

RECONSTRUCTION OF QUR'AN-BASED ISLAMIC RELIGIOUS EDUCATION LEARNING: DIMENSIONS AND PRINCIPLES FOR THE CONTEMPORARY ERA

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Abstract: Improving the quality of Islamic Religious Education (PAI) learning is becoming increasingly important amid the challenges of globalization and digitalization, especially when spiritual values often receive less attention in modern education. This article aims to examine the concept of Islamic Education learning in the Qur'anic perspective, focusing on the dimensions and principles of learning that are relevant for the contemporary era. This research uses a literature study approach with content analysis of Qur'anic verses related to education, as well as literature review of academic journals and book literature. Data were collected through literature review and analyzed descriptively-qualitatively to identify a comprehensive conceptual framework. The results showed that the Qur'an offers a holistic educational framework that includes cognitive, affective, and psychomotor dimensions, as well as principles such as exemplarity, relevance, justice, patience, and development of individual potential. The integration of Qur'anic values into innovative learning strategies, such as project-based methods and the utilization of digital media has the potential to create relevant, effective, and meaningful learning experiences for learners.

Keywords: Islamic Education Learning, Qur'anic Values, Dimensions of Islamic Education, Principles of Islamic Education, Innovative Learning Strategies

Abstrak: Peningkatan kualitas pembelajaran Pendidikan Agama Islam (PAI) menjadi hal yang semakin penting di tengah tantangan globalisasi dan digitalisasi, terutama ketika nilai-nilai spiritual sering kali kurang mendapat perhatian dalam pendidikan modern. Artikel ini bertujuan untuk mengkaji konsep pembelajaran PAI dalam perspektif Al-Qur'an, dengan fokus pada

dimensi dan prinsip pembelajaran yang relevan untuk era kontemporer. Penelitian ini menggunakan pendekatan studi literatur dengan analisis konten terhadap ayat-ayat Al-Qur'an yang berhubungan dengan pendidikan, serta kajian pustaka dari jurnal-jurnal akademik dan literatur buku. Data dikumpulkan melalui telaah literatur dan dianalisis secara deskriptif-kualitatif untuk mengidentifikasi kerangka konsep yang komprehensif. Hasil penelitian menunjukkan bahwa Al-Qur'an menawarkan kerangka pendidikan holistik yang mencakup dimensi kognitif, afektif, dan psikomotorik, serta prinsip-prinsip seperti keteladanan, relevansi, keadilan, kesabaran, dan pengembangan potensi individu. Integrasi nilai-nilai Al-Qur'an ke dalam strategi pembelajaran yang inovatif, seperti metode berbasis proyek dan pemanfaatan media digital berpotensi menciptakan pengalaman belajar yang relevan, efektif, dan bermakna bagi peserta didik.

Kata Kunci: Pembelajaran PAI, Nilai Al-Qur'an, Dimensi Pendidikan Islam, Prinsip pendidikan Islam, Strategi Pembelajaran Inovatif

INTRODUCTION

Islamic Religious Education (PAI) plays a very important role in shaping the character and personality of students. In Indonesia, PAI not only aims to provide religious knowledge, but also to instill moral values that become the basis for student behavior in everyday life.¹ This is in accordance with the goals of Islamic education that prioritizes the development of cognitive, affective, and psychomotor aspects in a balanced manner. However, in reality, challenges in education often arise when these values must be harmonized with the times. The application of spiritual values in education is often neglected in conventional learning systems.² One of the contributing factors is the tendency to prioritize academic achievement without paying attention to students' moral and spiritual development. Therefore, to face these challenges, there needs to be an update in the methodology and learning media that remains rooted in the values of the Qur'an, which is the main foundation in Islamic education.

Increasing challenges in Islamic Religious Education (PAI) come from globalization and digitalization that affect almost all aspects of life, including the world

¹ Arsyad Arsyad, Wahyu Bagja Sulfemi, and Tia Fajartriani, "Penguatan Motivasi Shalat Dan Karakter Peserta Didik Melalui Pendekatan Pembelajaran Kontekstual Pada Mata Pelajaran Pendidikan Agama Islam," *POTENSLA: Jurnal Kependidikan Islam* 6, no. 2 (2020): 185–204.

