

# Hermeneutical Foundations of Islamic Education: A Quranic and Prophetic Perspective on Learning

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### ABSTRACT (10pt)

The issue of Islamic education has always been an intriguing topic of scholarly inquiry. The use of hermeneutics as the foundational basis of Islamic education is grounded in the Qur'an and prophetic teachings. The objective of this study is to analyze the extent to which the hermeneutic method can serve as a foundation for Islamic education. This research employs a qualitative method with a library research approach. The data sources consist of both primary and secondary materials. Primary data were obtained from key reference books, while secondary data were drawn from relevant journals, books, magazines, and other documents related to this research. The data were analyzed using content analysis. The findings indicate that Islamic education requires the integration of cognitive, affective, and spiritual dimensions, all of which aim to bring human beings closer to God and to actualize their human potential. Thus, Qur'anic and prophetic hermeneutics offer a dynamic conceptual framework for understanding Islamic education as a process of meaning-making rather than merely a transfer of knowledge.

## 1. INTRODUCTION

The quest for the meaning of Islamic education has long been undertaken, beginning from the time Islam was first taught by the Prophet up to the present day. Since the early days, teachers have provided extensive instruction on Islamic education; however, the true essence of education has yet to be fully realized (Manan, 2023). Throughout history and into the contemporary period, Islamic education has consistently been characterized by an ongoing search for a fundamental understanding of the concepts of *ta'lim*, *tarbiyah*, and *ta'dīb* as processes aimed at shaping the complete human being (*al-insān al-kāmil*). This search for meaning calls for a transformation in the way Islamic education is perceived moving beyond a mere process of knowledge transmission toward a deeper exploration of meaning that aspires to cultivate the *insān kāmil* (Sauri et al., 2022). Fazlur Rahman, as cited in Zaprulkhan, asserts that in order to advance Islamic education, the most essential aspect to be taught is how to understand Islamic teachings through a reinterpretation of the primary sources of Islam, which serve as the epistemological foundation of Islamic education (Zaprulkhan, 2014).

The increasing number of violent incidents occurring within Islamic educational institutions has generated a negative perception of the teaching and learning process in schools. According to data collected by the Indonesian Education Monitoring Network (JPPI), the rate of violence in both general schools and Islamic educational institutions (madrasahs and pesantrens) has risen significantly from 2020 to 2024, increasing from 91 cases in 2020 to 573 cases in 2024.

Furthermore, JPPI reports that teachers constitute the highest proportion of perpetrators, accounting for 43.9% of cases, followed by senior students, community members, or other parties at 39.8%, while students as perpetrators represent 13% (Aranditio, 2024). These data indicate that the current learning process has not yet succeeded in transforming the behavior of all actors within the educational environment. Therefore, it is necessary to reinterpret or recontextualize the teaching materials (texts) in order to realign and improve the ongoing educational process.

The process of reinterpreting texts that serve as references in Islamic education allows for the adoption of new methodologies as sources of epistemology. Methodologies employing hermeneutic and prophetic approaches play a crucial role in understanding texts through a holistic perspective. In this context, the urgency of the hermeneutic approach as both an art and a methodology for interpreting meaning becomes significant in revealing the dynamic nature of Islamic educational thought that is more contextual, reflective, and humanistic (Habibi & Hadi, 2023; Stimpson & Calvert, 2021). Although hermeneutics emerged from the womb of Western philosophy, it can be integrated with the rich intellectual tradition of Islam in the interpretation of sacred texts. The interpretation of the Qur'an and Hadith is not merely a linguistic activity but constitutes an epistemological and pedagogical process one through which humans learn to understand the Divine will within the ever-changing contexts of space and time. Therefore, the hermeneutical foundation of Islamic education cannot be separated from the way the Qur'an teaches humankind to read (*iqra'*), comprehend, and transform knowledge into lived experience.

