

PROPHETIC ISLAMIC EDUCATIONAL THEOLOGY: A CONCEPTUAL CONSTRUCTION BASED ON THE QUR'ANIC TRILOGY OF THE PROPHETIC MISSION

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ABSTRACTS

Contemporary Islamic education faces a paradigmatic crisis: curriculum secularization pressures and the dichotomy between religious and general knowledge have stripped its transformative power. Existing reform efforts—Al-Attas, Al-Faruqi, Abdullah, Azra—share one fundamental gap: none has constructed an Islamic educational theology directly from thematic-comparative analysis of Qur'anic verses formulating the prophetic mission. This article aims to construct a Prophetic Islamic Educational Theology based on thematic-comparative exegetical analysis of four prophetic mission verses and to demonstrate its convergence with Kuntowijoyo's Prophetic Social Science (PSS), directed toward khairu ummah as the ultimate goal of Islamic education. This library research employs three complementary analytical approaches: (1) thematic exegesis (mawḍū'ī) using four techniques—taqḍīm-ta'khīr, tiktār, siyāq, and munāsabah; (2) Arabic linguistic-semantic analysis of key terms; and (3) comparative-integrative analysis proceeding through five stages based on tafsīr al-Qur'ān bi al-Qur'ān, supported by Peircean abductive reasoning. Four findings emerge: first, Ibrahim's supplication (Q.S. al-Baqarah: 129) represents the apex of the prophetic covenant with an internal pedagogical structure embodying al-tarbiyah bi al-quḍwāh; second, tiktār of the trilogy across three distinct sociological contexts provides strong exegetical grounds for interpreting the trilogy as a Qur'anic educational paradigm that transcends particular contexts; third, the tilawah-tazkiyah-ta'lim trilogy forms an epistemological architecture answering three foundational educational questions with ecological rather than hierarchical relations; fourth, systematic convergence exists—tilawah↔transcendence, tazkiyah↔humanization, ta'lim↔liberation—between two trilogies rooted in the same Qur'anic source. Implications call for reform at three levels: philosophical, curricular, and evaluative, with the most significant reposition being that insān kāmil functions as an ontological prerequisite

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	toward khairu ummah as the collective-civilizational ultimate goal of Islamic education within the prophetic educational theology constructed in this study.
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Kata Kunci:	ABSTRAK
Teologi Pendidikan Islam; Misi Kenabian; Tilāwah-Tazkiyah-Ta'Lim; Ilmu Sosial Profetik; Khairu Ummah.	<p>Pendidikan Islam kontemporer menghadapi krisis paradigmatik: tekanan sekularisasi kurikulum dan dikotomi ilmu agama versus ilmu umum telah melucuti kekuatan transformatifnya. Upaya pembaruan yang ada—Al-Attas, Al-Faruqi, Abdullah, Azra—berbagi satu celah mendasar: tidak ada yang membangun konstruksi teologi pendidikan Islam secara langsung dari kajian tematik-komparatif atas ayat-ayat Al-Qur'an yang merumuskan misi kenabian. Artikel ini bertujuan membangun konstruksi Teologi Pendidikan Islam Profetik berbasis analisis tafsir tematik-komparatif atas empat ayat misi kenabian dan menunjukkan konvergensinya dengan Ilmu Sosial Profetik (ISP) Kuntowijoyo, mengarah kepada khairu ummah sebagai ultimate goal pendidikan Islam. Penelitian kepustakaan ini menggunakan tiga pendekatan analitis yang saling melengkapi: (1) tafsir tematik (<i>mawḍū'ī</i>) dengan empat teknik—<i>taqdīm-ta'khīr</i>, <i>tikrār</i>, <i>siyāq</i>, dan <i>munāsabah</i>; (2) analisis linguistik-semantik atas kata kunci bahasa Arab; dan (3) analisis komparatif-integratif yang bergerak dalam lima tahap berbasis prinsip <i>tafsīr al-Qur'ān bi al-Qur'ān</i>, ditopang penalaran abduktif Peirce. Penelitian menghasilkan empat temuan. <i>Pertama</i>, doa Ibrahim (Q.S. al-Baqarah: 129) adalah puncak perjanjian kenabian dengan struktur pedagogis internal yang mencerminkan prinsip <i>al-tarbīyah bi al-quḍwah</i>. <i>Kedua</i>, <i>tikrār trilogi dalam tiga konteks sosiologis yang berbeda memberikan dasar tafsir yang kuat untuk memahami trilogi sebagai paradigma Qur'ani yang melampaui konteks partikular</i>. <i>Ketiga</i>, trilogi <i>tilāwah-tazkiyah-ta'lim</i> membentuk arsitektur epistemologis yang menjawab tiga pertanyaan fondasional pendidikan dengan hubungan yang bersifat ekologis, bukan hierarkis; keempat, terdapat konvergensi sistematis <i>tilāwah↔transendensi</i>, <i>tazkiyah↔humanisasi</i>, <i>ta'lim↔liberasi</i> antara dua trilogi yang berakar pada sumber Qur'ani yang sama. Implikasi konstruksi ini mendorong reformasi tiga level: filosofis, kurikuler, dan evaluatif. Reposisi paling signifikan dari konstruksi ini adalah bahwa <i>insān kāmil</i> bukan tujuan akhir pendidikan Islam, melainkan prasyarat ontologis menuju <i>khairu ummah</i> sebagai orientasi kolektif-peradaban yang menjadi <i>ultimate goal</i> pendidikan Islam dalam kerangka teologi profetik yang dibangun dalam kajian ini.</p>

A. INTRODUCTION

Contemporary Islamic education stands at a critical crossroads. On one hand, it faces a wave of globalization that systematically drives curriculum secularization and reduces knowledge to a mere instrument of market economics, one that disregards the dimension of transcendence (Sardar, 1985); (Tibi, 1990). On the other hand, it is frequently trapped in an unproductive dichotomy between “religious knowledge” and “general knowledge”—a distinction that is in fact unknown in classical Islamic epistemology and stands in direct contradiction to the integrative character of revelation (Nasr, 1976); (Bakar, 1998). As a result, Islamic education has lost its most essential spirit: it has become a process of transferring religious information without the transformative power to shape whole persons and a dignified civilization. Ironically, this decline has not occurred for want of Islamic educational institutions—such

institutions have in fact grown quantitatively—but rather for want of a robust theological foundation capable of answering the most fundamental question: what kind of human being is Islamic education meant to form, and for what kind of civilization?

In a foundational study published in *Educational Philosophy and Theory*, (Ahmed, 2021) identifies a persistent tension between the secular-liberal framework and the Islamic conceptualization of knowledge and selfhood—a tension that lies at the heart of the paradigmatic crisis this article addresses, and one that cannot be resolved through curricular reform alone without first reconstructing the theological-epistemological foundation of Islamic education.

