, not belonging to individuals or corporations, but to humanity.

This paper aims to reinterpret the relevance of Quranic values to the challenges of global education in the era of digital transformation. The key questions it seeks to answer are: how can the Quran provide an ethical and spiritual framework for addressing the complexities of modern global education? And how can the integration of Quranic values shape an educational paradigm that is oriented not only toward innovation but also toward universal well-being?

LITERATURE REVIEW

21st-century global education is characterized by technological acceleration, digitalization of learning, and international knowledge competition (OECD, 2023). However, this transformation is not without challenges: the digital divide, disinformation, and the commercialization of science (UNESCO, 2021). The conventional education model that is oriented towards capitalizing on information poses the risk of

dehumanization; humans are measured based on productivity, not human value.

In this context, Islamic education has the potential to offer an alternative paradigm. As Al-Attas explains, education in Islam is not aimed at producing a workforce, but rather at producing civilized human beings (*insan adabi*), people who understand their place in nature, society, and before God (Al-Attas, 1993). The concept of *ta'dib*, according to Al-Attas, is an important framework in global education based on Qur'anic values because it integrates intellectual, moral, and spiritual dimensions.

Fazlur Rahman added that knowledge in Islam is morally bound knowledge, meaning knowledge that is always linked to ethical responsibility. This differs from the secular paradigm that separates facts from values (Rahman, 1982). Therefore, the integration of Qur'anic values into global education means returning knowledge to its original purpose: spreading goodness and justice (*al-khayr wa al-'adl*).

METHODS

This research uses a qualitative-maudhui approach with a literature study method (*library research*), which is oriented towards thematic research on verses of the Qur'an related to education, science, and research ethics (Mirza & Wahyudi, 2025). This approach was chosen because the Qur'an is not a text that is systematically arranged according to certain themes, but rather requires intertextual excavation to find interconnected meanings. The thematic interpretation method is used to explore the verses of the Qur'an related to four key concepts: the pursuit of knowledge (*thalab al-'ilm*), scientific responsibility (*mas'uliyah al-'ilm*), scientific ethics

(*akhlaqiyyat al-'ilm*), and epistemological openness (*infatah ma'rifiy*).

Each verse is analyzed using classical tafsir references such as Jami' al-Bayan by Al-Ṭabari, Tafsir al-Qur'an al-'Azim, the works of Ibn Kathir, and Mafatih Fakh al-Razi's al-Ghaib, as well as modern commentaries such as Quraish Shihab's al-Mishbah and Fazlur Rahman's Major Themes of the Qur'an. This approach allows for the identification of universal Qur'anic principles applicable to the context of modern global education.

The analysis was carried out in three stages (Nurchakim, 2025): Theme Identification, selecting verses relevant to education, research, and science, Contextual Interpretation, understanding verses by considering asbab al-nuzul, historical context, and their relevance to the contemporary situation of global education, and finally conducting Normative Synthesis, formulating Qur'anic principles as an ethical and philosophical framework for global education. This approach allows the reconstruction of an Islamic education paradigm that emphasizes not only cognitive aspects, but also moral, spiritual, and social dimensions, in accordance with the holistic Islamic scientific tradition.

RESULTS AND DISCUSSION

Qur'anic Epistemology of Knowledge

One of the most significant contributions of the Qur'an to human civilization is its unique view of knowledge (*al-'ilm*). In the Qur'an, knowledge is not understood simply as the accumulation of data or the results of empirical observation, but as a process of seeking meaning that leads humans to divine awareness. This is clearly evident in the first commandment revealed to the Prophet Muhammad:

خَلَقَ الَّذِي رَبِّكَ بِاسْمِ أَقْرَأْ

"Read by (mentioning) the name of your Lord who created." (QS. Al-'Alaq [96]:1)

According to Fakhr al-Razi, the phrase "bismi rabbika" emphasizes that intellectual activities must be based on spirituality (Al-Razi, 1999). Knowledge without divine awareness has the potential to lead astray, as it lacks moral orientation. In the context of global education, this means that technological progress and innovation must be accompanied by ethical awareness and responsibility towards humanity.