Several studies have attempted to map out this issue. A study conducted by Muhammad Zaki, entitled "*Hermeneutics in Islamic Education: Rereading Religious Texts Contextually*," has opened an extensive space for discussion. The research concludes that a hermeneutical approach emphasizing dialogue between text, context, and reader can enhance students' understanding of Islamic values while fostering critical, tolerant, and responsive attitudes toward contemporary challenges (Mahmudulhassan et al., 2025; Zaki, 2025). In a similar vein, the study by Moch. Arif Tasrikin Imron and Sona Zainal Walad, titled "*Qur'anic Hermeneutics and Digital Literacy: Revitalizing Tafsir Methodology for Sustainable Education*," found that the harmonization of classical frameworks with digital tools significantly expands opportunities for active participation and deeper comprehension among the digital generation (Imron & Walad, 2025). Likewise, research conducted by Alan Cahyadi and colleagues, "*Hans-Georg Gadamer's Hermeneutics as a Critical Approach in Islamic Education Learning*," concludes that Gadamer's hermeneutics can serve as a philosophical foundation for a more dialogical, inclusive model of religious education one capable of responding wisely to the challenges of the modern era.

Existing studies on Islamic education have predominantly focused on examining educational values in the Qur'an and Hadith in a textual manner, without thoroughly analyzing the context, symbols, and underlying meanings of these texts. Although some have employed a hermeneutic approach, most of the research has not progressed to exploring how hermeneutic interpretations can be applied in curriculum design, teaching strategies, and the formation of students' character. This study, therefore, seeks to offer both conceptual and methodological novelty, particularly in its approach to understanding Islamic education through a Qur'anic and prophetic hermeneutic lens. This approach not only highlights the normative dimensions of Islamic teachings but also delves into their epistemological, philosophical, and pedagogical meanings as reflected in the revealed texts and prophetic traditions.

This study has four primary objectives. First, it aims to analyze the hermeneutical foundations underlying the understanding of Islamic education based on the Qur'an and Hadith. Second, it seeks to examine the relevance of the hermeneutical theories of Gadamer, Ricoeur, and Fazlur Rahman to the interpretation of Islamic educational texts. Third, it intends to explore a dialogical model of meaning-making in Islamic education that integrates text, context, and the

learner as an active subject. Fourth, it aims to analyze the philosophical framework of Qur'anic-based hermeneutical Islamic education. These objectives are formulated to emphasize the practical contribution of this research to the development of both the theoretical and practical dimensions of modern Islamic education. This is particularly significant because Islamic education often faces the dual challenge of preserving tradition while simultaneously remaining relevant to contemporary developments (Asman et al., 2024; Rizki & Wati, 2025).

This study is grounded in the argument that a Qur'anic and prophetic hermeneutical approach broadens the horizons of Islamic education, making it more open to changes in social contexts without losing its spiritual authenticity. Many forms of Islamic education have become uprooted from their foundational sources because they fail to interpret and comprehend the deeper meanings embedded in their teachings. Efforts to modernize Islamic education, when based on an inappropriate epistemological framework, risk distorting its core educational values, rendering them incompatible with the demands of contemporary development.

## 2. METHODS

This study employs the library research method with a descriptive qualitative approach (Zed, 2018). This approach serves as a tool for establishing a theoretical foundation, deepening understanding, and obtaining supporting information and data for the ongoing research. The data sources for this study consist of primary and secondary data. The primary data are derived from the main reference books used in this research, including works by Gadamer, Fazlur Rahman, and Ricoeur on hermeneutics. Meanwhile, the secondary data are obtained from books, journals, documents, and articles closely related to the topic under investigation, which serve as supporting reference materials. Data collection in this research involves searching for, reading, and analyzing data from secondary sources such as books, journals, articles, documents, photographs, and electronic sources. The process includes identifying relevant literature, examining and reviewing its content, and presenting the analytical findings to support the study. The data analysis technique employed in this research is content analysis, which entails an in-depth reading of texts to identify patterns, themes, and meanings (Zainuddin & Wardhana, 2023). The stages of the research, as proposed by Mestika Z. (2008), are as follows:

