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Reconstructing the Concept of Educators and Students in the Qur'an and Hadith: Towards a Humanist and Transformative Islamic Education Paradigm

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Abstract: The concepts of educators and learners in Islamic education require re-examination to address educational needs that extend beyond the mere mastery of knowledge toward the cultivation of individuals who are dignified, autonomous, and responsible. This article aims to reconstruct the concepts of educators and learners based on the Quran and Hadith, serving as a foundation for developing a humanistic and transformative paradigm of Islamic education. The study employs a qualitative approach through a literature review, utilizing thematic analysis of Quranic verses, the Hadith of the Prophet Muhammad (peace be upon him), and relevant literature on Islamic educational thought. The analysis involves identifying, categorizing, and interpreting pedagogical values concerning the status, functions, and relationships between educators and learners. The findings indicate that educators and learners play complementary roles in fostering a humanistic and transformative Islamic educational environment. Educators serve as guides, role models, facilitators of dialogue, and enablers, while learners act as active subjects who develop their intellect, capacity for reflection, and moral-spiritual responsibility. The integration of these roles forms a conceptual synthesis that emphasizes a balance between the mastery of knowledge, the cultivation of character, personal autonomy, and social concern.
Keywords: *Quran and Hadith, Educator, Learner, Humanistic, Transformative*

Abstrak: Konsep pendidik dan peserta didik dalam pendidikan Islam perlu ditinjau kembali untuk merespons kebutuhan pendidikan yang tidak hanya berorientasi pada penguasaan ilmu pengetahuan, tetapi juga pada pembentukan manusia yang bermartabat, mandiri, dan bertanggung jawab. Artikel ini bertujuan untuk merekonstruksi konsep pendidik dan peserta didik berdasarkan Al-Qur'an dan hadis sebagai landasan pengembangan paradigma pendidikan Islam yang humanis dan transformatif. Penelitian ini menggunakan pendekatan kualitatif melalui studi kepustakaan dengan analisis tematik terhadap ayat-ayat Al-Qur'an, hadis Nabi Muhammad saw., serta literatur yang relevan dengan pemikiran pendidikan Islam. Analisis dilakukan melalui proses identifikasi, kategorisasi, dan interpretasi nilai-nilai pedagogis yang berkaitan dengan kedudukan, fungsi, serta hubungan antara pendidik dan peserta didik. Hasil penelitian menunjukkan bahwa pendidik dan peserta didik memiliki peran yang saling melengkapi dalam membangun pendidikan Islam yang humanis dan transformatif. Pendidik berperan sebagai pembimbing, teladan, fasilitator dialog, dan pemberdaya, sedangkan peserta didik menjadi subjek aktif yang mengembangkan intelektualitas, refleksi, serta tanggung jawab moral dan spiritual. Integrasi kedua peran tersebut menghasilkan sintesis konseptual yang menekankan keseimbangan antara penguasaan ilmu pengetahuan, pembentukan moral, kemandirian, dan kepedulian sosial.
Kata kunci: Al-quran dan Hadist, Pendidikan, Pelajar, Kemanusian, Perubahan

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Introduction

Islamic education has responsibilities that are not limited to the delivery of religious knowledge, but also include the formation of human beings with integrity, moral awareness, being able to develop their potential, and contributing to social life responsibly.(Hidayati et al. 2025) The quality of education is not only determined by curriculum, learning methods, and academic achievement, but also by the way educators understand their role and how students are placed in the overall learning process.(Najwa et al. 2025) Educators and learners occupy a fundamental position because they are both the main subjects in the educational process.

An understanding that places educators solely as holders of knowledge authority and students as recipients of information has the potential to narrow the goals of Islamic education into a process of knowledge transfer, while the dimensions of character formation, critical capacity development, and human humanity have not received adequate attention.(Kusasih, Satria, and Gusmanel 2024) Therefore, rereading the concept of educators and students in Islamic teaching sources is important to formulate an educational orientation that is relevant to the challenges of contemporary life.