Ibn Kathir interpreted the command of iqra' as a form of encouragement to read two "books" at once: the written book (revelation) and the unfolding book (the universe) (Ibn Kathir, 1999). Both are complementary sources of knowledge. This is the foundation of Quranic epistemology: that science and revelation are not in conflict, but rather two paths to truth. Modern global education, often caught in the dichotomy between "rational science" and "spiritual faith," can actually find a point of synthesis in this paradigm.

Fazlur Rahman calls this approach ethical epistemology, namely, knowledge that binds the morals of its actors (Rahman, 1980). Within this framework, scientists are not merely neutral observers, but ethical subjects responsible for the social and ecological impacts of their knowledge. Therefore, Qur'an-based education demands that every learning process cultivate not only intellectual intelligence but also conscience (*qalb*).

As confirmed in QS. Al-Mujadilah [58]:11:

أَوْثُوا وَالَّذِينَ مِنْكُمْ آمَنُوا الَّذِينَ اللَّهُ يَرْفَعُ خَبِيرٌ تَعْمَلُونَ بِمَا وَاللَّهُ ۖ دَرَجَاتٍ الْعِلْمِ

"Allah will exalt those who believe among you and those who are given knowledge, by degrees."

This verse shows a direct relationship between faith, knowledge, and human dignity. According to Al-Ṭabari, what is meant by "knowledgeable people" is not only those who master theory, but those who use knowledge as a means of worship and social benefit (Al-Ṭabari, 2001). In the context of global education, this principle can be translated into welfare-oriented education, where the goal of knowledge is the sustainability of life, not market domination.

This Qur'anic view also corrects the Western paradigm, which tends toward positivity, where truth is measured solely through empirical verification. In Islam, truth is hierarchical: empirical, rational, and spiritual. Al-Ghazali called it "al-'ilm al-nafi" (beneficial knowledge), namely, knowledge that leads to self-knowledge and God (Al-Ghazali, 2000). Therefore, the integration of spiritual values into global education is not a step backward, but rather a restoration of the human dimension in science.

Scientific Ethics and Academic Integrity

In the Qur'an, knowledge cannot be separated from ethics. Honesty, trustworthiness, and moral responsibility are the foundation of every intellectual activity. In QS. Al-Hujurat [49]:6 Allah says:

فَاسِقٌ جَاءَكُمْ إِنَّ آمَنُوا الَّذِينَ يَأْتِيهَا
فَتُصَبِّحُوا بِجَهَالَةٍ ۖ قَوْمًا تَصِيبُوا أَنْ فَتَبَيَّنُوا بَنِي
نَدِيمِينَ فَعَلْتُمْ مَا عَلَى

"O you who believe, if a wicked person comes to you bringing news, then examine it carefully (tabayyun), so that you do not bring misfortune to a people because of ignorance."

This verse emphasizes the importance of scientific verification and honesty, which in the modern context is synonymous with the principle of research integrity. Quraish Shihab interprets the verse as a warning against "pseudo-truths" that arise from unverified information (Shihab, 2011). In a global education system rife with data and misinformation, the principle of tabayyun (reliability) is a relevant ethical pillar, requiring academics to verify, objectify, and be transparent in all research.

Research ethics in Islam also includes the awareness that knowledge is a trust. QS. Al-Baqarah [2]:286 emphasizes:

مَا لَهَا ۖ وَسَعَهَا إِلَّا نَفْسًا اللَّهُ يَكْفِي لَا
أَكْتَسَبَتْ مَا وَعَلَيْهَا كَسَبَتْ

"Allah does not burden a person except according to his ability; he is rewarded for the good he does and punished for the evil he does."

This verse indicates that every researcher is responsible for the consequences of his or her findings. Ibn Kathir interprets this burden as not only ritual, but also social (Ibn Kathir, 1999). Researchers are required to consider the moral and ecological impacts of their research findings. This principle is particularly relevant when addressing ethical issues in modern technologies such as artificial intelligence, biotechnology, and personal data management.