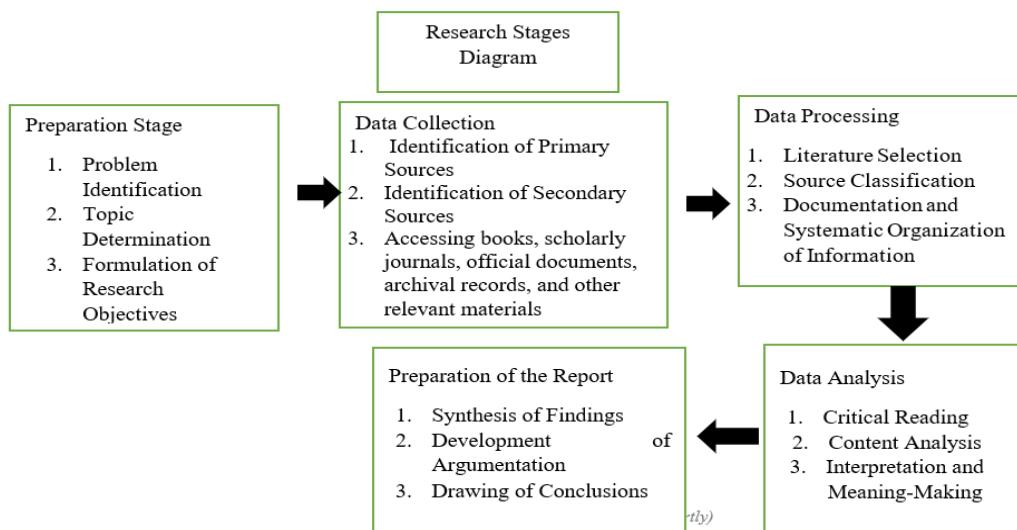


Figure 1. The Stage research

### 3. RESULTS AND DISCUSSION

#### 3.1 The Hermeneutical Foundation in Understanding Islamic Education Based on the Qur'an and Hadith

The hermeneutical study within Islamic education aims to interpret the sacred texts of the Qur'an and Hadith so that their meanings remain relevant amid the rapid progress of modern times. This approach regards the understanding of the text not as a final product, but as an ongoing dialogue between the text and its reader. Such a perspective aligns with Hans-Georg Gadamer's concept of the fusion of horizons, wherein meaning emerges through the interaction between the historical context of the text and the contemporary reality of the reader (Muhammad Royyan Faqih Azhary, Mohammad Iqram bin Ligi, 2025). In the context of Islam, hermeneutics is not understood as a deconstruction of the meaning of revelation, but rather as a methodological approach aimed at uncovering the depth of the Divine message, which is inherently dynamic and universal.

In the Islamic context, hermeneutics is not understood as a deconstruction of divine revelation but rather as a method for uncovering the profound, dynamic, and universal messages of the Divine Word. Research conducted by (Muhammad Zaki, 2025) demonstrates that the application of hermeneutics in Islamic Religious Education (PAI) helps students comprehend the meaning of Qur'anic texts in a more practical manner within social life. This finding indicates that hermeneutics functions as a pedagogical tool capable of balancing normative understanding with reflective interpretation. The conclusion is further supported by (Mohammad Firmansyah, Jimmy Malintang, Alfadhli, 2025), who assert that the integration of Qur'anic hermeneutics into Islamic Religious Education can simultaneously cultivate both spiritual and rational awareness. In Islamic education, hermeneutics provides a systematic approach to comprehensively interpreting texts through three stages pre-understanding, understanding, and application.

These stages enable a balance between textual knowledge and the learners' socio-historical context (Muslih Hidayat, Irja Putra Pratama, 2024). A study by (Hasbi Habibi, 2023) emphasizes that Fazlur Rahman's hermeneutical approach successfully bridges the values of revelation with the demands of modernizing Islamic education. Thus, hermeneutics serves not merely as an interpretive tool, but also as an epistemological paradigm that encourages Islamic education to become more progressive and adaptive to the dynamics of contemporary development. According to (Jufri Hasani, 2023), the application of Schleiermacher's hermeneutics in Qur'anic interpretation studies is of significant importance. He argues that Islamic education can benefit from this approach by fostering students' interpretative abilities, which are in harmony with the values of *ijtihad* in Islam. This approach also reinforces the principle of *tafaqquh fi al-din* as an intellectual foundation in religious learning.

The hermeneutical approach brings about a fundamental transformation in the way the Islamic Education (PAI) curriculum and learning processes are designed and implemented. First, the curriculum is no longer confined to the mastery of textual content or ritual memorization, instead, it is directed toward enabling students to establish a dialogical relationship between the sacred text and the realities of everyday life. The hermeneutical approach brings about a fundamental transformation in the way the Islamic Education (PAI) curriculum and learning processes are designed and implemented. First, the curriculum is no longer confined to the mastery of textual content or ritual memorization; instead, it is directed toward enabling students to establish a dialogical relationship between the sacred text and the realities of everyday life.