The Qur'an provides a fundamental foundation for understanding education as a process of human development that involves intellectual, spiritual, moral, and social dimensions.(Hidayaturrahman et al. 2026) The first revelation in Surah al-'Alaq verses 1–5 affirms the importance of reading, learning, and acquiring knowledge by mentioning Allah as the Substance that teaches man through the medium of the pen and teaches what he did not know before.(Putri et al. 2023) The message shows that knowledge is not just an instrument to acquire skills, but part of the process of forming human consciousness of himself, the environment, and his God. Meanwhile, Surah al-Baqarah verses 30–33 describe Allah's teaching to Adam about names, which can be understood as an affirmation of man's capacity to learn, recognize, and develop knowledge.(Fauziah, Surahman, and Sumarna 2025)

These two foundations show that the educational process in the perspective of the Qur'an is closely related to the development of human potential as well as the recognition of its limitations. Educators cannot be positioned as the only source of knowledge absolutely, while students should not be understood as passive individuals who do not have the ability to think, question, and build understanding.

The humanist dimension in Islamic education also derives its footing from the teachings of the Qur'an regarding human dignity, moral responsibility, and respect for diversity.(Amalya et al. 2025). Surah al-Isra' verse 70 emphasizes the glory of Adam's descendants, while Surah al-Hujurat verse 13 explains human diversity as a reality of life that opens up space for the process of getting to know each other.(Ansary and Latifah 2025). These principles have important implications for pedagogical relationships, because every student has dignity that must be respected, even though they differ in ability, social background, experience, and way of understanding knowledge.

Education based on respect for human dignity does not mean eliminating the discipline or authority of educators, but placing both within the framework of responsibility, justice, example, and

protection of student development.(Ridwan et al. 2021). Pedagogical authority should be used to guide and empower, not to limit intellectual growth or justify treatment that degrades human dignity.(March 2024). The picture of educators in the Qur'an can be traced through the various forms of teaching and guidance shown in the stories of the prophets. This is explained in Surah al-Baqarah verses 129 and 151, apostolic duties are connected with the recitation of Allah's verses, purification, as well as the teaching of the book and wisdom.(Dirja, Kanus, and Wibowo 2023).

Meanwhile, Surah Luqman verses 13–19 show education through advice that combines the strengthening of monotheism, the formation of moral awareness, the implementation of worship, social concern, and the development of good behavior.(Amir and Muslih 2026). This pattern shows that education does not take place only through verbal explanations, but also through attitude coaching, habituation of actions, and instilling values that are directly related to life.(Ubabuddin and Saripah 2023). Educators can be understood as human development guides who integrate scientific competence, moral example, concern for students, and the ability to connect knowledge with life problems.

The hadith of the Prophet Muhammad (saw) strengthens this orientation, especially through the emphasis on ease of teaching, compassion, and moral responsibility.(Hardianti et al. 2025). Hadith narrated by al-Bukhari and Muslim which means "*Make it easy and do not make it difficult, give good tidings and do not turn people away"* (HR Bukhari and Muslim). The hadith emphasizes that the success of education is not only determined by mastery of the material, but also by the ability of educators to create a learning process that is humane, compassionate, and respectful of the conditions of students. Ease of teaching does not mean ignoring discipline, but guiding students through a wise approach without excessive pressure.

On the other hand, students in the perspective of the Qur'an and hadith need to be understood as subjects who have the potential, responsibility, and ability to develop knowledge through the learning process.(Dalimunthe et al. 2025) The Qur'an tells the story of the journey of the Prophet Moses with Khidir in Surah al-Kahf verses 60–82, which shows the importance of willingness to learn, patience, and recognition of knowledge that is not yet possessed.(Layyinawati and Fauji 2025). The story can be read as a reflection on the epistemic limitations of man, one cannot assume that his knowledge has covered all the truth, so the learning process demands humility and openness to deeper explanations.

In the pedagogical context, students are not only the ones who receive answers, but individuals who need to be guided to be able to ask questions, assess information, connect knowledge with experience, and account for their understanding.(Nurwahidah and Muhtar 2022). This orientation is relevant to the needs of contemporary education that requires critical thinking skills, information literacy, creativity, and the ability to face social and technological changes.(Ramadhani et al. 2025) However, the development of humanist Islamic education cannot be done by simply

transferring the concept of modern education into the Islamic tradition.