The phenomena of plagiarism, data manipulation, and fake publications that are rampant in the modern academic world indicate a crisis of scientific trust (Pratiwi & Aisya, 2021). Within the Qur'anic framework, such actions are not only a violation of professional ethics but also a form of betrayal of divine values. As emphasized by the Prophet Muhammad in

a hadith narrated by Muslim from his companion Abu Hurayrah:

مَنْ فَلَيسَ غَشَّنَا وَمَنْ

"Whoever cheats, then he is not from my group."

This principle places honesty as the primary foundation of scientific activity. Therefore, global education inspired by the Quran must instill integrity from the earliest stages through research ethics curricula, moral training, and the instillation of adab al-'alim (scientific ethics).

In Fazlur Rahman's perspective, scientific integrity is a manifestation of epistemological piety, namely the awareness that all knowledge will be accounted for before Allah (Rahman, 1982). This is what distinguishes Qur'anic education from secular education systems: knowledge is not only intended to be known, but also to be accounted for.

Global Openness and Collaboration

The Quran emphasizes that the pursuit of knowledge should not be limited by geographical, cultural, or religious boundaries. This principle is reflected in the verse:

وَأَنْتَیْ ذَکَرٍ مِّنْ خَلْقِنَاکُمْ إِنَّا الْنَّاسُ أَلْفُهَا یَا
لَتَعَارَفُوا وَقَبَائِلَ شُعُوبًا وَجَعَلْنَاکُمْ

"O people, indeed We have created you from a man and a woman, and We made you into nations and tribes so that you may know each other." (QS. Al-Hujurat [49]:13)

According to Al-Tabari, this verse emphasizes ta'aruf as the basis of civilization: interaction between humans in the spirit of appreciation and exchange of knowledge (Al-Tabari, 2001). In the context of global education, ta'aruf means

scientific collaboration across nations and cultures.

The modern paradigm that separates "Western science" and "Islamic science" has long been criticized by thinkers such as Al-Faruqi and Nasr. They emphasize that science is universal; the only difference is the values that underlie it (Al-Faruqi, 1982). Therefore, Islamic universities and global educational institutions need to view research as a space for civilizational dialogue, not an arena for ideological competition.

QS. Al-Mulk [67]:3-4, which reads

تَرَى مَا طَبَاقًا سَمَآوَاتٍ سَبْعَ خَلْقَ الَّذِیْ
هَلْ الْبَصَرَ فَارْجِعْ تَفَآوُتٍ مِّنَ الرَّحْمَنِ خَلْقَ فِیْ
فُطُورٍ مِّنْ تَرَى

إِلَیْكَ یَنْقَلِبُ کَرَّتَیْنِ الْبَصَرَ اَرْجِعْ ثُمَّ
حَسِیْرٌ وَهُوَ خَاسِنًا الْبَصَرَ

The above verse invites humans to observe nature carefully and repeatedly, which, according to Al-Razi, indicates epistemological openness: the recognition that knowledge can grow through continuous observation, reflection, and correction (Al-Razi, 1999). This principle is in line with the spirit of open science currently being developed by UNESCO, where transparency, open access, and scientific collaboration are the foundations of global research (UNESCO, 2021).

Openness also demands epistemic humility: the awareness that no single tradition of knowledge has a monopoly on truth. This view is in line with QS. Al-Isra' [17]:36, which reads "Wa lā taqfu mā laisa laka bihī 'ilm, innas-sam'a wal-başara wal-fu'āda kullu ulā'ika kāna 'an-hu mas'ulā" This verse forbids following something without sound knowledge. In the academic world, this verse can be interpreted as encouraging people to always be critical, examine data, and be open to scientific correction.

In the era of artificial intelligence and global networks, the spirit of ta'aruf (conversation) can be realized through cross-university collaboration, joint research, faculty and student exchanges, and international conferences. However, this collaboration is only meaningful if it is accompanied by Qur'anic ethics: respect for copyright, acknowledgment of sources, and a commitment to seeking the truth, not merely reputation or citation index (Akib, 2025).