² Muharram Muharram, "PENERAPAN NILAI-NILAI ISLAM DALAM PENDIDIKAN KARAKTER UNTUK MEMBANGUN GENERASI BERAKHLAK MULIA," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 7, no. 4 (2024): 15559–67.

of education.³ In the midst of rapid technological development, religious education must be able to adapt to these changes,⁴ without neglecting the basic principles contained in the Qur'an. Technological advances bring positive impacts in terms of wider access to information, but also lead to a shift in social and spiritual values. In this digital era, technology-based learning media such as educational applications, learning videos, and online platforms are increasingly popular.⁵ However, without adjustments to the religious values contained in the Qur'an, technology can risk reducing the relevance of spiritual teachings in the lives of learners. Therefore, innovation is needed in the use of learning media that still emphasizes Qur'anic values to maintain a balance between technological development and religious teaching.

In the Qur'an, education is not just a transfer of knowledge, but also a transformation of values that must shape individual character and behavior.⁶ The Qur'an teaches that knowledge must be accompanied by the practice of moral values that can be applied in everyday life. Verses in the Qur'an explicitly mention that true education is one that is able to develop the mind, heart, and actions at once.⁷ For example, in Surah Al-Alaq verses 1-5, the Qur'an emphasizes the importance of knowledge that begins with reading and understanding, which is then continued by practicing the values contained in the knowledge. Education in the Qur'anic perspective does not only prioritize cognitive aspects, but also emphasizes character building based on religious values. This makes Islamic religious education a means for personal transformation of students, not only in terms of knowledge, but also in the formation of noble morals.

³ Miftachul Huda et al., "Islamic Religious Education Learning Media in the Technology Era: A Systematic Literature Review," *At-Tadzki: Islamic Education Journal* 3, no. 2 (2024): 83–103.

⁴ Iin Purnamasari et al., "Pendidikan Islam Transformatif," *IHSANIKA: Jurnal Pendidikan Agama Islam* 1, no. 4 (2023): 13–22.

⁵ Thomas Hillman, Annika Bergviken Rensfeldt, and Jonas Ivarsson, "Brave New Platforms: A Possible Platform Future for Highly Decentralised Schooling," *Learning, Media and Technology* 45, no. 1 (2020): 7–16.

⁶ Agus Nur Qowim, "Metode Pendidikan Islam Perspektif Al-Qur'an," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 3, no. 01 (2020): 35–58.

⁷ Hendri Irawan, "Hakikat Sumber Daya (Fitrah, Akal, Qalb, Dan Nafs) Manusia Dalam Pendidikan Islam Dan Pengembangannya Dan Relevansinya Dengan Pendidikan Islam Kontemporer," *Turast: Jurnal Penelitian Dan Pengabdian* 8, no. 1 (2020): 17–31.

Along with the times, learning methods and media need to be updated in order to meet the needs of education in the digital era.⁸ Digital technology-based learning, such as the use of videos, learning apps and online platforms, provides a great opportunity to reach more learners and improve learning effectiveness. However, technology will only be effective if it is used appropriately and in accordance with the educational objectives to be achieved.⁹ For example, learning videos containing Qur'anic values can enhance students' understanding of religious teachings in a more in-depth and interesting way. The use of project-based methods, online discussions, and virtual collaboration can also encourage the development of more holistic student understanding.¹⁰ Therefore, learning methods and media that integrate Qur'anic values are a solution to create relevant, effective, and meaningful learning experiences.

Based on this background, this study aims to explore the concepts, dimensions, and principles of Qur'an-based PAI learning, with the hope of providing new insights that are relevant to contemporary learning needs. This study focuses on identifying and analyzing the various dimensions and principles of education contained in the Qur'an, as well as their application in PAI learning in schools. Hopefully, the findings of this study can contribute to the development of a more effective PAI learning methodology, which not only emphasizes academic achievement, but also the formation of students' character and morals. Thus, this study aims to present insights that can be a reference for educators, researchers, and policy makers in creating a more relevant and appropriate PAI learning system in accordance with the demands of the times

METHODS

This article uses a literature study approach with a content analysis method of Qur'anic verses related to education. This method allows researchers to explore and analyze the concept of education contained in the Qur'anic texts, especially those related to religious learning and character building. By analyzing these verses, the main

⁸ Christopher Alan Bonfield et al., "Transformation or Evolution?: Education 4.0, Teaching and Learning in the Digital Age," *Higber Education Pedagogies* 5, no. 1 (2020): 223–46.