Educational humanism needs to be critically brought together with Islamic views on monotheism, fitrah, trust, manners, and human responsibilities as servants and caliphs.(Parawansah 2026). Such a perspective allows for the development of an approach that values freedom of thought without absolving it of ethical responsibility, encourages independence without negating guidance, and respects differences without ignoring moral principles. Humanist education is not synonymous with education that places the will of the individual as a single measure, just as transformative education is not sufficiently interpreted as a change in learning methods.(Ariyani 2024). Both need to be directed at the formation of human beings who are able to recognize their potential, develop moral awareness, build fair social relationships, and participate in life changes responsibly.

The urgency of reconstructing the concept of educators and students is increasingly seen when education is faced with various contemporary problems, such as learning that is too oriented towards quantitative achievements, pedagogical relationships that tend to be one-way, weak dialogue space, and the gap between knowledge mastery and character formation. The development of digital technology has also changed the position of educators and students in obtaining and processing information.(Amalia and Munif 2023) Knowledge is no longer only available through the teacher's explanation, but can be accessed from various sources with varying levels of credibility. This condition requires educators to develop the role of epistemic and ethical mentors who help students sort information, build arguments, and use knowledge responsibly.

A number of educational ideas have made important contributions to understanding the issue. Paulo Freire, through his critique of the bank-style educational model, highlights a learning tendency that places learners as passive recipients of knowledge and ignores their capacity to understand and transform reality.(Freire 2018) Freire's dialogical ideas offer a perspective for developing more participatory educational relationships. Meanwhile, John Dewey emphasizes the relationship between experience, reflection, and learning, while humanistic educational thought highlights the importance of paying attention to the development of the individual as a whole.John Dewey, "The School And Society." (Chicago: The University Of Chicago Press., 1899). Such contributions can be used as a tool of critical dialogue to expand the analysis of Islamic education, rather than as a framework that replaces its normative sources.

Although the study of educators and learners in Islam has evolved through the discussion of teachers as *murabbi, mu'allim, mu'addib*, and *Mursyid*, as well as students as seekers of knowledge who are obliged to maintain manners, the discussion still needs to be developed through a more integrative conceptual synthesis.(Faruqi, Lestari, and Hidayah 2023) One of the issues that needs to be examined is how these various normative terms and values are interrelated in forming the concept of educators and students as interacting subjects, rather than as two independent categories.

Discussions about educators often highlight competence, example, and moral obligations, while discussions about students emphasize manners, obedience, and seriousness of learning.(Rangkuti 2025). These elements remain important, but they require a reading that also pays attention to learners' agency, two-way communication, appreciation of differences, and shared responsibility in the learning process. The conceptual gap that this study seeks to address is not the assumption that previous studies completely ignore the humanist dimension, but rather the need to integrate normative, relational, and transformative dimensions into one coherent conceptual framework.

This research proposes a reconstruction of the concepts of educators and learners in the Qur'an and hadith through thematic readings and conceptual analysis of relevant verses and hadiths. The reconstruction is intended not to change or replace the basic teachings of Islam, but rather to rearrange the relationship between concepts so that their normative principles can be formulated more systematically to answer the challenges of contemporary education. Educators are studied as knowledge guides, moral examples, dialogue facilitators, and empowerment drivers, while learners are understood as dignified human beings who have potential, learning agency, ethical responsibility, and the ability to participate in knowledge formation.

Research Methodology

This research uses a qualitative approachFeny Rita Fiantika et al., Qualitative Research Methodology (West Sumatra: Pt. Global Executives of Technology, 2022). With the type of library research to examine research problems through critical review of various relevant written sources.(Sept. 2021). Data sources include primary and secondary literature. (Harahap 2020). Such as the Qur'an and hadith if they are in accordance with the focus of the study, academic books, scientific journal articles, and previous research results. Data collection is carried out through literature search, source selection based on relevance and credibility, critical reading, information recording, and data grouping based on the research theme.(Yusanto 2020).

This process aims to identify the main ideas, compare the views of researchers, and find conceptual connections that can be used to answer research problems systematically. Data analysis is carried out by means of data condensation,J. Miles. M. B., Huberman, A, M., & Saldana, Qualitative Data Analysis; Metheds Sourcebook (Third Edition). (Sage Publications, Ins., 2014). data display,Fathor Rashid, Qualitative and Quantitative Research Methodology Theory, Methods, and Practice (Kediri: Iain Kediri Press, 2022). and conclusion drawing and verification.Hardani, Qualitative & Quantitative Research Methods (Yogjakarta: Cv. Pustaka Ilmu, 2020).