Social Responsibility of Education

Within the framework of the Qur'an, knowledge is always associated with moral responsibility. QS. Al-Baqarah [2]:286 states, "Lā yukallifullāhu nafsān illā wus'ahā, lahā mā kasabat wa 'alaihā maktasabat." The above verse states that every human being bears the burden according to his ability, while QS. Yunus [10]:101 states, "Qulinḡurū māzā fis-samāwāti wal-arḡ, wa mā tugnīl-āyātu wan-nuḡuru 'ang qaumil lā yu`minūn" The verse commands humans to "consider what is in the heavens and what is on earth." These two verses emphasize that knowledge must be accompanied by an awareness of its social and ecological impacts (Zayd, 1992).

Al-Ghazali reminded that knowledge that does not produce benefits is called "despicable knowledge" (Al-Ghazālī, 2000). In the context of global education, this social responsibility means that all research needs to be directed towards sustainability and the well-being of humanity. Research that has the potential to cause harm, such as environmental exploitation, unethical genetic manipulation, or digital disinformation, is in stark contrast to the Qur'anic principle of "do not cause corruption on the earth after it has been set in order" (QS. Al-A'raf [7]:56).

إِصْلَحْهَا بَعْدَ الْأَرْضِ فِي تَفْسِدُوهَا وَلَا
وَطَمَعًا خَوْفًا وَأَدْعُوهُ

The concept of education for the benefit (education for maslahah) demands a balance between innovation and responsibility (Zubaidillah, 2018). Education is not only an instrument of economic mobility, but also a means of fostering ecological awareness and social justice. This aligns with Quraish Shihab's view that the core of Quranic education is cultivating mercy and compassion for all creation (Syihab, 2007).

In practice, social responsibility can be implemented through: a curriculum that incorporates environmental and technological ethics, collaborative research that prioritizes the needs of poor or marginalized communities, and community engagement programs as an integral part of the Tri Dharma of Higher Education. Global education rooted in the Qur'an positions humans not as masters of knowledge, but as stewards of the trust of knowledge (Rohiman & Arsad, 2025). This awareness has given rise to a generation of scientists and educators who view science not as a tool of domination, but as a means of devotion to God and humanity.

Integration of Science and Spirituality

In the view of the Qur'an, knowledge and spirituality are not two separate entities, but a unity that strengthens each other. QS. Al-Isra' [17]:36 emphasizes:

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

"And do not follow that which you do not know of, for the hearing, the sight, and the heart, all of them will be questioned about it."

This verse demonstrates that every intellectual activity must be based on honesty and moral awareness. According to Fakhr al-Razi, the qalb (heart) in this verse is not only the center of emotions, but also an epistemic organ that assesses moral truth behind empirical facts (Al-Razi, 1999). Therefore, knowledge that is not balanced with heart awareness can result in spiritual blindness, even if one appears intellectually intelligent.

Al-Ghazali emphasized that the pinnacle of knowledge is knowing God (ma'rifatullah). True knowledge leads humans to humility (*tawaḍu'*), not academic arrogance (Al-Ghazālī, 2000). In the modern global education system, where achievement is often measured through indexes and awards, this message becomes relevant: education must cultivate epistemic humility, not simply competitive advantage.

Fazlur Rahman interprets revelation as a dynamic moral guideline. According to him, the relationship between science and revelation is dialectical: revelation provides ethical direction for science, while science expands human understanding of God's will in reality. The integration of the two gives rise to what he calls "the double movement of interpretation," a reciprocal movement between text and context (Rahman, 1982). In the context of global education, this movement means reinterpreting the teachings of the Quran to keep them relevant to today's digital, ecological, and multicultural challenges.

This concept is in line with the view of Syed Hossein Nasr, who emphasized that the crisis of modern civilization is a crisis of the spirituality of science (Nasr, 2012). Modern science has lost its "sacred spirit" by separating facts from values. To restore this sacredness, education needs to instill an awareness that the universe is a sign of God (verses of Allah). Every

piece of research, no matter how small, is part of an effort to read these cosmic verses.