A study by (Mohammad Firmansyah, Jimmy Malintang, Alfadhli, 2025) emphasizes that integrating the hermeneutical approach to the Qur'an into Islamic Education fosters a generation that not only understands revelation normatively but is also capable of applying it within a rapidly

changing social context. Second, in the learning process, the hermeneutical approach proposed by (Alan Cahyadi, Raihan Almahera, Resti Julfajri, 2025) demonstrates that teachers and students need to construct a “fusion of horizons” a synthesis between the horizon of the textual tradition and the learners’ lived experiences so that religious learning becomes reflective and critically responsive to contemporary challenges.

Although it offers certain benefits, the application of hermeneutics in Islamic education is not free from criticism. Some scholars argue that this approach carries the potential risk of fostering meaning relativism and weakening the authority of the revealed text. (Asyhari, 2024), in his study of Nasr Hamid Abu Zayd’s thought, highlights a possible contradiction between the hermeneutical method and the theological principles of Ahlussunnah wal Jamaah. Therefore, methodological caution is required to ensure that hermeneutics is not employed as a foundation for interpreting texts beyond the epistemological boundaries of Islam.

Nevertheless, several researchers assert that hermeneutics can still be accepted when applied within the framework of *maqāṣid al-sharī‘ah* and guided by principles of interpretation grounded in intention and social context. For instance, (Hayatul Khairul Rahmat, 2024) emphasizes that hermeneutic and phenomenological approaches can, in fact, enrich Islamic studies by opening space for transformative meaning so long as they remain consistent with the principle of *tawhīd*.

This approach is consistent with the findings of (Oscar Wardhana Windro, Asyraf Mahmud Al Kinani, 2025), who argue that modern Islamic education requires an interpretative method that is both adaptive and firmly rooted in the normative values of Islam. Thus, hermeneutics should not be seen as a threat to Islamic orthodoxy, but rather as a means of bridging the gap between revelation and social reality

From the findings of the study, it becomes evident that hermeneutics makes a significant contribution to the epistemological reform of Islamic education. It enables the emergence of an educational paradigm that is more dialogical, rational, and relevant to the context of contemporary life. Islamic education grounded in hermeneutical principles encourages learners not merely to memorize texts, but also to interpret and internalize divine values in accordance with their own circumstances. (Hasbi Habibi, 2023) and (Siti Lailiyah, 2024) emphasize that the hermeneutical approach can cultivate a progressive and liberative religious consciousness without undermining the normative values of Islam. Thus, hermeneutics-based Islamic education serves as a bridge between the idealism of revelation and the practical needs of modern humanity.

### **3.2 The Relevance of Hermeneutic Theories by Gadamer, Ricoeur, and Fazlur Rahman to the Understanding of Islamic Educational Texts**

Hermeneutics, in the context of Islamic education as in other contexts, represents an effort to understand religious texts in a profound, dynamic, and contextual manner so that Qur’anic and Prophetic values can be revitalized within the realities of modern education. Education, as an existential phenomenon present in this world, constitutes a social reality one that encompasses various activities or specific actions developed by its actors to achieve particular goals. With all its inherent aspects, such as institutional vision, mission, objectives, curriculum, and learning strategies, education may be regarded as a collection of texts or discourses that remain open to diverse interpretations. As a text or discourse, education thus becomes a fertile ground for the application of hermeneutics, whether as a method, a philosophy, or a form of critique (Fuady, 2015).

Hermeneutics is a theory that seeks to understand how the process of text interpretation takes place, encompassing both the event of understanding a text and the various issues that lead to the interpretation of the text itself. In Islamic thought, modern hermeneutics essentially serves as a new pathway for formulating the methodology of Islamic thought in general, and more specifically, for

developing methods of Qur'anic interpretation (Zahrani & Rubini, 2023). In a broader context, the assertion that education is closely related to hermeneutics can be observed through the historical development of the educational system in Indonesia. Various types of institutions such as *madrasahs*, *pesantrens*, public schools, as well as institutions with ideological, economic, or political orientations reflect the diversity of educational orientations. These differing orientations give rise to variations in vision, mission, objectives, and curriculum, which are not always uniform even among institutions of the same type. This phenomenon is evident in the fact that many schools, *pesantrens*, *madrasahs*, and universities today possess distinct educational directions and ideals. From a hermeneutical perspective, such diversity represents the ongoing process of meaning-making within educational reality.