Data condensation is carried out by selecting, focusing, and grouping information based on relevance to the focus of the study. Furthermore, data is presented in narrative descriptions and thematic groupings to show patterns, relationships between ideas, and differences in perspectives in the literature. Conclusions are drawn through a critical synthesis of the overall data, accompanied by a re-examination of the consistency of the

arguments and the suitability of the interpretation with the sources used. The analysis does not stop at the description of the literature, but is directed at the formation of a deep, coherent, and academically accountable understanding.

Results and Discussion

The reconstruction of the concept of educators and learners in the Qur'an and hadith is an effort to review the basics of pedagogical relations in Islamic education to be more in line with human nature, educational goals, and the challenges of contemporary life.(Tyaningsih and Yurna 2024)**.** Educators and learners should not be placed in a relationship that relies solely on the authority of the teacher and the obedience of the learner.(Juliyanti, Nor'ain, and Akbar 2026). Both have interrelated positions in the process of seeking knowledge, forming morals, and developing human potential. Islamic education is not enough to be understood as a process of imparting knowledge and inheriting religious traditions, but also as an effort to build awareness, foster responsibility, and develop human ability to live a life with dignity. The forms of reconstruction in this study include:

A. Reconstruction of the Role of Educators as Guides, Role Models, and Moral Coaches

The reconstruction of the role of educators in the perspective of thematic interpretation of the Qur'an departs from criticism of the educational paradigm that tends to place educators as knowledge transmitters and controllers of student behavior.(Khalisa et al. 2026) Islamic education actually has a more basic orientation, namely forming human beings who are knowledgeable, moral, have spiritual awareness, and are able to carry out social responsibilities.(Sastra et al. 2025). This is emphasized in the Qur'an. al-Jumu'ah [62]: 2 explains the connection between the recitation of Allah's verses, the purification of the soul (tazkiyah), and the teaching of the Book and wisdom.

هُوَ الَّذِيْ بَعَثَ فِى الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍۙ

It is He who sent a Messenger to the illiterate among themselves, who recited to them His Verses, purified their souls, and taught them the Book (Qur'an) and Wisdom (Sunnah), even though they were in manifest error. This verse shows that the educational process cannot be reduced to knowledge transfer activities, because intellectual development must go hand in hand with personality formation. The reconstruction of the role of educators needs to be directed at the integration of the functions of mentors, role models, and moral coaches as a unit of pedagogical processes that humanize and transform students.(Muslimin and Afrizal 2019). The success of education is not only measured by mastery of materials, but also by changes in attitudes, moral maturity, and the ability of students to apply good values in life. The integration of these three functions places educators as facilitators of human growth that encourage students to think critically, morally, and responsibly.

The role of the educator as a guide obtains a conceptual foundation through QS. al-Kahf [18]: 66–70, which describes the learning process of the Prophet Moses to the Prophet Khidir which is "*Prophet Khidir then set conditions so that Prophet Musa would not be in a hurry to question actions that he did not understand*"(Putri, Tahmida, and

Yumanto 2025) Pedagogically, the story shows that the process of acquiring knowledge requires humility, patience, and a willingness to understand knowledge gradually. Educators do not play a role as conveyors of information, but need to assist students in developing their potential, understanding problems, and making decisions responsibly.(Abbas et al. 2024) Dialogical guidance allows students to grow as independent and critical learning subjects, without eliminating the educator's scientific authority.

Guidance in education is not only about helping students find answers, but also about building their ability to understand the process, consider choices, and take responsibility for the decisions made. The success of educators is not only measured from students' mastery of material, but also from the growth of independent thinking, attitude maturity, and awareness to continue learning. Therefore, meaningful guidance needs to be oriented towards strengthening human potential as a whole, so that students are able to develop knowledge, morals, and social responsibility in real life. Example is an important dimension in the formation of students' personalities.(Rangkuti 2025) This is explained in QS. al-Ahzab [33]: 21 emphasizes that educators need to provide examples through behavior, speech, and attitudes that reflect Islamic values so that students can learn and internalize noble morals in daily life.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا

Meaning: Indeed, there has been in the Messenger of Allah a good example for you (i.e., for those who hope for Allah and the Day of Resurrection and who remember Allah much."

