

Interpretation of Qur'an Verses on Learning Objects in Islamic Education

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Abstract

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Islamic education is a learning system based on the Qur'an and the Sunnah of Prophet Muhammad, aimed at developing individuals with faith, knowledge, and noble character. The Qur'an serves not only as a life guide but also as the main reference for defining the nature and objects of learning. In Islam, the object of learning encompasses all aspects related to humans, the universe, and divine revelation, serving as a means to know the Creator. Understanding Quranic verses related to learning is essential to build an educational paradigm that integrates spiritual, intellectual, and moral dimensions. This study aims to analyze the interpretation of Quranic verses concerning learning objects in Islamic education to identify divinely rooted educational concepts. Using a qualitative, library-based method, the research examines classical and modern tafsir works such as Tafsir Al-Maraghi, Tafsir Al-Mishbah, and Fi Zhalalil Qur'an. The findings reveal three dimensions of learning: divine (knowing God), human (developing mind, heart, and morals), and universal (learning from God's creation). Thus, all creation serves as a learning laboratory leading humans toward ulul albab those who unite knowledge and spirituality in pursuit of holistic perfection.

1. Introduction

Islamic education is an education system based on the teachings of the Qur'an and the sunnah of the Prophet Muhammad PBUH with the aim of forming people who have faith, knowledge, and noble character. In the Islamic view, education is not only oriented to the transfer of knowledge, but also to the formation of a balanced personality between the physical and spiritual aspects. Therefore, Islamic education emphasizes the development of spiritual, intellectual, and moral potential so that humans are able to carry out their role as caliphs on earth (Sudrajat & Sufiyana, 2020).

One of the important aspects of Islamic education is the determination of the object of learning, namely everything that is the focus of teaching and learning activities. In an Islamic perspective, the object of learning is not limited to the empirical aspect, but also includes metaphysical aspects related to faith, monotheism, and divine values, thus reflecting a holistic Islamic worldview (Ramadhani, 2020). The Qur'an as the main source of Islamic teachings provides clear guidance on the object of learning. Through its verses, humans are invited to think, research, and learn from God's creation. The command to read in QS. Al-'Alaq: 1–5 is the epistemological basis that learning is part of worship to know God (Ride & Azzani, 2024).

In QS. Al-Baqarah: 31–32, Allah taught the Prophet Adam (a.s.) the names of things, signifying the ability to learn and think that had been bestowed upon man since the beginning of creation. This shows that learning is human nature and learning objects have been provided throughout nature (Suharyat & Asiah, 2022).

The interpretation of the Qur'an plays an important role in understanding the educational values contained in these verses. Mufasirs such as Al-Maraghi, Al-Thabari, and Sayyid Quthb provide in-depth explanations of the relationship between revelation, knowledge, and education (Soleh et al., 2022).

In the modern context, Islamic education faces the challenge of secularizing knowledge that separates knowledge from spiritual values. Therefore, the study of the interpretation of the verses of the Qur'an on learning objects is important to restore the unity of faith and knowledge. Revelation-based education is believed to be able to produce human beings with character, broad knowledge, and still adhere to divine values (Rahmatullah & Kamal, 2023). The object of study in Islam includes three main domains: divinity, humanity, and the universe. Nature is the source of empirical knowledge, humans are the subject as well as objects of moral and spiritual learning, and Allah SWT is the center of educational orientation (Surawan & Athaillah, 2021).

The study of tafsir also shows that all of Allah's creation is signs (kauniyah verses) that contain lessons. Humans are commanded to observe natural phenomena in order to know the greatness of God. In QS. Az-Zumar: 9 explained that people who have knowledge are more important than those who do not know, affirming the virtue of knowledge and the encouragement to learn from Allah's creation (Nata, 2020). From the epistemological side of Islam, learning is not only a rational activity, but also a spiritual one. Knowledge must lead people to the recognition of the greatness of Allah and strengthen faith (Rahman, 2024).

Understanding the interpretation of Qur'anic verses on learning objects strengthens the integration between religious science and general science. In Islam, there is no dichotomy between the two; all useful knowledge is part of worship if it is used for the benefit of the ummah and getting closer to Allah (Solihin et al., 2023). In the era of globalization and digitalization, education often only focuses on cognitive and technological aspects, causing moral and spiritual crises. Therefore, the study of interpretation of learning objects is relevant to restore the meaning of learning that is complete to know oneself, nature, and God (Ahmad, 2021).

This research has high practical value because it can be a guideline for educators in designing learning that combines intellectual, spiritual, and moral aspects. Teachers need to instill that every knowledge learned has a connection with the greatness of Allah (Qowim, 2020). This study also enriches the scientific treasures of Islamic education with a thematic interpretation approach (tafsir maudhu'i), which explores the meaning of the verse contextually (Marjuki et al., 2024). With qualitative methods and literature studies on classical and modern interpretations, this study analyzes the thoughts of scholars in order to build a concept of Islamic education that is in harmony with the values of revelation and the needs of the times (Amatullah et al., 2023). In conclusion, the study of the interpretation of Qur'anic verses on learning objects is a strategic step in strengthening the philosophical foundation of Islamic education. The understanding of learning objects according to the Qur'an restores the essence of education as a means of devotion to Allah, the development of human potential, and the wise use

of nature, for the realization of an Islamic education system that is complete, civilized, and oriented towards the formation of human beings.

