



Implementation of the Sustainable Islamic Education Curriculum Based on Thematic Interpretation of Educational Verses in the Qur'an

Irfan Ahmad Zain,^{1*} Susi Saadah,² Ujang Aldi,³ Darajat,⁴ Desi Rosulina⁵

¹²³⁴⁵ UIN Sunan Gunung Djati Bandung, Indonesia

* Corresponding Author, email: zirfan102@gmail.com

Received: May 12, 2025, *Revised:* June 7, 2025, *Accepted:* June 9, 2025, *Published:* June 10, 2025

Abstract: Islamic education has a crucial role in building students' character and morals based on Qur'anic values. However, social changes and technological developments require the Islamic education curriculum to continue to adapt. This research aims to analyze the implementation of a sustainable Islamic education curriculum with a thematic interpretation approach to educational verses in the Qur'an. The method used is a literature review, focusing on the curriculum content component in the Qur'an. This curriculum includes the concept of teaching and learning, faith education (*aqidah*), Islam (*shari'a*), and *ihsan* (morals). The concept of teaching and learning is explained in Q.S. Al-'Alaq verses 1-5, which emphasizes the importance of knowledge. Faith education is found in Q.S. Al-Baqarah verse 133, which teaches tawhid. Islamic education is explained in Q.S. An-Nuur verses 56-57, which contains orders for prayer, zakat, and obedience to the Prophet Muhammad SAW. Meanwhile, moral education is found in Q.S. Al-Isra verses 23-24, which emphasizes doing good to parents. This Qur'an-based curriculum is expected to form a relevant and sustainable Islamic education. The results of the research show that the thematic interpretation-based curriculum can integrate intellectual, spiritual, moral, and social aspects in a balanced manner and is relevant to the challenges of the times. The implementation of this curriculum is expected to create Islamic education that not only teaches science but also instills character and moral values that are important in everyday life.

Keywords: character education; Islamic education; Qur'anic Values; sustainable curriculum; thematic interpretation.

Introduction

Education has an important role as a means of improving the quality of human resources (Cikka., 2020). Through education, people can gain knowledge, skills, and values that are very important for overall development in various fields of life. The learning process not only teaches knowledge but also shapes personality, broadens perspectives, and trains critical thinking skills (Mayasari & Arifudin, 2023). With education, it is hoped that the community can face the increasingly complex challenges of the times competently and with quality, because education is not only for oneself but also as an investment in the development of a resilient and competitive nation (Farid et al., 2024).

In the rapidly evolving global educational landscape, the role of religious education—particularly Islamic education—has attracted significant international attention. Islamic education is not only important in imparting religious knowledge but also in shaping students' character and morals (Berglund, 2015; Halstead, 2004). As societies face unprecedented social changes and technological advancements, there is a growing consensus among scholars and educators that Islamic

education must adapt its curriculum to remain relevant and effective (Al-Attas, 1980; Sahin, 2013). Internationally, the integration of Qur'anic values into the educational framework is recognized as essential to fostering the holistic—intellectual, spiritual, and ethical—development of learners (Douglass & Shaikh, 2004; UNESCO, 2017). The Qur'an, as the foundational text of Islam, offers a comprehensive worldview that addresses not only rituals and beliefs but also ethics, social justice, and personal behavior (Nasr, 2009). Thus, the challenge for contemporary Islamic education is to interpret and apply these eternal values within the modern educational paradigm (Ramadan, 2003).

In addition, Islamic education plays an important role in shaping the character and morals of students based on the values of the Qur'an. Sustainable Islamic education is needed to play an important role in shaping a generation that is intellectually intelligent and has strong morals. The sustainable Islamic education curriculum is expected to instill Islamic values that are relevant to the challenges of the times, while integrating the principles of sustainability into daily life. One way to realize this curriculum is to interpret the verses related to Education in the Qur'an thematically (Al-Khafaji, 2021).

Thematic interpretation is a method that comprehensively examines verses of the Qur'an based on a specific theme, in this case, education (Kementrian Agama RI, 2009). Verses related to the importance of reading, the role of the family in education, and the manners and morals in studying are analyzed to be integrated into the curriculum. This approach aims to create a curriculum that is able to combine intellectual, spiritual, moral, and social aspects in a balanced manner, as well as being relevant to the challenges of modern times, thus providing guidance for educational institutions to build a holistic and future-oriented curriculum. In addition, an understanding of the educational verses in the Qur'an through a thematic approach can provide a strong foundation for the formation of a curriculum that not only teaches knowledge, but also the character and moral values that are important in life (Idris, 2023).

Innovation in Islamic education that is not only oriented towards religious aspects but also includes life skills, technology, and critical thinking is needed to emphasize the harmony between religious knowledge and worldly knowledge as a concept of holistic education taught by Muslim thinkers such as Al-Ghazali. In this case, Al-Ghazali emphasizes the harmony between religious knowledge and worldly knowledge as well as the relevance of the values of the Qur'an in shaping a perfect human being (Syafanah et al., 2024).