⁹ Eka Diana and Moh Rofiki, "Analisis Metode Pembelajaran Efektif Di Era New Normal," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 3, no. 2 (2020): 336–42.

¹⁰ Dina Ediana et al., "Pembelajaran Berbasis Proyek Melalui Aplikasi Dan Platform WEB: Kajian Literatur Terhadap Pengembangan Keterampilan Holistik Siswa," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 6, no. 3 (2023): 860–66.

objective of this study is to understand the dimensions of education in Islam that are relevant to the current educational context. This content analysis approach also allows the researcher to identify the basic principles underlying Islamic learning in accordance with the teachings of the Qur'an.

In addition, the literature review also includes a review of academic books and scientific journals that discuss the application of Islamic education in a modern context. These sources were used to deepen the understanding of how the concept of education in the Qur'an can be adapted in Islamic education learning in schools today. By utilizing relevant literature studies, this research can provide a comprehensive insight into the principles of Islamic education derived from the Qur'an, as well as their application in facing contemporary learning challenges.

RESULT AND DISCUSSION

A. The Concept of Islamic Learning from a Qur'anic Perspective

Learning in the Qur'an does not only focus on the achievement of knowledge, but also on the formation of character and morals.¹¹ This concept emphasizes the importance of integration between intellectual and spiritual dimensions in the learning process. In this context, the Qur'an teaches that science and moral values must go hand in hand, support each other, and form individuals who are not only intellectually intelligent, but also have good morals. This kind of learning concept leads to the formation of individuals who have a balance between critical thinking skills and deep spiritual awareness.

One of the verses that illustrates the importance of science integration in learning is Surah Al-'Alaq (1-5), which commands Muslims to read and understand as the basis of the search for knowledge. In this verse, Allah says:

"Proclaim! (or Read!) in the name Of thy Lord and Cherisher, Who created. Created man out of A (mere) clot Of congealed blood. Proclaim! And thy Lord Is Most Bountiful. He Who taught (The use of) the Pen. Taught man that Which he knew not." (QS. Al Alaq: 1-5).¹²

¹¹ Avif Alfiyah and Shofiqotun Azizah, "Konsep Bahan Ajar Dalam Al-Qur'an: Kajian Kitab Tafsir Al-Misbah Dan Tafsir Ibnu Katsir Dalam Pendidikan Islam," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 7, no. 2 (2024): 424–36.

¹² A. Yusuf Ali, "THE HOLY Qur'an," QuranYusufAli.com, 2024, <https://quranyusufali.com/96/>.

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This verse illustrates that the learning process in Islam begins with reading and understanding God's revelation, which is the basis of all knowledge. This shows that science in Islam is not just a cognitive aspect, but also a form of worship and recognition of God's greatness. Therefore, in Islamic education, it is important to emphasize the link between science and spiritual values.

In addition, Surah Luqman (12-19) places a strong emphasis on moral education. Luqman, a wise figure, advises his son on the importance of moral values in life. In this verse, Luqman teaches his son about submitting to Allah, respecting parents, and maintaining good social relationships. One of the excerpts of the verse is:

"12. We bestowed (in the past) Wisdom on Luqmān : "Show (thy) gratitude to God." Any who is (so) grateful Does so to the profit Of his own soul: but if Any is ungrateful, verily God is free of all wants, Worthy of all praise. 13 Behold, Luqmān said To his son by way of Instruction: "O my son! Join not in worship (Others) with God: for False worship is indeed The highest wrong-doing. 14. And We have enjoined on man (To be good) to his parents: In travail upon travail Did his mother bear him, And in twain years Was his weaning : (hear The command), "Show gratitude To Me and to thy parents : To Me is (thy final) Goal. 15 But if they strive To make thee join In worship with Me Things of which thou hast No knowledge, obey them not ; Yet bear them company In this life with justice (And consideration), and follow The way of those who Turn to Me (in love) : In the end the return of you all is to me, and I will tell you the truth (and meaning) of all that you did. 16. O my son!" (said Luqmān), "If there be (but) the weight Of a mustard-seed and It were (hidden) in a rock, Or (anywhere) in the heavens or On earth, God will bring it Forth: for God understands The finest mysteries, (and) Is well-acquainted (with them). 17. O my son! establish Regular prayer enjoin what is Just, and forbid what is wrong: And bear with patient constancy Whate'er betide thee ; for this Is firmness (of purpose) In (the conduct of) affairs. 18. And swell not thy cheek (for pride) at men, nor walk in insolence through the earth ; for God loveth not any arrogant boaster. 19. And be moderate In thy pace, and lower Thy voice ; for the harshest Of sounds without doubt Is the braying of the ass." (QS. Luqman: 12-19).¹³

¹³ A. Yusuf Ali.