This fundamental question has, in fact, already been answered by the Qur'an in four distinct verses bearing one consistent, recurring formula. Prophet Ibrahim's supplication (a.s.) in Q.S. al-Baqarah: 129, subsequently confirmed by Allah in Q.S. al-Baqarah: 151, Āli 'Imrān: 164, and al-Jumu'ah: 2, consistently names the same three pillars: *tilāwah* (the exemplary recitation of revelation), *tazkīyah* (the purification of the soul and formation of character), and *ta'lim* (teaching that transforms how a person views and lives in the world). This consistency is no redactional coincidence; within the tradition of *'ulūm al-Qur'ān*, *tikrār* (repetition) is a meaningful theological instrument—it signals the weight and necessity of a principle. That this trilogy is repeated four times across differing sociological contexts is a strong signal that the Qur'an intends it as a universal educational paradigm, not a situational prescription contingent on context.

Various efforts to reform Islamic education have been formulated by leading Muslim scholars, yet each carries its own particular gap. Al-Faruqi (1982) pioneered the agenda of the Islamization of Knowledge by mapping the fields of knowledge in need of Islamization, though this project focused more on the content of knowledge than on the process of forming the human being. Al-Attas (1980; 1985) proposed the concept of *ta'dīb* as the foundation of an authentic Islamic education—a contribution that Wan Daud (1998) elaborates as the formation of the *insān adabī*, one who knows *adab* within the ontological order of being—yet the collective-civilizational dimension of the aims of Islamic education remains comparatively underdeveloped. In Indonesia, Abdullah (2006) developed the paradigm of integration-interconnection of knowledge as a response to this scholarly dichotomy; Azra (2012) emphasized the reconstruction of the Islamic intellectual tradition on a balance between authenticity and modernity; Muhaimin (2001), Nata (2010), and Tafsir (2005) offered systematic contributions to the theory of Islamic education within the national context. Each of these is a valuable contribution, yet all share the same blind spot.

Ahmed & Chowdhury (2025) argue that the reconstruction of Muslim education requires an interconnected network of Islamic concepts—one that answers not only *what* is taught but also *how* the educational subject is formed. This concern converges directly with the agenda of this article. Independently, Calvert & Calvert (2021), through

a systematic linguistic analysis of the Qur'an's educational discourse as a whole, demonstrate that the Qur'an itself constitutes a coherent pedagogical framework with identifiable structural principles. This argument constitutes a finding that offers independent textual corroboration for this article's foundational premise: that the Qur'an provides paradigmatic answers to the most fundamental questions in the philosophy of education.

That blind spot is the absence of a theology of Islamic education constructed directly and systematically from a thematic-comparative study of the Qur'anic verses that articulate the prophetic mission, with an epistemological foundation that is simultaneously theological-normative and academic-descriptive. Recent studies on prophetic education in Indonesia—Arifuddin (2019), Ismail (2013), and Syihabuddin (2016)—have begun to touch upon this territory, yet all remain partial: each addresses only one or two elements of the prophetic mission trilogy without constructing a comprehensive and systematic integrative framework. Nor have they answered the most fundamental question underlying the entire field of prophetic-education studies: what, precisely, is the epistemological relationship among the three pillars of *tilāwah*, *tazkīyah*, and *ta'lim*? And toward what ultimate end do they jointly point in the context of forming the *ummah* and Islamic civilization?

Even the most recent studies have not fully resolved this question. Syaefudin & Maksudin (2023) apply Kuntowijoyo's Prophetic Social Science (PSS) to Islamic education; Effendi et al. (2023) integrate PSS-based Islamic education into strengthening students' religiosity; Aprilia & Munifah (2022) demonstrate that prophetic leadership values grounded in Kuntowijoyo's PSS—humanization, liberation, transcendence—have been manifested in Islamic educational practice; Amaly et al. (2023) develop a prophetic pedagogical framework within Islamic education. All of these remain at the level of relevance and partial application of one or two pillars, without engaging a systematic theological construction grounded in comparative study of the Qur'an as primary source, and without building a coherent bridge between the prophetic mission trilogy and Kuntowijoyo's PSS trilogy. It is precisely this unaddressed gap that the present article fills.

This article takes as its point of departure Prophet Ibrahim's supplication (a.s.) in Q.S. al-Baqarah: 129, which stands as the culmination of a sequence of prophetic covenants (Q.S. al-Baqarah: 124–129) possessing an internal pedagogical structure. The three key terms within that supplication—*tilāwah*, *tazkīyah*, *ta'lim*—are confirmed by Allah in three subsequent verses on the prophetic mission: Q.S. al-Baqarah: 151, Āli 'Imrān: 164, and al-Jumu'ah: 2. The great exegetes—Al-Ṭabarī (2000), Ibn Kathīr (1999), Al-Rāzī (1999/1420), Al-Zamakhsharī (1987/1407), Hamka (1984), and Shihab (2002)—consistently recognize the organic unity of these three pillars as a single, indivisible paradigm. Yet this recognition of organic unity has never been developed into a

systematic and comprehensive theological construction of Islamic education. This article undertakes that task.

More than this, the article builds a theoretical bridge between the prophetic mission trilogy—*tilāwah*, *tazkīyah*, *ta'lim*—and the three pillars of Kuntowijoyo's Prophetic Social Science (PSS)—humanization, liberation, and transcendence—derived from Q.S. Āli 'Imrān: 110 (Kuntowijoyo, 1991; 2001). The article's central argument is that the two trilogies converge within one and the same prophetic paradigm. *Tilāwah* converges with *transcendence* at the epistemic level, *tazkīyah* converges with *humanization* at the anthropological level, and *ta'lim* converges with *liberation* at the praxis level. This convergence is no conceptual coincidence; it is rooted in the same source—the Qur'an. And this convergence yields a dual epistemological foundation: theological-normative, drawn from Qur'anic exegesis, and academic-descriptive, drawn from Kuntowijoyo's PSS. This is a foundation that, so far as the literature review conducted for this study could determine, has not yet been found systematically articulated in the existing literature on Islamic educational theology.

The significance of this study lies in three interrelated dimensions. *First*, it is theologically authentic, being rooted directly in Qur'anic revelation through the thematic-exegetical methodology (*mawḍū'ī*) recognized within the tradition of *'ulūm al-Qur'ān*—rather than a derivation mediated by Western philosophy or by modern Islamic thought that has already assimilated Western epistemological categories. *Second*, it is academically credible, capable of entering into dialogue with the contemporary social-science tradition through Kuntowijoyo's critical structural reading, thereby speaking not only in the language of normative theology confined to religious circles, but also in the language of social science recognized within the broader academic discourse. *Third*, it is socially transformative, explicitly directed toward *khairu ummah* as the *ultimate goal* of Islamic education—with a significant repositioning: the *insān kāmil* (perfect individual) is not the final end but rather a prerequisite toward *khairu ummah*, that is, a point of departure for a collective mission, not a point of arrival that would allow one to relinquish civilizational responsibility.