2. Research Methods

The research entitled “Interpretation of Qur’anic Verses on Learning Objects in Islamic Education” employs a qualitative descriptive approach with the library research method. This approach was chosen because the study focuses on tracing, analyzing, and interpreting relevant written sources particularly classical and contemporary tafsir works and Islamic education literature discussing the concept of learning and its objects from the perspective of the Qur’an (Gunawan, 2022).

This research is a qualitative study using a library-based approach, meaning that the researcher does not collect field data but instead examines various scientific references such as Qur’anic exegeses, Islamic education books, and academic articles related to the research theme. The data sources consist of two categories: primary and secondary sources. The primary sources include Qur’anic verses that discuss the concepts of knowledge and learning specifically Surah Al-’Alaq (96): 1–5, Surah Al-Baqarah (2): 31–32, and Surah Az-Zumar (39): 9 as well as major tafsir works such as *Tafsir Al-Mishbah* by Suharyat and Asiah (2022), *Fi Zhilalil Qur’an* by Sayyid Qutb, and *Tafsir Al-Maraghi* by Gani (2024). The secondary sources consist of books, academic journals, and scholarly writings that support the analysis of Islamic education, Islamic epistemology, and the integration of revelation and knowledge.

The data collection technique used is documentation, involving the collection, reading, and examination of literature relevant to the research focus. The data are

obtained from classical and modern tafsir books, Islamic education references, and academic articles discussing the relationship between the Qur'an and the concept of learning (Rachmad et al., 2024). Data analysis was conducted using content analysis and thematic interpretation (tafsir maudhu'i). Content analysis helps identify and categorize educational themes contained within Qur'anic verses, while thematic interpretation examines verses sharing similar themes specifically those related to learning objects and connects them with the interpretations of Qur'anic scholars and Islamic educational theories.

3. Discussion

The results of the research on "Tafsir of the Qur'anic Verses on Learning Objects in Islamic Education" show that the concept of learning objects in the perspective of the Qur'an has a very broad dimension, covering aspects of divinity, humanity, and the universe. Through the study of the interpretation of relevant verses, it is found that the Qur'an views all of Allah SWT's creation as a source of knowledge that can be studied by humans to achieve the degree of faith and moral perfection. The results of this research are compiled based on an analysis of several main verses and classical and contemporary interpretations that explain the essence of learning and the objects that are the focus of learning in Islam.

The verses of the Qur'an show that the main object in Islamic education is the introduction of Allah SWT as the source of all knowledge. QS. Al-'Alaq verses 1–5 are the basis of the study commandment that was first revealed to the Prophet Muhammad PBUH. In the verse it is mentioned the command "Iqra' bismi rabbika

alladzi khalaq” (Read in the name of your God who created). Tafsir Al-Maraghi in Gani (2024) explains that this commandment emphasizes that all learning activities must begin with an awareness of man’s relationship with Allah. Thus, learning is not just an intellectual activity, but also a form of worship that fosters spiritual awareness and gratitude to the Creator (Al-Maraghi, Ahmad Mustafa. 2021).

Humans are objects as well as subjects of education. QS. Al-Baqarah verses 31–32 explain that Allah taught the Prophet Adam (a.s.) the names of objects as a symbol of the ability to learn and think bestowed upon humans. Suharyat and Asiah (2022) interpret this verse as proof that learning ability is a basic human potential that distinguishes it from other creatures. Learning objects related to humanity include the development of intellect, heart, and morals. Islamic education places humans as creatures who have a moral responsibility to manage their knowledge for the benefit of the ummah and devotion to Allah SWT (Suharyat & Asiah, 2022).

The results of the study found that the Qur’an directs humans to learn from natural phenomena. QS. Ali Imran verses 190–191 states that people who have reason (ulul albab) always think about Allah’s creation in heaven and earth. Tafsir Fi Zhilalil Qur’an by Soleh et al. (2022) explains that nature is a large laboratory provided by God so that humans can research, understand, and learn from each of His creations. Natural objects not only teach humans about scientific knowledge, but also foster awareness of the greatness of God, so that knowledge and faith become an inseparable unit (Soleh et al., 2022).

From the results of the study of various interpretations, it was found that the Qur’an teaches a balance between revelation and reason as the basis of the learning

process. Islam does not reject empirical science, but affirms that all knowledge should be directed to strengthen faith. In QS. Az-Zumar verse 9 is mentioned, “Is the one who knows the same as the one who does not know?” This verse shows a high appreciation for knowledge. According to Marjuki et al. (2024), the verse contains the epistemological principle that true knowledge is what brings people to know God more and improves the quality of their lives morally and spiritually.