The example of educators is not only manifested through advice, but also through the conformity between words and deeds. Honesty, fairness, politeness, and responsibility are real examples that can be observed and imitated by students. Example plays an important role in internalizing Islamic values so that they are not only understood as knowledge, but also applied in daily life. This process places educators as figures who help shape the moral awareness and personality of students through real learning experiences. In the view of Islamic teachings, the Prophet (peace and blessings of Allaah be upon him) is placed as uswah hasanah, who always speaks the truth because words and deeds are in accordance with reality. This example emphasizes that honesty is not enough to be realized through words, but must be proven through real actions that are in accordance with religious values. In line with that, QS. al-Saff [61]: 2–3 denounces the incompatibility between words and deeds.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾
كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

Meaning: O you who have believed, why do you say something that you do not do? It is a great hatred in the sight of Allah that you say what you do not do.

The above verse emphasizes the importance of conformity between words and deeds. Analysis of these two verses shows that the effectiveness of moral education is closely related to the consistency of educators' behavior.(Khoiriah and Raya 2026) The values of honesty, justice, responsibility, and respect for others will be more meaningful if they are manifested in real actions. Example

is not just a learning method, but the basis for forming the moral legitimacy of educators. Example is an important foundation in Islamic education because moral values will be easier to understand and live when educators show the compatibility between words and actions. This consistency builds students' trust while fostering awareness to apply the values of honesty, responsibility, justice, and respect for others in daily life. Therefore, educators are not enough to only convey the teachings of kindness, but also need to present them through real behavior so that the educational process is able to form a character with integrity.

The role of educators as moral coaches can be analyzed through QS. Luqman [31]: 13–19, which combines the strengthening of monotheism, the responsibility of worship, patience, humility, and social politeness.(Munjaji, Rahmat, and Rohman 2026). The structure of the advice shows that the formation of morals includes spiritual, personal, and social dimensions. Moral development is not enough to be done through the delivery of rules, but needs to be directed to the growth of awareness about moral reasons, consequences of actions, and responsibility towards others.(Purwana and Rismawati 2026). Therefore, the success of moral development is determined by the ability of education to foster the internalization of values, not just obedience to rules. Thus, the three roles of educators above form a pedagogical unity that complements each other. Guidance provides a direction for development, example presents concrete examples, while moral development directs the internalization of values in personality. This integration presupposes that students are subjects who have diverse potential, experience, and backgrounds.(Nur Khasanah and Ima Rosila, 2025). Therefore, the integration of these three roles requires educators to apply a humanistic, dialogical, and contextual approach so that the educational process is able to develop students' potential while forming moral awareness rooted in Islamic values with full respect.

This is because the glorification of Adam's children and grandchildren provides an ethical basis for respect for the dignity of every student.Ansary and Latifah, "Human Dignity According to the Qur'an: Between Faith, Piety and Righteous Deeds." This principle demands a learning process that is fair, inclusive, and free from degrading treatment, without neglecting discipline or responsibility. This is in line with In addition, the above explanation QS. al-Isra' [17]: 70 namely:

وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

And indeed, We have glorified the descendants of Adam, and We have carried them on land and in the sea, and We have given them sustenance from the good, and We have made them above many creatures whom We have created with perfect advantage.

Thus, respect for the dignity of students requires educators to create learning that is fair, inclusive, and free from discrimination. This principle does not eliminate assertiveness, but directs discipline to the formation of responsibility, morals, and respect for others. Thus, humanist education needs to balance respect for human values with the development of students' character. Thus,

the transformative orientation of the reconstruction of the role of educators lies in the shift from education that emphasizes mastery of materials and obedience to the development of awareness, independence, and moral responsibility. This orientation places educators as facilitators who help students understand the meaning of knowledge, critically assess problems, and determine actions based on ethical considerations. The success of education is not only measured through academic achievement, but also through the ability of students to recognize their potential, appreciate differences, and make decisions responsibly.