Based on the background and significance outlined above, this study is guided by the following three research questions: (1) How do the Qur'anic verses on the prophetic mission construct the educational trilogy of *tilāwah*, *tazkīyah*, and *ta'lim* as a single paradigmatic unity? (2) What is the epistemological relationship among the three pillars of *tilāwah*, *tazkīyah*, and *ta'lim*—is it hierarchical-linear, or does it possess a more complex architecture? (3) How can the prophetic mission trilogy be conceptually integrated with Kuntowijoyo's Prophetic Social Science trilogy toward *khairu ummah* as the telos of Islamic education? Each of these three questions corresponds respectively to: the genesis and textual construction (Findings 1–2), the epistemological architecture (Finding 3), and the convergence with PSS together with the repositioning of the telos (Finding 4).

B. METHOD

This study is a library research employing a qualitative-interpretive design (Mujib & Mudzakir, 2006). The primary data sources comprise five categories, purposively selected on the basis of relevance and scholarly authority: (1) the text of the Qur'an al-Karīm as the source of revelation and the principal object of analysis; (2) classical exegetical works, including Al-Ṭabarī (2000), Ibn Kathīr (1999), Al-Rāzī (1999/1420), Al-Zamakhsharī (1987/1407), Al-Alūsī (1994), and Al-Bayḍāwī (1997/1418), as representatives of the authoritative interpretive tradition; (3) contemporary exegeses by Shihab (2002), Hamka (1984), and Quṭb (2003), serving as a bridge between the classical tradition and modern readings; (4) classical Arabic lexicons, namely Ibn Manẓūr (1993/1414), and Al-Aṣḥāhānī (n.d.), for accurate linguistic-semantic analysis of key terms; and (5) works of Islamic ethics and philosophy by Al-Ghazālī (2011), Al-Māwardī (1955), and Ibn Qayyim al-Jawzīyah (1991), as sources of classical pedagogical thought.

Secondary data sources encompass the whole of Kuntowijoyo's relevant major works (Kuntowijoyo, 1991, 2001, 2002, 2006), representing the structural PSS reading of the Qur'an, together with literature on Islamic educational philosophy and theory that engages in dialogue with this construction, as well as comparative educational literature from the Western tradition—Freire (1970), Giroux (1988)—employed critically to demonstrate points of intersection with, and fundamental difference from, the prophetic construction.

Data collection was carried out in three sequential and complementary stages. *First*, identification of all Qur'anic verses containing the terms *tilāwah*, *tazkīyah*, and *ta'lim* within the context of the prophetic mission, with particular attention to *siyāq al-āyat* (the narrative context of each verse) and *al-munāsabah bayna al-āyat* (the correlation between verses) to ensure precision of meaning. *Second*, the collection and critical reading of Kuntowijoyo's major works, focusing on the epistemological derivation of PSS from Q.S. Āli 'Imrān: 110, including the intellectual-biographical context underlying the formation of the concept. *Third*, an inventory of Islamic-educational and social-science literature addressing the themes of *tilāwah*, *tazkīyah*, *ta'lim*, PSS, and *khairu ummah*, in order to map the position of this study within the existing research landscape.

Data analysis was conducted through three complementary approaches operated in an integrative manner. *First*, thematic exegesis (*mawḍū'ī*) following the methodology of Al-Farmāwī (1977), recognized as the most systematic thematic-exegetical methodology within the tradition of *'ulūm al-Qur'ān*. This methodology was applied through four specific analytical techniques, selected for their relevance to the object of study: (a) *taqdīm-ta'khīr* analysis, to uncover the theological meaning of the change in the trilogy's order across verses—a change that classical exegetical tradition has always

regarded as meaningful and deliberate; (b) *tikrār* analysis, to identify the theological significance of the same trilogy's repetition across three differing sociological contexts; (c) *siyāq* analysis, to understand the meaning of the trilogy within each verse's specific narrative context; and (d) *munāsabah* analysis, to establish the paradigm's internal coherence among the four verses that together form a single narrative unity.

The methodological lineage of thematic exegesis (*tafsīr mawḍūʿī*), traceable to Al-Farmāwī (1977), has been documented as a systematic interpretive tradition with identifiable and replicable procedures. Azizy et al. (2022) examine how the thematic interpretive framework shapes the methodology of Qur'anic commentary within the Indonesian scholarly tradition—demonstrating that *mawḍūʿī*, as a research methodology, possesses sufficient procedural explicitness to be applied across differing scholarly contexts while maintaining exegetical consistency.

To reinforce the reproducibility of this analysis, the procedures of these four techniques may be summarized in the following table:

Table 1: *Analytical Techniques in Thematic Exegesis (Mawḍūʿī) and Their Operational Procedures*

Analytical Technique	Object of Analysis	Procedure	Expected Output
<i>Siyāq</i>	The narrative context of each verse	Comparing the verses surrounding the target verse within a single narrative sequence	The trilogy's contextual meaning within a specific sociological situation
<i>Tikrār</i>	The trilogy's repetition across four verses	Comparing the recurring formulation across four different contexts	Thematic consistency and implications for the paradigm's universality
<i>Taqdīm-ta'khīr</i>	Variation in word/element order across verses	Comparing the trilogy's order in Ibrahim's supplication vs. the three verses of divine response	Theological-pedagogical implications of the order change
<i>Munāsabah</i>	The coherence relation between verses	Comparatively examining the textual and thematic coherence among the four verses	The structural relation that constitutes a single paradigmatic unity

Source: Authors' analysis.

Second, linguistic-semantic analysis examines the Arabic etymology and semantic nuances of each key term—*tilāwah*, *tazkīyah*, *ta'lim*—with reference to authoritative classical lexicons. This analysis does not stop at lexical meaning alone but traces the broader semantic field carried by each root, including the pedagogical implications embedded within these nuances of meaning. The distinction between *ta'lim* and *ta'rīf* in classical Arabic, for instance—which is not a matter of mere synonymy but embodies a fundamental epistemological difference—becomes one of the decisive points of analysis for the educational theology constructed here.

Third, comparative-integrative analysis brings the results of the thematic exegesis into dialogue with Kuntowijoyo's PSS construction through an analytical logic that moves through five sequential stages linked by four transitions—hereafter termed the “four movements”: Qur'anic text → linguistic-contextual meaning → theoretical construction → verification of cross-paradigmatic convergence → epistemological-praxis implications. This logic follows the principle of *tafsīr al-Qur'ān bi al-Qur'ān* within the tradition of *'ulūm al-Qur'ān*—that two independent readings of verses originating from one coherent revelation will, in principle, illuminate and reinforce rather than negate one another. Methodologically, this five-stage logic aligns with the abductive reasoning formulated by Peirce (1934). Within this study, the role of *observation/pattern* is played by the consistent *tikrār* of the trilogy across four verses set in differing sociological contexts; the *competing explanations* considered include the possibility that this consistency is merely a surface-level or purely contextual coincidence; and the resulting construction stands as the *best explanation*, since it accounts for this consistency coherently through a shared textual foundation while also being theoretically relevant through its convergence with Kuntowijoyo's PSS. The application of abductive reasoning within this interpretive qualitative study follows Timmermans & Tavory (2012). The interpretive credibility of the resulting construction rests not on empirical verification but on *exegetical consistency* and fidelity to primary sources, as is customary within both classical and contemporary epistemologies of Islamic educational theology.