In practice, the integration of science and spirituality can be done through: A holistic curriculum, which combines science, humanities, and religious studies in a dialogical manner, Fostering scientific manners, namely the habituation of spiritual reflection in the research and teaching process, and a transformative learning model, where students are encouraged not only to understand concepts, but to reflect on their moral and spiritual implications (Musaddad, 2025). This integrative model can form a "*scientist-abid*": a figure who is scientifically expert, but spiritually humble; productive academically, but still making knowledge a form of worship. That is the vision of Qur'anic education: to lead humans to become knowledgeable, civilized, and gracious caliphs.

Table 1. *The Dialectic of Qur'anic Values and the Challenges of Global Education in the 21st Century*

Dimens ions of Qur'ani c Values	Main Verses and Classic al Interpre tations	Global Challen ges Faced	Concept ual Relevan ce for Modern Educati on
Thalab al-'Ilm (Search for Knowle dge)	QS. Al- 'Alaq [96]:1–5 – The comman dment of iqra' emphasi zes the relations hip between knowled	Educatio n is trapped in a utilitarian orientati on and the capitaliz ation of knowled ge.	Restorin g knowled ge as a path to divine and human consciou sness.

	ge and spirituality (Al-Razi, Mafatih al-Ghaib).		
Scientific Mandate (Ethical Responsibility)	QS. Al-Baqarah [2]:286 – Knowledge as a trust that must be accounted for (Ibn Kathir, Tafsir al-Qur'an al-'Azim).	The crisis of academic integrity: plagiarism, data manipulation, and research ethics.	Building awareness of moral accountability in scientific research and publication.
Tabayyun (Verification and Objectivity)	QS. Al-Hujurat [49]:6 – The command to verify information (Quraish Shihab, Al-Mishbah).	Digital disinformation and the crisis of knowledge validity in the AI era.	Promote a scientific culture based on verification, honesty, and epistemic justice.
Ta'aruf (Openness and Collaboration)	QS. Al-Hujurat [49]:13 – Cross-cultural recognition	Global education is fragmented by identity	Building intercivilizational dialogue and cross-

	on as the foundation of civilization (Al-Tabari, Jāmi' al-Bayān).	and the secularization of knowledge.	cultural research collaboration.
Mas'uliyah al-'Ilm (Social Responsibility of Knowledge)	QS. Al-A'raf [7]:56 – Prohibition of destroying the earth after it has been repaired (Al-Ghazali, Ihya 'Ulum al-Din).	Ecological crisis and dehumanization due to technology without values.	Education is directed towards sustainability and ecological justice.
Tawazu'n 'Ilmi wa Ruhani (Integration of Knowledge and Spirituality)	QS. Al-Isra' [17]:36 – Reason, hearing, and heart as organs of knowledge (Fakhr al-Razi).	Separation of knowledge from values and spirituality.	Holistic education that unites rationality, ethics, and spiritual awareness.

CONCLUSION

From the above description, it can be concluded that Qur'anic values have profound relevance to the challenges of today's global education. The main principles of the Qur'an, such as the encouragement to seek knowledge (*thalab al-'ilm*), honesty and integrity (*amanah*), epistemological openness (*ta'aruf*), social responsibility, and the integration of science and spirituality, can serve as the foundation for just and civilized educational reform. Global education based on the Qur'an does not stop at technological innovation, but guides that innovation toward *maslahah* (the common good). The values of revelation direct science to remain oriented towards humanity and the sustainability of the earth. Thus, the Qur'an functions not only as a normative text but also as an epistemological and ethical guide for the entire global scientific community. Qur'anic education is not nostalgia, but a future civilization project, which combines innovation, ethics, and spirituality for the realization of universal humanity (*rahmatan lil-'alamin*).

Suggestion

There is a need to reorient higher education curricula to emphasize research ethics, social responsibility, and the spirituality of science. Integration of Quranic interpretation into global education, particularly in the areas of digital ethics, biotechnology, and environmental science. International collaboration based on Quranic values is also needed to build bridges of dialogue between science, religion, and humanity.

ACKNOWLEDGEMENTS

The author would like to express his deepest gratitude to all those who have helped directly or indirectly in the

publication of this article. May Allah reward them with manifold goodness.

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