This research found that in the perspective of the Qur'an, the object of learning is not limited to purely religious matters, but covers all useful fields of knowledge. Ahmad (2021) emphasized that any knowledge that brings benefits to humans is part of Islamic science, as long as it does not contradict the principles of revelation. Thus, learning about science, social, technology, and culture is also a form of worship if it is intended to seek the pleasure of Allah and the benefit of the ummah (Ahmad, 2021).

From the results of the interpretation of various interpretations, the ultimate goal of the learning process according to the Qur'an is the formation of Kamil people, namely perfect human beings who are balanced between intellectual, emotional, and spiritual intelligence. Islamic education not only teaches how to think, but also how to act with the right morals. The object of learning is directed to form human beings who are able to manage themselves, their environment, and their relationship with God in harmony.

This research shows that the concept of learning objects in the Qur'an has strong relevance to modern education that is oriented towards holistic learning. This concept is in line with an integrative learning approach that emphasizes the

relationship between knowledge, experience, and values. By understanding the verses of the Qur'an about learning, the Islamic education system can avoid the secularization of knowledge and restore spiritual value to every learning process.

The results of this study also have implications for the development of the Islamic education curriculum. The curriculum should be designed based on the principle of integration of science and religion. Each subject needs to be directed to cultivate divine awareness, strengthen human values, and increase concern for the environment. This is in accordance with QS. Al-Mujadilah verse 11 states that Allah will raise the status of those who have knowledge. Therefore, Islamic education must form students who are not only academically intelligent, but also have character and faith. Teachers in Islamic education have a strategic role as murabbi, mu'allim, and mursyid who guide students in understanding the learning object in its entirety. Based on the results of the research, the ideal teacher in Islamic education must be able to integrate science with the values of the Qur'an, as well as instill that every phenomenon of life is a lesson that contains wisdom from Allah SWT. This research confirms that every learning activity based on spiritual awareness will produce useful and blessed knowledge.

QS. Al-Mujadilah verse 11 shows that Allah will exalt the status of those who believe and have knowledge. This indicates that knowledge that is not accompanied by faith does not have an essential value in the view of Islam. Therefore, learning in Islam must always be directed to get closer to Allah SWT. All the results of the tafsir show that the essence of studying in Islam is to strengthen monotheism. Whether when humans study nature, history, or themselves, it all boils down to the knowledge

of Allah SWT. Soleh et al. (2022) affirms that a person with true knowledge is one who is able to see traces of God's power behind every natural and social phenomenon (Soleh et al., 2022).

This study found that the Qur'an teaches the importance of a balance between qauliyah verses (written revelations) and kauniyah verses (signs of nature). These two types of verses are complementary sources of knowledge. The ideal Islamic education is one that combines textual study of the Qur'an with an exploration of modern natural, social, and technological phenomena as a manifestation of Allah's power. The Qur'an emphasizes not only the cognitive aspect, but also the formation of values and ethics. The results of the study show that the correct learning object in Islam must be able to form noble morals and foster social responsibility. Every knowledge learned must bring benefits to fellow humans, in accordance with the principle of rahmatan lil 'alamin.

The results of the study show that learning in Islam does not stop at the mastery of knowledge, but also at its use for good. Knowledge that is not practiced or used for evil will actually damage the order of life. Therefore, every student needs to be directed to make knowledge a means of worship and a positive contribution to society. The results of this study confirm that the concept of learning objects in Islamic education according to the Qur'an is universal, integrative, and spiritual. The Qur'an views all of Allah's creation as a learning material for humans to know God, develop their potential, and maintain the balance of nature. By understanding the interpretation of the verses of the Qur'an in depth, Islamic education can build a

learning system that unites reason and revelation, knowledge and faith, as well as the world and the hereafter in a complete unity of values.

4. Conclusion

Based on the results of the research and discussions that have been carried out, it can be concluded that the object of learning in Islamic education includes all aspects of Allah's creation that are a source of knowledge for humans, both in the form of qauliyah verses (revelations of the Qur'an) and kauniyah (universe phenomena). The Qur'an views the learning process as an intellectual and spiritual activity that aims to lead humans to the knowledge of Allah (ma'rifatullah) and the formation of noble morals. From the interpretation of some of the main verses such as QS. Al-'Alaq [96]: 1–5, QS. Al-Baqarah [2]: 31, and QS. Al-Mujadalah [58]:11, it was found that Allah gives the encouragement to man to read, research, and understand all of His creation by using the potential of reason and heart. The learning process in Islam emphasizes not only the rational aspect, but also the moral and spiritual aspects, so that the object of learning encompasses the entire reality leading to the knowledge of the self and God. This research also confirms that Islamic education is integrative connecting religious science and general science in a single meaning. Each learning object studied must have functional value for the life of this world and the hereafter. Teachers and educational institutions have a great responsibility to choose and direct learning objects that are in accordance with the goals of Islamic education, namely to form kamil people who have faith, knowledge, and pious deeds. Thus, the object of learning in Islamic education cannot be

separated from the values of monotheism. All knowledge that is useful and brings people to the knowledge of Allah is part of true Islamic education. This understanding of the interpretation of the verses of the Qur'an is a strong conceptual basis for building a holistic Islamic education system with a spiritual character

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