The interpretive credibility of the resulting construction is sustained through two complementary mechanisms. *First*, triangulation of exegetical sources: every interpretive claim regarding a key term or verse structure is cross-checked against at least three exegetical works representing differing methodological schools—including *tafsīr bi al-ma'thūr* (al-Ṭabarī, Ibn Kathīr), *tafsīr bi al-ra'y al-maḥmūd* (al-Rāzī, al-Zamakhsharī), and contemporary exegesis (Shihab, Hamka)—to ensure that the resulting interpretation is not the product of a single interpretive perspective alone. *Second*, internal argumentative consistency: every proposition formulated in the Results is checked for coherence against every other proposition within the same construction, following standards of trustworthiness in qualitative-interpretive research as formulated by Lincoln & Guba (1985) through the criteria of *dependability* and *confirmability*—criteria that, within the context of this conceptual exegetical study, are more aptly termed *exegetical consistency* and *argumentative coherence*.

C. RESULT AND DISCUSSION

To preserve epistemological clarity throughout the discussion that follows, it is important to state at the outset the distinction among three types of propositions that will recur throughout this section: Qur'anic textual evidence, that is, the wording of the verses themselves as directly quoted and analyzed; exegetical interpretation, that is, the readings offered by classical and contemporary exegetes of these verses, referenced by

name and work; and the authors' conceptual construction, that is, the synthesis and terminology proposed by the authors on the basis of the two sources above, but which does not constitute standard Qur'anic wording or exegetical consensus. This distinction is marked explicitly at points requiring such clarity, so that readers may distinguish claims grounded directly in the revealed text, authoritative exegetical readings, and this study's own interpretive proposals.

Ibrahim's Supplication as the Theological Genesis of Prophetic Islamic Educational Theology

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“Our Lord, send among them a messenger from themselves, who will recite to them Your verses, teach them the Book and wisdom (the Sunnah), and purify them. Indeed, You are the Almighty, the All-Wise.” (Q.S. al-Baqarah: 129; Kementerian Agama R.I., 2012, authors' translation).

The *first* finding of this study shows that Q.S. al-Baqarah: 129 is not merely Ibrahim's personal supplication. Within this study's conceptual construction, it may be understood as a document of prophetic covenant, which the authors term “*mīthāq al-tarbīyah al-nabawīyah*” (the covenant of prophetic education), containing an internal pedagogical structure of three meaningfully sequenced components: *tilāwah*, *ta'līm*, and *tazkīyah*. This finding is derived through *siyāq* analysis of the entire sequence of Q.S. al-Baqarah: 124–129, rather than of verse 129 in isolation.

Q.S. al-Baqarah: 129 stands as the culmination of a single narrative sequence (Q.S. al-Baqarah: 124–129) that constructs the *mīthāq al-tarbīyah al-nabawīyah* (covenant of prophetic education). This sequence unfolds progressively: Allah tests Ibrahim with various “words” and Ibrahim fulfills them all (verse 124)—Ibrahim's own stage of *tazkīyah*; Ibrahim and Ismail build the Kaaba (verses 125–127)—a stage of *ta'līm* in the sense of institution-building; Ibrahim prays that he and his descendants be made submissive [*muslim*] (verse 128)—an acknowledgment of his own limitation; and finally, the supplication for the sending of a messenger with a specific educational mission (verse 129). Al-Ṭabarī (2000) reads this sequence as signaling that only an educator who has himself been purified is fit to design a system of education for others. Al-Rāzī (1999/1420) sharpens the point: Ibrahim asks for something he himself has already undergone—the principle of *al-tarbīyah bi al-quḍwah* (education through exemplary conduct).

Grammatically, Q.S. al-Baqarah: 129 exhibits a distinctive structure. The core petition is “*wa ib'ath fīhim rasūlan minhum*” (send among them a messenger from themselves). The three clauses that follow—“*yatlū 'alayhim āyātika, wa yu'allimuhum al-kitāba wa al-ḥikmah, wa yuzakkīhim*”—constitute *ṣifāh* (relative clauses) that define the messenger's identity through his function. Al-Zamakhsharī (1987/1407) undertakes

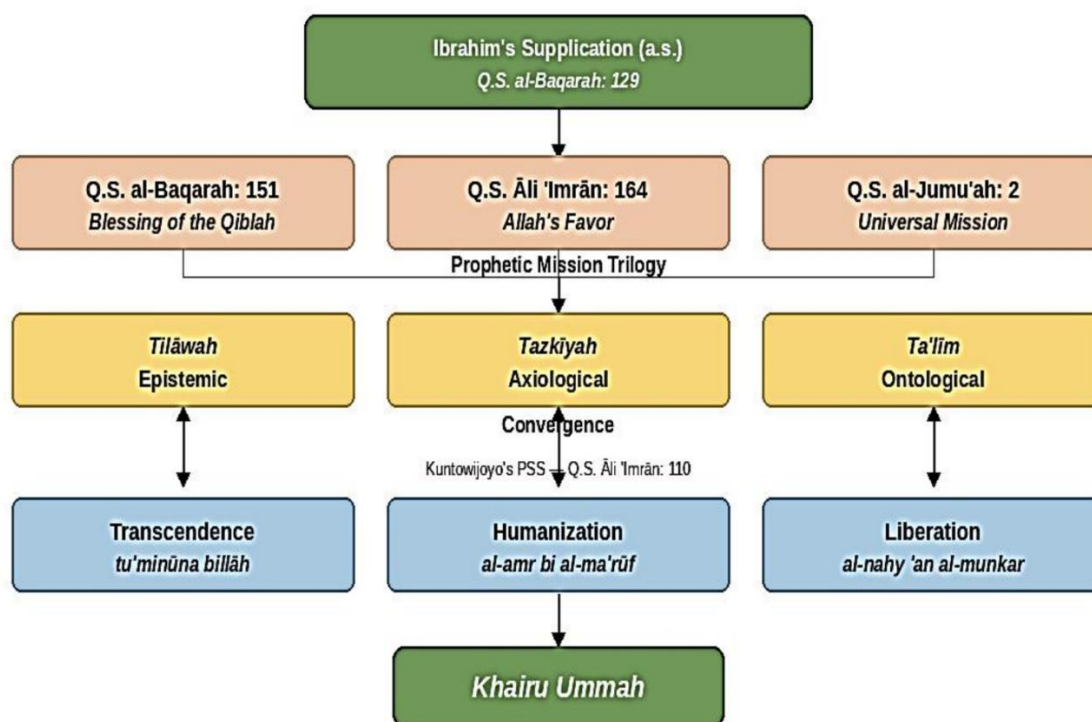
a morphological analysis of these three verbs. All three employ the *muḍāriʿ* (imperfect) form, which carries three semantic implications: *al-istimrār* (continuity), *al-tajaddud* (perpetual renewal), and *al-ḥukm al-mustaqbal* (future orientation). The implication is fundamental: *tilāwah*, *taʿlīm*, and *tazkīyah* are not a program that can be “completed”—they constitute an ongoing process that persists for as long as the *warathat al-anbiyāʾ* (heirs of the prophets) are present in every generation.