Educators do not just form individuals who are able to follow the rules, but grow individuals who have the awareness to improve themselves and contribute to social change. Transformative Islamic education ultimately integrates intellectual strengthening, moral development, and humanitarian concern so that the knowledge gained can be realized in concrete actions that bring benefits to our common life. This is in line with QS. al-Ra'd [13]: 11 provides a reflective foundation on the importance of change involving human consciousness and effort.(Rahman and Erdiyansyah 2024). Change is not enough to be realized through the addition of knowledge, but it needs to be accompanied by awareness to improve oneself and the courage to take responsible action.

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Meaning: For him (humans) there are angels who always guard him in turn, from front and behind, who guard him at the command of Allah. Indeed, Allah will not change the condition of a people until they change the condition of themselves. And if Allah wills evil against a people, then there is no one who can resist it, and there is no protector for them except Him. Transformation is not enough to be realized through the addition of moral materials in the curriculum, but needs to be reflected in communication patterns, learning culture, conflict resolution, and daily interactions.(Born 2023). Humanist and transformative Islamic education thus integrates respect for human dignity with the formation of responsibility to Allah and others. This is because transformative-oriented education not only produces individuals who understand the values of goodness, but are also able to apply them in real life.

Based on this thematic synthesis, the reconstruction of the role of educators places guidance, example, and moral development as an integrated dimension in the development of humanist and transformative Islamic education. Its conceptual contribution lies in the shift of educators' orientation from mere transmitters of knowledge to companions of students' intellectual, spiritual, and moral development. Educators retain scientific authority, but use them to develop potential and ethical awareness, not to form dependencies. The success of education is ultimately reflected in the growth of integrity, independence, social concern, and the ability to respect human dignity in diversity.

B. Reconstruction of Students as Active Subjects in Learning

The reconstruction of the concept of students in the perspective of the Qur'an and hadith places students not just recipients of knowledge, but active subjects who have the potential to think, seek knowledge, and build understanding responsibly.(Rasyakek et al. 2025) This principle can be traced through QS. al-Isra' [17]: 36 which emphasizes the importance of knowledge before taking a stance.(Wida Hernawati 2026). This principle emphasizes that every action and decision needs to be based on correct information, not just conjecture or one-sided judgment.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌۗ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰۤىِٕكَ كَانَ عَنْهُ مَسْـُٔوْلًا

Meaning: And do not follow what you do not know. Indeed, hearing, sight, and conscience, all of these will be held accountable.

This verse provides a foundation for learning that encourages students to ask questions, examine information, develop arguments, and account for their understanding. Learning success is not only measured through mastery of the material, but also the ability to think critically and use knowledge wisely. Educators need to build an open and reflective learning atmosphere so that students are able to assess problems independently without ignoring ethical values.(Robi'ah et al. 2025) This process is expected to form individuals who are not only intellectually capable, but also have wisdom in making decisions and responsibilities in applying knowledge in daily life.

Students need to be accustomed to verifying information, considering the consequences of each action, and building a responsible attitude so that knowledge becomes the basis for thinking and acting ethically.(Ainiyah, Nabila, and Yumanto 2026) This habituation needs to be realized through a learning process that provides opportunities for students to analyze problems, test the truth of information, and reflect on the moral consequences of their choices. Education not only develops intellectual skills, but also forms ethical awareness that is reflected in daily behavior, decision-making, and social interaction.

The intellectual and spiritual dimensions are reflected in QS. Ali 'Imran [3]: 190–191 through the character of ulul albab which combines dhikr and thought.(Alawiyah, Surahman, and Sumarna 2025). This dimension shows that education needs to develop critical thinking skills while strengthening students' spiritual awareness. Knowledge is not only directed to understanding various phenomena, but also to foster wisdom in assessing problems and determining responsible actions.(Salim, Siregar, and Mulyo 2022). Therefore, educators need to connect the learning process with the reflection of Islamic values so that students are able to combine intellectual intelligence, spiritual depth, and moral maturity in daily life.

Meanwhile, QS. al-Ghasyiyah [88]: 17–20 directs man to observe reality.(Aliah et al. 2026). Therefore, the educational process needs to encourage students to build understanding through observation, reasoning, and contemplation of the surrounding phenomena. This experience can develop an attitude of curiosity, openness to knowledge, and the ability to connect theory with reality.(Concern for residents who are experiencing difficulties, involvement in social activities together 2025). Learning does not stop at mastering concepts, but becomes a means to foster

critical and spiritual awareness so that students are able to understand reality deeply and take lessons from it as a basis for acting wisely.