This verse covers not only the intellectual aspect, but also the spiritual and social aspects. This shows that learning in Islam must be comprehensive, not only limited to knowledge but must also include the formation of good character. Thus, noble character is the result of education based on true knowledge, which in turn guides the individual to live in harmony with God, himself, and the surrounding community.

In the Qur'anic perspective, the concept of comprehensive learning in Islam includes three main aspects, namely: intellectual, spiritual, and social.¹⁴ Learning not only aims to create individuals who are intelligent in terms of knowledge, but also plays an important role in the formation of good morals and social attitudes. The intellectual aspect in Islamic education aims to develop reason and insight,¹⁵ so that individuals can understand the world and their lives in a better and wiser way. This learning is expected to produce individuals who think critically, analytically, and innovatively, as affirmed in many verses of the Qur'an, including the already mentioned Surah Al-'Alaq. However, the knowledge gained should always be directed for the benefit of the people. On the other hand, the spiritual aspect of Islamic education focuses on establishing a good relationship between individuals and God.¹⁶ Education in Islam emphasizes the importance of high spiritual awareness, where knowledge is used as a means to get closer to God. For example, Surah Luqman teaches that knowledge should be accompanied by gratitude and submission to God, which are the main foundations of a Muslim's life. Finally, the social aspect of Islamic learning teaches the importance of harmonious relationships between individuals and society.¹⁷ In this context, education focuses not only on personal development, but also on how individuals can make a positive contribution to society. In Surah Luqman, Luqman's advice

¹⁴ Shania Shania et al., "Humanisasi Pendidikan Islam Perspektif Kurikulum Merdeka Dan Al-Qur'an," *Kutubkhanah* 24, no. 1 (2024): 36–50.

¹⁵ Nur Syahid, "Konsep Pendidikan Holistik Dalam Filsafat Pendidikan Islam: Studi Atas Pengembangan Konsep Pendidikan Yang Berbasis Pada Akal, Hati, Dan Fisik," *MODELING: Jurnal Program Studi PGMI* 11, no. 1 (2024): 1186–96.

¹⁶ Alzena Savaira Salimah et al., "Strategi Pendidikan Islam Anak Usia Dini (PIAUD) Dalam Mengembangkan Kecerdasan Spiritual," *Bouseik: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 1 (2023): 39–56.

¹⁷ Salwa Rihadatul Aisy, Cucu Surahman, and Elan Sumarna, "Menggali Makna Tarbiyah Dalam QS. Ali Imran Ayat 79: Pendidikan Spiritual, Moral, Dan Sosial Umat Islam," *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir* 4, no. 2 (2024): 715–32.

to his son on the importance of respecting parents and maintaining good social relations with others is part of the social education that is highly emphasized in Islam. This shows that learning in Islam aims to create individuals who are not only intelligent and spiritual, but also able to interact well in social life.

B. Dimensions of Islamic Education Learning: Cognitive, Affective, and Psychomotor

Islamic Religious Education (PAI) learning includes three main dimensions that are interrelated and complementary: cognitive, affective, and psychomotor dimensions.¹⁸ The cognitive dimension focuses on the mastery of religious knowledge, which involves understanding the teachings of Islam, both in the aspects of *aqidah*, *sharia*, and morals. Cognitive learning aims to develop students' knowledge and intellectual abilities in understanding religious texts, especially the Qur'an and *hadith*, as well as fostering the ability to think critically about religious teachings. In this context, the mastered religious knowledge will equip learners to live life with correct and rational Islamic principles. This knowledge becomes the basis for the formation of good character and positive contribution in society. Meanwhile, affective dimension in PAI learning is related to the formation of students' attitudes and moral values. This dimension emphasizes the development of learners' feelings and beliefs about the teachings of Islam, which in turn shape their character and morals. For example, the teachings on honesty, compassion, and a sense of responsibility taught in the Qur'an and *hadith* aim to foster noble attitudes in learners. In this process, learners are invited to love and live Islamic values, and make these values as guidelines in their daily lives. The formation of good attitudes is important to create individuals who are not only intellectually intelligent, but also have strong morals and can be relied upon in social interactions.