One of the most significant findings to emerge from the comparative analysis of the four verses is a consistent and deliberate change in order. In Ibrahim’s supplication (Q.S. al-Baqarah: 129), the sequence is *yatlū* → *yuʿallim* → *yuzakkī* (*tilāwah* → *taʿlīm* → *tazkīyah*). Yet in the three verses of divine response, Allah consistently alters the sequence to *yatlū* → *yuzakkī* → *yuʿallim* (*tilāwah* → *tazkīyah* → *taʿlīm*). In the classical exegetical tradition, this phenomenon is termed *al-taqdīm wa al-taʾkhīr* and is always regarded as theologically meaningful. Al-Alūsī (1994) explains that Allah “responds” to Ibrahim’s supplication not merely by granting it, but by correcting its order—a profound and enduring pedagogical correction. Al-Rāzī (1999/1420) formulates the principle thus: “*al-tazkīyah sharṭ al-intifāʿ bi al-taʿlīm*” (*tazkīyah* is the condition for benefiting from *taʿlīm*). This change in order constitutes a divine correction of an enduring human tendency: teachers are perpetually tempted to place instruction (*taʿlīm*) before character formation (*tazkīyah*)—and the Qurʾan consistently corrects this tendency in every context in which the trilogy is mentioned.

Linguistic-semantic analysis of the three key verbs reveals a semantic field of decisive importance for this construction. The verb *yatlū* derives from the root *t-l-w*, which, according to Al-Aṣḥānī (n.d.) in *Mufradāt fī Gharīb al-Qurʾān*, possesses two inseparable semantic fields: *qirāʾah* (recitation) and *ittibāʿ* (emulation-following)—such that *yatlū* signifies not merely “to recite” but “to recite while embodying lived example.” Alkouatli (2018) identifies *tilāwah* as an *epistemic anchor* that prevents learning from becoming severed from its transcendent source. The verb *yuʿallim* employs the *tafʿīl* (intensive) form. Ibn Manẓūr (1993) distinguishes it from *ʿarrafa*: *taʿlīm* is “*idkhāl al-maʿnā fī al-nafs ḥattā yuʾathiruhu atharan bayyinan*” (instilling meaning into the soul until it leaves a clear and lasting effect). The verb *yuzakkī* derives from “*zakā–yazkū*,” which carries two meanings: *al-numūw wa al-ziyādah* (growth in goodness) and *al-ṭahārah* (purification from impurity)—*tazkīyah* being a dialectical process between *nāfi* (the negation of base traits) and *ithbāt* (the establishment of noble traits), occurring simultaneously.

This first finding opens onto the next methodological question: if this trilogy is merely the formulation of Ibrahim’s historically particular supplication, what evidence is there that the Qurʾan itself recognizes it as a universal and permanent paradigm? This question is answered by the second finding, through *tikrār* analysis.

Figure 1: *The Genesis Pathway of Prophetic Islamic Educational Theology*



***Tikrār* as a Theological Instrument and Exegetical Basis for a Paradigm That Transcends Particular Context**

The *second* finding shows that the repetition (*tikrār*) of the prophetic mission trilogy across three differing sociological contexts—Q.S. al-Baqarah: 151, Āli ‘Imrān: 164, and al-Jumu‘ah: 2—functions theologically not as redundancy, but rather provides strong exegetical grounds for understanding the trilogy as a paradigm that transcends particular context—an interpretation that, within Al-Farmāwī’s thematic-exegetical (*mawḍū‘ī*) framework, is reinforced by the very consistency of the *tikrār* itself. This finding is derived through *tikrār* analysis operated jointly with *siyāq* analysis of the three verses comparatively.

Al-Suyūṭī (1987), in *Al-Itqān fī ‘Ulūm al-Qur’ān*, affirms: “*al-tikrār fī al-Qur’ān li ta’kid al-amr wa taqrīr al-ma’nā fī al-naḥs*”—repetition functions to affirm a matter and to fix its meaning firmly within the soul. When Allah repeats one formula across three different verses, this constitutes a theological statement regarding the weight and status of that formula. The *tilāwah-tazkiyah-ta’līm* trilogy, appearing across four verses on the prophetic mission, is among the most significant instances of *tikrār* in the Qur’an concerning the theme of education.

Comparative textual analysis of the four verses yields a clear and consistent pattern. All four verses consistently contain the same three elements: (a) *yatlū/yatlūna ‘alayh āyātika/āyātihi* (*tilāwah*), (b) *yuzakkīhim/yuzakkikum* (*tazkiyah*), and (c) *yu’allimuhum al-kitāb wa al-ḥikmah* (*ta’līm*). These three elements appear together in every verse without a single exception; none contains only two of the three. Al-Ṭabarī (2000) reads this consistency as evidence that the trilogy forms an indivisible unity:

“*hiya ka al-shay’ al-wāḥid lā yatajazza*” (the three are like a single thing that cannot be broken apart). This consistency is a systemic statement that prophetic education exists only when all three dimensions are present simultaneously.

These three elements across the four verses above constitute textual evidence drawn directly from the Qur’anic wording itself; Al-Ṭabarī’s reading of this consistency as an indivisible unity constitutes exegetical interpretation; while the conclusion that this repetition renders the trilogy a paradigm transcending particular context is this study’s own conceptual construction, proposed on the basis of the two preceding layers yet not identical to either.

Behind this consistency lies a small yet meaningful variation. *First*, a difference in pronoun. Q.S. al-Baqarah: 129 uses “*āyātika*” (the perspective of Ibrahim as supplicant); the three subsequent verses use “*āyātīnā/āyātihī*” (the perspective of Allah speaking of Himself)—a shift from revelation viewed from below, as petition, to revelation viewed from above, as possession. *Second*, a difference in sociological context that in fact reinforces the claim to universality: Q.S. al-Baqarah: 151 appears in the context of gratitude for the blessing of the *qiblah*; Āli ‘Imrān: 164 in the context of a call against ingratitude for divine favor; and al-Jumu‘ah: 2 in the context of a mission to the *ummiyyīn*—the community furthest removed from access to knowledge. That one and the same formula is employed for three differing situations provides strong interpretive grounds for understanding the trilogy not as a situationally contingent contextual solution, but as a Qur’anic paradigm that transcends any particular context—an *interpretive universality*, rather than an empirical one.

With strong exegetical grounds for this paradigm now established through *tikrār*, the next epistemological question becomes unavoidable: is the relationship among the trilogy’s three pillars hierarchical-linear, or does it possess a more complex architecture? The third finding answers this question.

The Trilogy's Epistemological Architecture and Its Ecological Relations

The *third* finding shows that the *tilāwah-tazkiyah-ta’līm* trilogy forms an epistemological architecture that is ecological-reciprocal rather than hierarchical-linear. That is, the three pillars cannot be arranged according to a rigid logic of prerequisites; rather, each influences and is influenced by the others in a circular-spiral manner. This finding is derived through a combination of linguistic-semantic analysis of the three key verbs and *munāsabah* analysis examining the functional relations among the three elements within each verse’s context.