Conceptually, these verses are the basis of values for contextual, reflective, and knowledge-based learning. Students need to have the opportunity to observe, compare information, connect knowledge with experience, and develop learning independence.(Khoiriyah and Handoyo 2026) These intellectual activities are still directed by spiritual awareness and moral responsibility so that freedom of thought is inseparable from Islamic values. Learning that is oriented towards the search for knowledge must place students as active subjects who are able to build understanding through the process of thinking, experience, and reflection.

Educators play a role in directing the process so that students do not just receive information, but are able to assess the truth, understand meaning, and consider the impact of knowledge on life. Intellectual independence develops along with spiritual and moral maturity, so that knowledge is not only a means of understanding reality, but also a basis for acting wisely and responsibly. Meanwhile, the dialogical aspect gains a foothold through QS. al-Nahl [16]: 125 which emphasizes wisdom, good advice, and dialogue in the best way. The dialogical principle places communication as an important part of building students' understanding and awareness.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: Call (people) to the way of your Lord with wisdom and good instruction, and argue with them in a good way. Indeed, your Lord is the One who knows best who strays from His way and He knows best who is guided.

This principle is relevant to build educational relationships that respect the dignity of students and open up space for a civilized exchange of ideas.(Mahdani 2026). Civilized educational communication requires educators to not only convey material, but also listen, understand students' viewpoints, and respond wisely to differences of opinion. Through dialogical interaction, students can develop the courage to convey ideas while learning to respect the views of others. The learning process becomes a space for the formation of critical reasoning, open attitudes, and moral maturity based on Islamic values. This is in line with the hadith about the obligation to seek knowledge and the virtue of taking the path to acquire knowledge emphasizes the importance of seriousness and active involvement in the learning process.

طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning: Seeking knowledge is obligatory for every Musli (HR. Ibn Majah no. 224, considered valid by scholars).

The obligation to study shows that learning is a continuous process that requires seriousness, discipline, and awareness from each individual. Students need to be encouraged to take initiative, develop curiosity, and be responsible for the learning process and outcomes. Educators are not enough to just provide knowledge, but also need to foster motivation and guide students to be able to seek, understand, and practice knowledge wisely.(Ismail et al. 2023) Islamic education is not only oriented to academic achievement, but also forms an independent, moral person, and makes

knowledge the foundation to provide benefits for life.

Thus, the concept of learners as active subjects can be formulated through four dimensions, namely intellectual, participatory, reflective, and moral-spiritual. The intellectual dimension includes the ability to think critically and seek knowledge, the participatory dimension emphasizes involvement in dialogue and problem-solving, the reflective dimension is related to the ability to evaluate experience and connect knowledge with life, while the moral-spiritual dimension directs the use of knowledge to responsibility, honesty, and benefit.(Albab and Khoiriyah 2026) These four dimensions are the result of an analytical construction of a thematic reading of Qur'anic verses and hadith, rather than a model formulation explicitly stated in the text of revelation.

The reconstruction of the concept of students requires a shift in Islamic learning from the dominance of material delivery to the development of human potential as a whole. Students are positioned as active, independent, and responsible individuals, while educators play the role of supervisors who provide dialogical, inclusive, and meaningful learning spaces. The two complement each other in realizing a humanist and transformative Islamic education, namely education that not only develops the ability to know, but also forms awareness, manners, independent thinking, and social concern.

C. Integration of Qur'an and Hadith Values in the Humanist and Transformative Islamic Education Paradigm

The integration of the values of the Qur'an and hadith in the humanist and transformative paradigm of Islamic education places Islamic teachings as the foundation for the formation of knowledgeable, moral, and socially responsible human beings.(Ramdani and Ainiyah 2025) Through a thematic interpretation approach (maudhu'i), verses and hadiths about knowledge, compassion, dialogue, and character formation are understood in an integrated manner to build education that not only transfers knowledge, but also develops the potential, dignity, and awareness of humanity. The foundation of educational humanism is found in QS. Al-Isra' [17]: 70 which affirms the glory of man.