According to Hans-Georg Gadamer, the act of learning is a dialogical process that takes place within the framework of tradition. The teacher functions as an interpreter who connects works, events, and cultural texts with the students' life contexts. Through this role, the teacher becomes a mediator between the heritage of tradition and the development of new understanding. The authority possessed by the teacher should be exercised to foster in students the courage to think independently and the ability to interpret ideas on their own, so that learning does not end with the mere reception of information but evolves into reflective and critical understanding (Salimah, 2021).

Within the framework of Islamic education development, Hans-Georg Gadamer's hermeneutical thought provides a strong philosophical foundation for understanding and designing context-based curricula. The core of Gadamer's idea lies in the importance of dialogue between the text and the reader through the process of the *fusion of horizons*, which enables the emergence of a dynamic understanding that corresponds to the learners' social, cultural, and historical contexts. In the context of Islamic education, this approach is particularly relevant, as Islamic teachings need to be interpreted contextually in order to respond effectively to the challenges of the times. Gadamer's hermeneutical principles open up possibilities for developing an Islamic education curriculum that is both adaptive to social change and rooted in traditional values. Through this approach, the curriculum can bridge tradition and modernity, cultivate students' critical thinking skills, and foster an inclusive, reflective, and transformative understanding of religion. Thus, Gadamer's hermeneutics offers a new direction for developing an Islamic education curriculum that is more relevant and meaningful in the context of contemporary life (Fidia et al., 2025).

Meanwhile, Ricoeur views the text as an autonomous entity that can be understood independently of its socio-historical context or the author's intention, thereby opening a broader space for interpretation among learners in understanding the values of Islamic education. Paul Ricoeur introduces a symbolic hermeneutics that emphasizes the significance of the dual meanings within a text both literal and existential. In the context of Islamic education, this approach encourages an understanding of religious texts not merely as normative regulations but as symbolic narratives that cultivate moral and spiritual awareness. Ricoeur's hermeneutics facilitates the unveiling of multiple layers of meaning within the Qur'anic text by detaching the text from its author (*distanciation*), allowing readers to discover new interpretations that are relevant to contemporary life (Abnisa, 2023).

Dalam perkembangan wacana hermeneutika pendidikan Islam, pemikiran Fazlur Rahman memberikan kontribusi penting melalui konsep *double movement* atau gerakan ganda yang ia gagas. Pendekatan ini menekankan dua langkah utama dalam memahami teks Al-Qur'an: pertama, menelusuri konteks historis pewahyuan untuk menangkap pesan moral yang terkandung di dalamnya; kedua, mengaktualisasikan pesan tersebut dalam konteks kehidupan modern. Melalui kerangka ini, hermeneutika Rahman berperan sebagai jembatan antara nilai-nilai Islam klasik dan tuntutan zaman kontemporer. Dalam konteks pendidikan, pemikiran Rahman menawarkan landasan bagi pembentukan kurikulum yang adaptif dan responsif terhadap perubahan sosial, ekonomi, dan

budaya. Prinsip *ijtihad* menjadi unsur penting dalam pendekatan ini karena memberikan ruang bagi penafsiran kreatif dan pembaruan metodologis dalam proses pembelajaran. Dengan demikian, pendidikan Islam diarahkan untuk menumbuhkan karakter peserta didik yang religius, rasional, dan berorientasi pada nilai-nilai keadilan ('*adalah*), persaudaraan (*ukhuwah*), serta tanggung jawab moral. Pemikiran Fazlur Rahman menegaskan bahwa reformasi pendidikan Islam harus berangkat dari pemahaman hermeneutik yang dinamis, yang mengaitkan teks wahyu dengan realitas manusia masa kini secara kritis dan kontekstual (Hidayat et al., 2024).

Islamic education in the postmodern era faces serious challenges due to the persistent dichotomy between religious knowledge and worldly sciences. Fazlur Rahman's thought on Islamic education underscores the importance of integrating religious and scientific knowledge within the educational system so that the two are no longer viewed as separate domains. He emphasizes the need to reinterpret Islamic teachings to maintain their relevance amid social dynamics and the advancement of knowledge, as well as to promote progressive educational reform by fostering critical thinking skills and a historical approach to understanding religious texts (Fikriansyah, 2024).