Nasr (1981), in *Knowledge and the Sacred*, identifies three fundamental questions that every epistemology of education must answer: “where does knowledge come from?”, “for what is knowledge used?”, and “what is the true nature of knowledge?” These three questions are answered systematically by *tilāwah*, *tazkiyah*, and *ta’līm* respectively. *Tilāwah* situates divine revelation as the primordial source of knowledge—

preceding and transcending every human source of knowledge. Al-Attas (1980) formulates this as “the right order of knowledge”: the correct ordering of knowledge begins from an acknowledgment of the transcendent source. *Tazkīyah* answers the second question: knowledge received by a purified soul will be employed in accordance with its *fiṭrah*—for human good and in service of Allah. Al-Ghazālī (2011) builds this argument systematically: knowledge is harmful not on account of its intellectual content, but because the soul that receives it has not yet been purified, and so employs it for ostentation, *kibr* (arrogance), or *ḥubb al-dunyā* (love of the world). *Ta’līm* answers the third question: true knowledge is a transformation that changes how a person exists in the world—in relation to the self, to others, to nature, and to Allah.

Epistemological analysis shows that the relationship among the three pillars is ecological rather than pyramidal. Deep *tilāwah* strengthens the motivation for *tazkīyah*; successful *tazkīyah* opens the capacity to receive transformative *ta’līm*; and transformative *ta’līm* deepens the lived experience of *tilāwah*. This cycle is upwardly spiral: each turn carries the learner to a depth of understanding greater than the turn before.

It must be stressed that the “non-hierarchical” character in question holds at the ontological level—no single pillar is absolutely superior in rank to the others within the order of being. At the pedagogical-functional level, however, sequence retains its significance: the principle of *al-taqdīm wa al-ta’khīr* identified in Finding 1 points to a functional *sequencing*, in which *tazkīyah* serves as a prerequisite for the reception of transformative *ta’līm*. This construction thus maintains two complementary claims: non-hierarchical at the ontological level, yet functionally sequenced and reciprocally connected at the pedagogical level.

Al-Māwardī (1955) formulates a trilogy of educator competencies that mirrors these three pillars: *al-‘ilm* (corresponding to *ta’līm*), *al-taqwā* (corresponding to *tazkīyah*), and *al-ḥikmah* (corresponding to the wisdom dimension of *tilāwah*). The prophetic educator integrates all three simultaneously—serving at once as *mu’allim*, *muzakkī*, and *tālī*.

From the field of comparative philosophy of education, Halstead (2004) formulates the concept of Islamic education through three Arabic terms: *tarbiyah* (the development of individual potential), *ta’dīb* (the formation of moral-social character), and *ta’līm* (the transmission of knowledge). These three functional domains loosely align with the scope of the three pillars of the trilogy constructed in this article: the knowledge dimension in *ta’līm* corresponds directly, both in term and in function, to *ta’līm* within this trilogy; while the dimensions of individual development and moral-social formation in *tarbiyah* and *ta’dīb*—despite employing different Arabic terms—cover a functional territory that intersects with *tazkīyah* and *tilāwah*. The Arabic terms employed by Halstead (2004) are *tarbiyah*, *ta’dīb*, and *ta’līm*, not *tazkīyah* and *tilāwah* as used within this article’s trilogy. The correspondence in question is functional-

domainal, not terminological equivalence. That three equivalent functional domains should emerge from two entirely distinct methodological paths—comparative philosophy of education on the one hand, Qur’anic exegesis on the other—provides independent corroboration for the existence of these three domains as analytical categories within Islamic education.

The trilogy’s epistemological architecture must next be cross-examined against another theoretical construction rooted in the same Qur’anic source: Kuntowijoyo’s Prophetic Social Science. This cross-examination yields the fourth finding.

Kuntowijoyo's Prophetic Social Science: A Structural Reading of Q.S. Āli ‘Imrān: 110

The *fourth* finding—offering a conceptual bridge between two traditions of Qur’anic derivation that have hitherto not been systematically articulated together—reveals a systematic convergence between the prophetic mission trilogy (*tilāwah-tazkīyah-ta’līm*) and Kuntowijoyo’s Prophetic Social Science trilogy (transcendence-humanization-liberation). This convergence is no forced conceptual association, but rather the result of comparative-integrative analysis demonstrating that both are rooted in textual derivation from the same Qur’anic source. This subsection first presents Kuntowijoyo’s PSS construction independently, before the convergence analysis is undertaken in the following subsection.

Kuntowijoyo (1943–2005) was an Indonesian Muslim literary figure, historian, and scholar whose thought emerged from the intersection of three simultaneous experiences: a deep religious experience as a devout Muslim, a broad intellectual experience as a historian trained in the Western social-science tradition, and a socio-political experience as a witness to the suffering of marginalized communities. Kuntowijoyo (1991) himself states that PSS arose from a restlessness with two equally unsatisfying poles: secular Western social science on the one hand, and traditional Islamic thought—normatively rich yet analytically and transformatively weak—on the other. PSS represents an effort to move beyond both poles through a structural and transformative reading of the Qur’an.

Kuntowijoyo (2006) undertakes a structural reading of Q.S. Āli ‘Imrān: 110—reading it not as a description of communal-triumphalist superiority, but as a program of social transformation with three operational propositions. Humanization (from *ta’murūna bi al-ma’rūf*) is a structural program to bring about conditions enabling human beings to flourish in accordance with their dignity and capacity. Liberation (from *wa tanhawna ‘an al-munkar*) is sharply distinguished from the secular liberation of Latin American liberation theology: its foundation is *tawhīd*, not anthropocentric humanism; its scope is both material and spiritual, not material alone. Transcendence (from *tu’minūna billāh*) is the foundation, not the summit—it guarantees that

humanization is not reduced to secular humanism, and that liberation is not reduced to a revolutionism that merely replaces one oppression with another.

With the PSS construction now understood on its own terms, the convergence analysis between the two trilogies can proceed systematically, avoiding the reduction of either into the categories of the other.

The Convergence of the Two Trilogies

This subsection presents the results of the comparative-integrative analysis testing the hypothesis of convergence between the two trilogies. The analysis reveals three points of convergence that are systematic in character and traceable through a shared textual root in the Qur'an, rather than being merely a superficial conceptual resemblance.

The methodological basis for this convergence is that both trilogies are rooted in the same textual point of departure: the Qur'an. The prophetic mission trilogy is derived directly from Q.S. al-Baqarah: 129, 151; Āli 'Imrān: 164; and al-Jumu'ah: 2. The PSS trilogy was derived by Kuntowijoyo from Q.S. Āli 'Imrān: 110. The two are not genealogically identical—the former is a purely textual derivation, the latter a textual derivation enriched by critical dialogue with social theory—yet their convergence rests on the premise that the Qur'an is a coherent source: two honest readings of it will yield convergence, not divergence. This is the application of the principle of *tafsīr al-Qur'ān bi al-Qur'ān* at the paradigmatic level.