¹⁸ Muhammad Nur Rizal and Budi Wijaya, "IMPLEMENTASI INTEGRASI KURIKULUM PAI TERHADAP TIGA RANAH KEILMUAN (KOGNITIF, AFEKTIF, PSIKOMOTORIK) DI MI NURUL UMMAH KOTAGEDE," *ISLAMISCHE BILDUNG: Jurnal Pendidikan Agama Islam* 1, no. 2 (2023): 25–38.

In addition to the cognitive and affective dimensions, the psychomotor dimension is also a very important aspect of PAI learning. This dimension focuses on the practice of worship and real deeds performed by learners as a form of implementation of the religious knowledge that has been acquired. The practice of worship, such as prayer, fasting, zakat, and hajj, is a tangible form of practicing Islamic teachings that are not only limited to theoretical knowledge, but must also be translated into daily actions. In this case, psychomotor learning focuses on physical skills in performing worship correctly in accordance with religious guidance. In addition, the psychomotor dimension also includes social charity activities that encourage learners to share with others, such as making alms, giving alms, and taking other positive actions that reflect Islamic teachings.

The three dimensions of education (cognitive, affective, and psychomotor) complement each other and cannot be separated in the context of PAI learning. As reflected in Surah As-Saff (2-3), which reads:

"2. O ye who believe! Why say ye that Which ye do not? 3. Grievously odious is it In the sight of God That ye say that Which ye do not." (QS. As-Saff: 2-3).¹⁹

This verse emphasizes the importance of harmony between what is known (cognitive), what is believed and felt (affective), and what is done (psychomotor). In the context of PAI learning, these dimensions must go together, so that students not only understand religious teachings intellectually, but also live and practice them in their daily lives. With proper integration between these three dimensions, PAI learning can produce individuals who not only have extensive religious knowledge, but are also able to apply religious teachings in their behavior and social interactions.

C. Principles of Islamic Religious Education Learning: Exemplary, Relevance, Patience, and Potential Development

The principles of learning in the Qur'an play an important role in creating effective and character development-oriented learning for students. One of the

¹⁹ A. Yusuf Ali, "THE HOLY Qur'an."

main principles described in the Qur'an is exemplary.²⁰ In Surah Al-Ahzab (21), Allah says: *"21. Ye have indeed In the Apostle of God A beautiful pattern (of conduct) For anyone whose hope is In God and the Final Day, And who engages much In the praise of God."* (QS. Al-Ahzab: 21).

This exemplary principle teaches that an educator must be a good example for his students. Rasulullah SAW became the main example in all aspects of life, including in learning. Therefore, educators in the context of PAI not only teach knowledge, but also practice religious teachings in everyday life. Thus, exemplification is a very effective means of teaching Islamic values to students. Educators who become good role models will more easily inspire and motivate learners to follow religious teachings with full awareness and responsibility.

Furthermore, relevance is an important principle in PAI learning,²¹ as reflected in Surah Al-Baqarah (286), which states:

"286. On no soul doth God place a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns. (Pray): "Our Lord! condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against faith." (QS. Al-Baqarah: 286).

This principle of relevance teaches that the material taught must be in accordance with the abilities and needs of the learners. In the context of PAI learning, relevance requires educators to relate religious teachings to the real life of learners, as well as adjust the material to the existing social and cultural context. Thus, religious learning becomes easier to understand and accept by students, and more effective in shaping obedient and responsible personalities.

Furthermore, patience is also a principle that is highly emphasized in PAI learning,²² as described in Surah Al-Asr (3):

²⁰ Amri Azhari, "Metode Keteladanan Pendidikan Islam Perspektif Al-Qur'an Dan Al-Hadis," in *Annual Conference on Islamic Education and Thought (ACIET)*, vol. 1, 2020, 145–56.

²¹ Muhammad Abdul Gofur, Junedi Junedi, and Mukh Nursikin, "Prinsip-Prinsip Inovasi Dan Pengembangan Kurikulum PAI," *Educational Journal of Islamic Management* 2, no. 2 (2022): 81–88.

²² Siti Nurjannah, "STRATEGI PEMBELAJARAN PAI KONTEKSTUAL," *Analysis* 2, no. 1 (2024): 204–13.