The three hermeneutical theories of Gadamer, Ricoeur, and Fazlur Rahman share a common emphasis on the importance of dialogue among the text, context, and the interpreting subject. However, each contributes its own distinctive perspective to the development of Islamic education. Gadamer introduces dialogical and historical consciousness; Ricoeur offers symbolic and reflective depth; while Fazlur Rahman provides a contextual moral framework. The integration of these three perspectives yields a more comprehensive model for interpreting Islamic educational texts one that is simultaneously humanistic, rational, and spiritual. This integrative approach encourages the development of an Islamic educational curriculum grounded in contextual understanding and universal moral values, positioning hermeneutics as a philosophical foundation for renewing the epistemology of Islamic education so that it may respond to contemporary challenges without losing its divine essence.

### **3.3. A Dialogical Model of Islamic Education: Interpreting the Relationship between Text, Context, and Learner**

In an effort to construct a model of Islamic education that is more responsive to contemporary dynamics, the hermeneutical approach offers a framework that enables critical interaction among the text, context, and learner. By positioning the text (namely, the divine revelation of the Qur'an and the Prophet's Sunnah) as the point of departure, the context (the learner's social, historical, and cultural environment, as well as present conditions) as the interpretive space, and the learner as an active agent in the meaning-making process, this model emphasizes that Islamic education should not be limited to the passive transmission of texts. Rather, it must involve reflective and creative dialogue. This approach minimizes the dualism between "what is written" and "what is lived," allowing learners to articulate the meaning of the text within their own lived realities.

The dialogical component emerges when learners do not merely accept existing interpretations but also develop new interpretations that are relevant through the mediation of teachers or mentors who serve as intermediaries between the text and the learners' reality. For instance, in Qur'anic hermeneutic studies, it is stated that the application of this method can open up space for a dynamic understanding of educational values within the Qur'an, while still maintaining the integrity of the text itself. Thus, this model does not rely solely on the text as the only source of meaning but acknowledges that meaning is created through a shared interpretive process that takes into account the context of the times and the learners' lived experiences.

The implementation of this dialogical model in Islamic education implies that the curriculum, learning strategies, and teacher student interactions should be structured in such a way that learners are given the opportunity to question, reflect upon, and contextualize the values contained in religious texts within their own lives. For instance, studies on the integration of hermeneutics into Islamic religious education have found a paradigm shift from a normative,

memorization-based approach to one that is dialogical, reflective, and contextual. Thus, the dialogical model of meaning-making in Islamic education contributes to overcoming the limitations of traditional hermeneutics in education namely, the tendency toward interpretations that are overly textual, static, or that fail to account for learners' experiences and social contexts. Nevertheless, an awareness of these limitations remains necessary. For example, in the application of hermeneutical methods to Qur'anic verses on education, research indicates that although hermeneutics can uncover new, contextually relevant meanings, challenges persist in maintaining textual integrity and avoiding interpretive deviation. Therefore, this dialogical model must be grounded in a hermeneutical attitude that is critical, responsible, and respectful of textual traditions, while still allowing space for interpretive innovation within the context of contemporary Islamic learning.

In summary, the model of dialogical interpretation among text, context, and learner, grounded in hermeneutic theory, offers a pathway toward a more dynamic, contextual, and participatory Islamic education. This model enables learners not merely to act as recipients but as active participants who bring the meaning of the text to life within their own contexts. In this way, Islamic education becomes both relevant to contemporary challenges and firmly rooted in divine revelation and the Sunnah.

### 3.4 The Philosophical Framework of Islamic Education Based on Qur'anic Hermeneutics

The findings from the in-depth analysis indicate that the philosophical framework of Islamic education plays a crucial role in its overall process. The central finding of this study reveals that Islamic education does not merely aim to impart knowledge to individuals. Beyond that, Islamic education bears ontological, epistemological, and axiological responsibilities in interpreting the divine values contained in the Qur'an. The use of a hermeneutic approach in interpreting the sacred texts of Islam offers a new paradigm for Islamic education—one that views Qur'anic verses not as static references, but as texts open to continuous and contextually relevant reinterpretation. The outcomes of this study are expected to broaden the perspective of Islamic education from a normative-doctrinal orientation toward a dialogical and dynamic paradigm, in which reason and revelation actively interact.