Tilāwah ⇔ *Transcendence* converge at the epistemic level: both place the divine as the primary source and standard for all human activity. Al-Attas (1980) formulates the implication for education: all knowledge must be organized within a hierarchy that places *fard 'ayn* knowledge at the center, giving meaning to *fard kifāyah* knowledge. *Tazkīyah* ⇔ *Humanization* converge at the anthropological level. Both proceed from the premise that human beings possess an inherent *karāmah* (dignity) that cannot be stripped away. *Tazkīyah* moves from within outward, while humanization moves from without inward; the two meet at the same point from two directions that reach toward one another in dialectical complementarity. *Ta'lim* ⇔ *Liberation* converge at the level of praxis: both rest on the axiom that true knowledge possesses liberating power. Q.S. al-Jumu'ah: 2, with its context of the *ummiyyīn*, strongly supports this—the mission of *ta'lim* to the community furthest removed from access to knowledge is the most fundamental liberative act that can be undertaken.

The convergence in question is not merely a superficial conceptual resemblance (*conceptual matching*), but rather a *functional convergence* that can be assessed against three criteria: (a) shared textual source of derivation (both are rooted in the Qur'an); (b) shared epistemic/axiological/praxis function within the order of education; and (c) shared direction of intended transformation. The following table summarizes these criteria operationally:

Table 2: *Map of Convergence between the Prophetic Mission Trilogy and Kuntowijoyo's Prophetic Social Science*

Convergence Criterion	<i>Tilāwah</i>	Transcendence
Source of Derivation	Q.S. al-Baqarah: 129, 151; Āli 'Imrān: 164; al-Jumu'ah: 2	Q.S. Āli 'Imrān: 110 (<i>tu'minūna billāh</i>)
Epistemic Function	Orienting all knowledge toward the source of revelation	Making faith in Allah the foundation of all activity
Direction of Transformation	From human knowledge toward knowledge rooted in the divine	From social activism toward activism rooted in the transcendent
Convergence Criterion	<i>Tazkīyah</i>	Humanization
Source of Derivation	Q.S. al-Baqarah: 129, 151; Āli 'Imrān: 164; al-Jumu'ah: 2	Q.S. Āli 'Imrān: 110 (<i>ta'murūna bi al-ma'rūf</i>)
Axiological Function	Purifying the soul so that knowledge is used in accordance with human fiṭrah and dignity	Bringing about conditions that enable human beings to flourish in accordance with their dignity (<i>karāmah</i>)
Direction of Transformation	From within outward: purification of the soul toward social manifestation	From without inward: resistance to dehumanization toward the restoration of dignity
Convergence Criterion	<i>Ta'lim</i>	Liberation
Source of Derivation	Q.S. al-Baqarah: 129, 151; Āli 'Imrān: 164; al-Jumu'ah: 2	Q.S. Āli 'Imrān: 110 (<i>tanhauna 'an al-munkar</i>)
Ontological Function	Changing how a person exists in the world through transformative knowledge	Liberating human beings from systems that obstruct human development
Direction of Transformation	From the transfer of information toward existential transformation	From structural oppression toward material and spiritual liberation

Source: *Authors' analysis*

The epistemological status of the map above must be made explicit: the source-derivation column refers directly to Qur'anic textual evidence, whereas the criterion labels—epistemic, axiological, and ontological function—together with the convergence claims themselves, constitute this study's own conceptual construction, not terminology originating from the exegetes or from Kuntowijoyo himself. The proposed convergence thus stands as the authors' comparative reading of two independent sources, not an equivalence of meaning automatically available within the text.

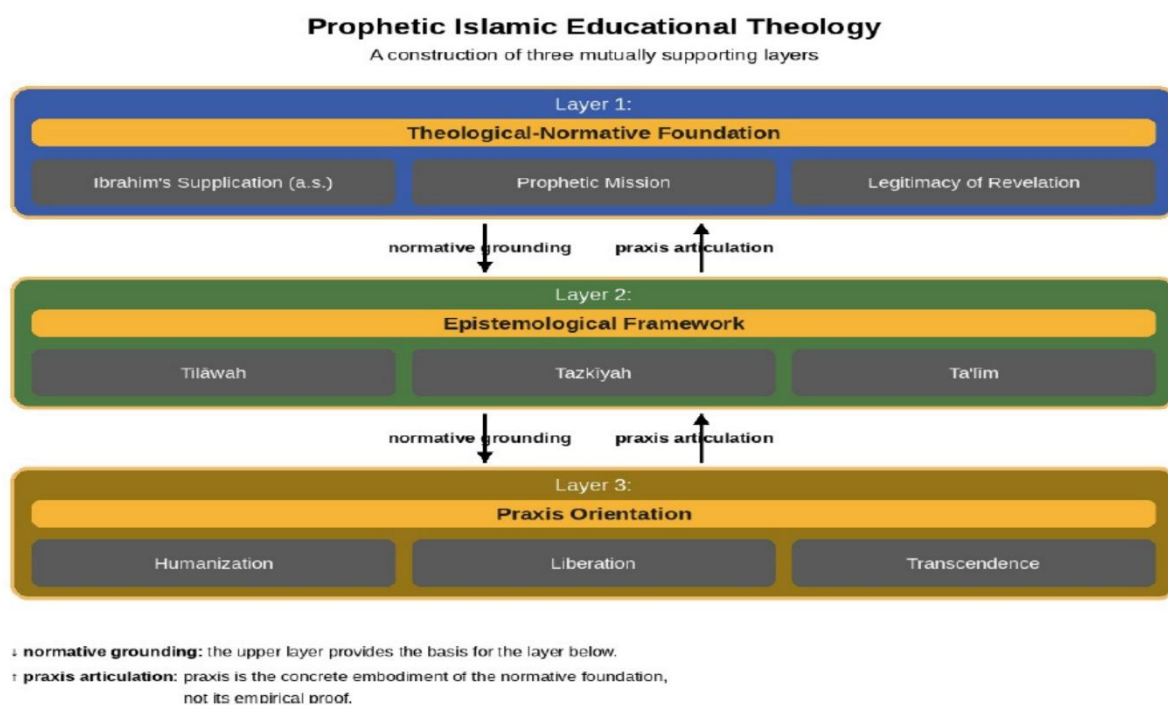
The four findings above—theological genesis, the exegetical grounding for the paradigm's universality through *tikrār*, the ecological epistemological architecture, and the systematic convergence of the two trilogies—together constitute the foundation for

a complete construction of Prophetic Islamic Educational Theology. The following section discusses the implications of this construction for the theory and practice of Islamic education, and situates it within the broader landscape of Islamic educational thought.

Discussion: Implications of the Construction and Its Position within the Landscape of Islamic Educational Thought

The four findings presented above together enable the formulation of a Prophetic Islamic Educational Theology construction comprising three mutually supporting layers. The following discussion situates this construction within critical dialogue with existing currents of Islamic educational thought, and identifies its implications for the reform of Islamic education at three levels: philosophical, curricular, and evaluative.