This principle requires educators to respect the dignity and differences of students regardless of their academic abilities or backgrounds.(Ramaditya et al. 2020) Respect for the dignity and differences of students is an important foundation for the realization of humanist Islamic education. Each student has different potentials, experiences, and developmental processes, so it is not appropriate if learning success is only measured based on academic achievement. Educators need to create a learning atmosphere that provides equal opportunities for every student to develop, express opinions, and build confidence. Differences are not seen as obstacles, but as a reality that needs to be understood and appreciated in the educational process. This principle emphasizes that the success of education does not only lie in the mastery of knowledge, but also in the ability of educators to build fair relationships, respect humanity, and encourage the development of each individual's potential. Meanwhile,

QS. Ali 'Imran [3]: 159 emphasizes the importance of gentleness in guiding.

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الْاَمْرِۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِۗ اِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

Meaning: It is by the grace of Allah that you are gentle towards them. If you are harsh and hard-hearted, they will stay away from you. Therefore, forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then trust in Allah. Indeed, Allah loves those who trust in Him.

Both verses direct education to relationships that respect humanity, while maintaining the discipline, responsibility, and authority of educators in proportion.(Nurseha and Syakir 2023). Education that values humanity does not mean eliminating rules or diminishing the authority of educators, but placing both within the framework of fair and educational coaching. Discipline needs to be built through awareness, example, and responsibility, not solely through pressure or fear of punishment. Educators still have the authority to direct the behavior of learners, but that authority must be exercised wisely taking into account their conditions, abilities, and needs.

The role of educators as intellectual mentors and moral role models demands harmony between knowledge, attitudes, and behaviors. Educators not only develop students' thinking skills, but also foster moral awareness, independence, and social responsibility.(Hidah and Romlah 2022). Example is important because the values taught will be more meaningful when they are manifested in real actions. Education needs to integrate mastery of knowledge, moral habituation, and human relationships so that students develop into knowledgeable, independent, and responsible individuals.

Students as active subjects in education need to be given space to develop their thoughts, ask questions, and build understanding through learning experiences. This activeness not only encourages the mastery of knowledge, but also forms independence and critical thinking skills. However, freedom of learning still requires guidance so that students are able to accept corrections, respect differences of views, and account for their knowledge. Education places students as individuals who actively build understanding while upholding scientific manners and responsibilities.

The dialogical dimension in education emphasizes the importance of open, thoughtful, and respectful communication between educators and learners. Through dialogue, learners gain the opportunity to express their opinions, ask questions, and reflect on their understanding. Educators retain authority in directing learning, but that authority is exercised proportionately without closing the space for critical thinking.(Nasikhah and Yusuf 2025) Dialogue is a means of building mutual understanding, respecting differences of view, and fostering an open attitude in seeking the truth.

The relationship between educators and students is inappropriate if it is only measured through compliance with instruction or the ability to master the material. Pedagogical relationships also need to be judged by their ability to foster understanding, build moral awareness, and encourage learning independence.

Educators still have scientific authority and the responsibility to guide, but that authority should be used to expand students' understanding, not limit their opportunities to think. On the other hand, the active involvement of students needs to be accompanied by respect for knowledge, seriousness of learning, and responsibility in using knowledge.

Humanist and transformative Islamic education combines respect for human dignity, educator example, student activism, civilized dialogue, and social change. The integration of the Qur'an and hadith does not stop at textual understanding, but is directed at the application of values in educational practice. Islamic education is expected to form human beings who not only understand religious teachings, but are also able to practice them critically, fairly, and responsibly in common life.

Conclusion

This study emphasizes that educators and students are two interrelated elements in Islamic education. Educators play the role of scientific guides, moral examples, dialogue facilitators, and empowerment drivers, while students are positioned as active subjects who develop intellectual abilities, participation, reflection, and moral-spiritual responsibility. The conceptual findings of this article lie in the integration of these two elements in a humanist and transformative Islamic education framework. This framework emphasizes that education is not only oriented to the mastery of knowledge, but also needs to foster independence, morality, and social concern. This synthesis is the author's analytical construction based on thematic studies of the Qur'an, hadith, and related literature, which can be the basis for further research in Islamic educational practices.

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