The philosophical dimension inherent in Islamic education provides a profound understanding that Islamic education is not merely doctrinal in nature. The results of the analysis indicate that a hermeneutic-based transformation of Islamic education promotes greater openness and prevents the sacralization of Islamic educational institutions. Furthermore, the philosophical interpretation of hermeneutic-based Islamic education also contributes to the realization of character education within Islamic education. The ultimate goal of Islamic education is to cultivate good character, to apply knowledge effectively, and to embody it in practice (Muhtar Arifin Sholeh et al., 2023).

Within the philosophical framework of Islamic education comprising ontology, epistemology, and axiology human beings are essentially understood as creatures endowed with both rational and spiritual potential. Through a Qur'anic hermeneutical perspective, humans are viewed as '*abd* (servants) and *khalifah* (vicegerents) who are granted the freedom to interpret the signs of God (*āyāt kauniyyah* and *qauliyyah*) in a creative manner. The hermeneutical method provides space for critical reasoning to comprehend the Qur'anic message contextually, taking into account the social, cultural, and historical realities of the learners. Its ultimate goal is to cultivate individuals who embody a balanced awareness of both the divine and the human dimensions. Qur'anic values such as justice (*al-'adl*), compassion (*rahmah*), and wisdom (*hikmah*) serve as the foundation for developing the learners' character and social ethics.

The philosophical framework of Islamic education grounded in Qur'anic hermeneutics, based on in-depth scholarly analysis, entails at least three significant implications for the practice of Islamic education. (1) The realization of a dialogical paradigm that provides space for in-depth

discussions on the transformation of Islamic education. The dialogue that occurs among texts, teachers, and students is not dogmatic; rather, it grows through meaningful discussions aimed at fostering an Islamic education that is more open and inclusive to all segments of society. (2) Curriculum reconstruction. The curriculum of Islamic education can be developed in a contextual and reflective manner, interpreting Qur'anic values in relation to contemporary issues such as the environment, social justice, and technology. These components enable Islamic education to become more adaptive to current developments, ensuring that it does not remain preoccupied solely with internal matters. (3) The realization of pedagogical transformation. The changes implemented are not limited to Islamic educational institutions but also encompass teachers, who act as facilitators and interpreters of Qur'anic values rather than merely transmitters of normative knowledge.

Islamic education grounded in Qur'anic hermeneutics does not merely aim to cultivate pious individuals in a ritualistic sense, but also seeks to form human beings who are critical, creative, and socially just. From this perspective, among the three epistemological relationship models mentioned above, the most dominant one within the educational systems of Indonesia and most other Islamic countries is the parallel and linear model (Waston et al., 2024). Accordingly, this philosophical inquiry affirms that Qur'anic hermeneutics provides a relevant framework for reinterpreting the vision of Islamic education in the modern era. Islamic education is not a completed or closed system; rather, it represents an ongoing interpretative project of the Qur'an's message in response to the dynamics of time. Therefore, Islamic education based on Qur'anic hermeneutics is a living, contextual form of education rooted in the values of divine revelation.

#### 4. CONCLUSION

The study *Hermeneutical Foundations of Islamic Education: A Quranic and Prophetic Perspective on Learning* emphasizes that Islamic education has hermeneutical foundations rooted in a contextual understanding of the Qur'an and the Prophetic traditions. A hermeneutical approach allows interpretations of Islamic education to move beyond a purely textual reading by also considering the social, cultural, and historical contexts of society. Consequently, Islamic education should be dynamic and responsive to the challenges of the modern era without losing the essence of divine values that constitute the spiritual core of revelation (Ali, 2008). Furthermore, related studies indicate that Islamic education grounded in Qur'anic and Prophetic hermeneutics highlights three main aspects: transcendence (closeness to God), humanization (the formation of ethics and morality), and liberation (emancipation from ignorance and backwardness). Through this approach, education becomes a medium for the balanced development of human intellect, conscience, and spirituality. Therefore, the hermeneutical foundation of Islamic education plays a crucial role in constructing a learning system that is contextual, critical, and oriented toward universal human values.

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