Figure 2: *The Three-Layer Architecture of Prophetic Islamic Educational Theology*



The resulting construction comprises three layers: (1) a theological-normative foundation, drawn from Ibrahim's supplication and the four verses on the prophetic mission; (2) an epistemological framework, in the form of the *tilawah-tazkiyah-ta'lim* trilogy, serving as the architectural map of the educational process; and (3) a praxis orientation, achieved through convergence with Kuntowijoyo's PSS, which translates the theological foundation into a concrete program of social transformation. This construction cannot be partitioned: a praxis layer without theological foundation produces secular activism; an epistemological framework without praxis orientation produces education that is pious yet not transformative; and a theological foundation without an epistemological framework produces a dogmatism that is normatively rich yet pedagogically impoverished.

Compared with Al-Attas (1980, 1985), this construction extends his framework in two dimensions: the collective-civilizational (the aim being not merely an adab-possessing individual but *khairu ummah*) and the liberative-social (social liberation as an integral part of education's mission). Likewise, compared with Al-Faruqi (1982), this construction moves from the Islamization of content toward what this study terms the "prophetization of the educational process"—the central question being not "how are the modern sciences Islamized?" but "what kind of human being is to be formed, and through what kind of process is that formation to occur?" The prophetization of process means that what is transformed is not merely curricular content, but the entire pedagogical architecture: how the teacher is present (*tilāwah* as exemplary conduct), how the learner's soul is prepared (*tazkīyah* as foundation, not supplement), and how knowledge is transmitted (*ta'lim* as transformation, not transfer). This is what distinguishes this construction from the first-generation project of Islamizing knowledge: it operates at the level of process, not merely content. Convergence with Freire (1970, 1973) is evident in the *ta'lim*-liberation dimension, yet the difference in foundation is equally evident. Freire operates within an anthropocentric humanism without transcendent reference. The prophetic construction, by contrast, has transcendence as its sustaining support, preserving the consistency of social commitment beyond short-term pragmatic calculation.

The limitations of Al-Faruqi (1982) project for the Islamization of Knowledge have themselves become the subject of academic reassessment within the most recent international literature. Laabdi & Elbittoui (2024) document a significant shift from *aslamat al-ma'rifah* toward *al-takāmul al-ma'rifi* (the integration of knowledge), reflecting a recognition within the Islamic intellectual tradition itself that the Islamization of content alone is insufficient—a trajectory that converges with this article's move toward what is here termed the "prophetization of the educational process": a transformation operating at the level of pedagogical architecture, not merely at the level of curricular content.

Khairu ummah is the Qur'anic phrase most frequently cited yet least often academically operationalized. Kuntowijoyo (1997) diagnoses this symptom: *khairu ummah* has become a myth in the Barthesian sense—a statement that appears meaningful yet has lost its concrete historical content. This construction proposes a significant repositioning: the *insān kāmil* is not the final end, but rather a prerequisite toward *khairu ummah*. Individual perfection is a point of departure for a collective mission, not a point of arrival that would allow one to relinquish civilizational responsibility. Al-Ghazālī (2011) supports this repositioning: *mukāshafah* is not a contemplative summit, but rather an energy for returning to the midst of society in a greater capacity.

Raharjo et al. (2024), in a qualitative content-analysis study of the concept of *khairu ummah* within Islamic education curricula, find that its formation begins with

the explicit formulation of curricular objectives, implemented through integrated learning programs involving religious scholars, *ulama*, and community leaders as exemplars—consonant with the organic character of the *tilāwah-tazkiyah-ta'lim* trilogy. Ibn Khaldūn (2000/1377) demonstrates historically that a flourishing *'umrān* (civilization) arises when intellectual capacity (*ta'lim*), moral capacity (*tazkiyah*), and transcendent capacity (*tilāwah*) are present together. Muhaimin (2001) cautions that the dominance of cognitive measurement in the evaluation of Islamic education neglects the dimensions of *tazkiyah* and *tilāwah*, which are in fact the most decisive for the formation of *khairu ummah*.

CONCLUSION

This article has demonstrated that the prophetic mission trilogy within the Qur'an constitutes a construction of Prophetic Islamic Educational Theology that is both theologically coherent and academically relevant. Four layers of findings have been produced through analysis that is systematic and exegetically coherent. *First*, Ibrahim's supplication stands as the culmination of a sequence of prophetic covenants (Q.S. al-Baqarah: 124–129) possessing an internal pedagogical structure that reflects the *principle of al-tarbīyah bi al-quḍwah*—Ibrahim prays for a system of education only after having himself undergone the trilogy's process. *Second*, the trilogy's consistency across three differing sociological contexts—the blessing of the qiblah, gratitude for the sending of the Messenger, and the mission to the *ummiyyīn*—provides strong exegetical grounds, within al-Farmāwī's thematic-exegetical framework, for understanding this paradigm as a Qur'anic paradigm transcending particular context. *Third*, the trilogy forms an epistemological architecture that answers three foundational questions of education (the source of knowledge, the purpose of knowledge, and the true nature of knowledge), with relations that are ecological-reciprocal rather than hierarchical-linear. *Fourth*, there exists a systematic convergence between the prophetic mission trilogy and Kuntowijoyo's PSS trilogy—yielding a dual epistemological foundation, at once theological-normative and academic-descriptive—a contribution not previously articulated systematically within the literature on Islamic educational theology.

The most significant theoretical implication is the repositioning of the final aim of Islamic education within the framework of the Prophetic Islamic Educational Theology constructed in this study: the *insān kāmil* is not the final end, but rather an ontological prerequisite—a point of departure for the collective mission of *khairu ummah*, not a point of arrival that would allow one to relinquish civilizational responsibility. This repositioning is a conceptual proposition advanced on the basis of thematic-exegetical construction and dialogue with Kuntowijoyo's PSS, and remains open to further testing within the broader tradition of Islamic educational thought. This article offers four original contributions: (1) *novelty of source*—a thematic-comparative exegesis of the four prophetic-mission verses as the basis of construction; (2) *novelty of bridge*—a systematic conceptual integration between the prophetic mission trilogy and

Kuntowijoyo's PSS, which, so far as the literature review conducted for this study could determine, has not previously been found in equivalent form; (3) *novelty of telos*—*khairu ummah* as the collective-civilizational, rather than merely individual, ultimate goal; and (4) *novelty of dual foundation*—an epistemological grounding that is simultaneously theological-normative and academic-descriptive, which, so far as the literature review conducted for this study could determine, has not previously been found systematically articulated within the literature on Islamic educational theology. The practical implications operate at three levels of reform: philosophical (a reorientation of the way human beings and the aims of education are conceived), curricular (*tazkīyah* as foundation rather than supplement; *ta'lim* as an instrument of transformation rather than an end in itself; *tilawah* as an epistemic orientation permeating the entire process), and evaluative (success indicators that integrate all three dimensions of the trilogy, rather than cognitive achievement alone). The agenda for future research is an empirical study of the impact of curricular implementation based on this construction within Islamic educational institutions, so as to provide empirical confirmation for the truth of the theological foundation constructed here.

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Conflicts of Interest

The authors declare no conflict of interest.

Author Contributions

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