"3. Except such as have Faith, And do righteous deeds, And (join together) In the mutual teaching Of Truth, and of Patience and Constancy." (QS. Al-Asr: 3).

The principle of patience teaches educators and learners that the learning process does not always run smoothly and quickly. In facing challenges and obstacles in learning, both educators and learners must have high patience. Educators must be patient in dealing with differences in learners' abilities, while learners must also be patient in the process of understanding and practicing religious teachings. This patience will form a strong character and full of perseverance, both in religious learning and in everyday life.

Next is the principle of developing potential,²³ which is reflected in Surah Al-Isra (84). Allah says:

"84. Say: "Everyone acts According to his own disposition: But your Lord knows best Who it is that is Best guided on the Way." (QS. Isra': 84).

This principle teaches that education in Islam does not only aim to transfer knowledge, but also to develop the potential of students to the fullest, both in terms of intellectual, moral, and spiritual. Each individual has different potentials, and education must be able to optimize these potentials so that each learner can develop according to their respective abilities and talents. In the context of PAI, the development of this potential includes the development of religious understanding, the formation of morals, and the strengthening of learners' spirituality, so that they can play an active role in community life.

These four principles (exemplary, relevance, patience, and potential development) are basic guidelines in the implementation of effective Islamic religious education. By applying these principles in Islamic education learning, educators can create an educational process that focuses not only on the mastery of religious knowledge, but also on character building and the development of students' potential as a whole. PAI learning based on these principles will be more relevant to the needs of learners in the contemporary era, and can produce

²³ Lalu Abdurrahman Wahid, "Pengembangan Pembelajaran Pendidikan Agama Islam Berbasis Pengembangan Potensi Otak Menggunakan Teori Neurosciences," *Tarbiyatuna: Jurnal Pendidikan Islam* 15, no. 1 (2022): 54–70.

individuals who are not only knowledgeable, but also noble and have the potential to make a positive contribution to society.

ANALYSIS

Based on the discussion, the author can formulate the following analysis:

1. Islamic religious education learning in the Qur'anic perspective pays attention to learning methodology. Educators must be able to design learning that can bring meaning to students, paying attention to intellectual, spiritual, and social aspects.
2. As the source of all sources of law in Islam, the Qur'an is a very comprehensive learning methodology book and is very qualified to be used as a reference and source of inspiration in the preparation of a good and ideal Islamic religious education teaching concept.
3. If examined further, many verses of the Qur'an provide specific guidance on how to teach techniques that can be an option for educators who want to choose teaching methods in learning activities.
4. The dimensions of Islamic religious education learning include cognitive, affective, and psychomotor aspects. The combination of the three will form ideal learning, so as to facilitate understanding of religious values, which essentially leads to three things, namely: Islam (related to shari'ah), faith (related to aqidah) and ihsan (related to morals).
5. The need to integrate Qur'anic values into modern learning strategies, such as project-based learning or the use of digital media. PAI teachers should be able to apply the principles of exemplarity and patience in every learning process, ensure the relevance of the material to students' lives, and encourage the development of students' potential through creative activities.
6. The principles and dimensions of Islamic religious education learning are interrelated and influence each other. Learning principles become guidelines in achieving ideal learning dimensions.

CONCLUSION

The concept of learning in the Qur'an teaches that science and moral values must go together. Learning in Islam is comprehensive, covering intellectual, spiritual and

social dimensions. Learning based on the Qur'an does not only aim to develop cognitive aspects, but also to shape moral character and provide guidelines to interact well in society. Therefore, education in Islam must be seen as an integrated effort, which involves all dimensions of human life, both individually and socially. The principles of learning Islamic Religious Education, namely exemplary, relevance, patience, and potential development, play an important role in creating effective learning and oriented to the character building of students. Exemplary learning emphasizes the importance of educators as a good example, relevance underlines the need for materials in accordance with the needs of students, patience emphasizes a learning process that is full of perseverance, and potential development encourages the optimization of individual abilities as a whole. The application of these four principles allows PAI learning not only to focus on mastering knowledge, but also to form a person with noble character and contribute positively to society.

Overall, it can be concluded that the concepts, dimensions, and principles of PAI learning in the Qur'an offer an ideal framework for Islamic education. With a holistic approach and relevant implementation, PAI learning can be more effective in shaping a smart and noble generation. Based on this study, among the suggestions that the author can make are: further research is needed to examine the application of these principles in the context of modern learning.

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