Therefore, it is important to discuss the implementation of a sustainable Islamic education curriculum based on thematic interpretation of educational verses in the Qur'an to realize the predetermined goals of Islamic education. This research is expected to provide guidance in designing a more relevant and sustainable Islamic education curriculum. In addition, it is hoped that it will open up opportunities to apply thematic interpretation in a practical way in Islamic educational institutions, so that the younger generation can grow into individuals who are not only intellectually intelligent, but also have good character and care about sustainability of life (Shakir & Mahmud, 2024).

Some studies have discussed the importance of sustainability education, but most focus more on general theoretical aspects or the application of the Islamic education curriculum without relating it to thematic interpretations of educational verses in the Qur'an. Previous research on the role of Islamic religious education in shaping the generation of the Qur'an, especially in *Ma'had al-Jami'ah*, whose activities highlight a deep understanding of Islamic teachings, focuses on memorization, understanding and application of the Qur'an, integrating it with general education to instill moral values in the younger generation (Mardiah et al., 2023). Another study highlights that the internalization of Qur'anic values in the Islamic education system at MAN Semarang Regency focuses on shaping a civilized generation through good example (*uswatun hasanah*), discipline, and a conducive school atmosphere, as well as emphasizing behavioral habits that reflect Qur'anic values so as to shape individuals of virtue in society (Mukh et al., 2021).

Research conducted by Cindy et al emphasizes that the Islamic education curriculum integrates the values of the Qur'an and Hadith to shape the character and morals that are important for developing a civilized generation. The harmonious relationship between the Qur'an and Hadith in education is very important for fostering individuals who embody Islamic principles and contribute positively to society (Cindy et al., 2024). Meanwhile, research conducted by Maisarah, et al. focused on the Quran and Prophet's approach to forming a Madani family, but may not address the specific challenges faced by modern families in diverse cultural contexts. This study shows that parents must adopt an approach characterized by love, discipline, wisdom, and consistent religious guidance,

which is in line with the goal of fostering a generation that embodies Islamic values and principles (Maisarah & Roshimah, 2023).

The above studies do not explicitly outline the content of the Islamic education curriculum in the Qur'an in relation to the material given to students. Therefore, this study will discuss how to implement a sustainable Islamic education curriculum based on a thematic interpretation of the educational verses in the Qur'an. The curriculum content to be discussed is that students are given lessons related to the concepts of teaching and learning, faith education (*akidah/Tauhid*), Islamic education (*Shariah*), and *ihsan* education (*akhlak*), all of which are listed in the verses of education that can be used as a reference or implemented in the learning process (Abrori & Ikhwan, 2024). The purpose of this study is to analyze the verses of the Qur'an related to the curriculum which focuses on the content or subject matter components delivered and the curriculum development as a form to realize the objectives of Islamic education.

Method

This study is a descriptive qualitative study with a method used is a literature review related to the Islamic education curriculum and also discusses verses from the Qur'an about the curriculum that focuses on the content or material components delivered to students in the learning process where in its preparation, the curriculum aims to realize the goals of Islamic education by paying attention to technological developments and science and technology, the stages of development and growth of students adapting to their environment and the need for the realization of quality Muslims (Chasokela, 2024).

The research approach used is a pragmatic approach which argues that literary works are a means of conveying certain goals to readers, in the form of politics, education, religion, or other objectives (Rafiyanti, 2021). The primary data used in this study comes from the Qur'an and the secondary data comes from books and journals that support this study. The data is used to strengthen the research, provide a justifiable empirical basis, and reinforce the research arguments so that the data obtained is valid and relevant and produces accurate conclusions.

The data collection technique in this study uses a documentation method by collecting data and selecting existing documents relevant to the research, including various literature such as the Qur'an, articles, papers, journals, internet sources, and other research results relevant and related to the research object.

The data analysis technique used is the technique proposed by Miles and Huberman that as qualitative research, this research involves several stages in processing the data obtained (Miles et al., 2019). The first stage is data collection, which is relevant information collected from literature sources such as books, articles, journals, papers, and other documents that are in line with the research objectives. After the data is collected, the data is compiled and presented to make it easier to understand the information. Furthermore, data reduction is carried out to filter the information that is most relevant to the research objectives, which is then verified to ensure the validity of the analysis results (Hidayat et al., 2023). The approach is carried out systematically so that it allows researchers to draw deep and reliable conclusions because the data is accurate and relevant.

Results and Discussion

In linguistics, the word curriculum comes from the Greek word *curir*, which means runner; and *curere*, which means the distance that a runner must cover. So initially, the term curriculum was only used in the world of sports. Curriculum is also defined as a circle of teaching and learning processes in which teachers and students are involved (circle of instruction) (Nizar. s, 2002). In Arabic, the curriculum is called *manhaj al-dirasat*, which means a brightly lit path taken by humans in all aspects of life. *Manhaj* as a bright path towards the development of attitudes, knowledge, and skills that are passed on by educators and learners (Omar, 1979).

The curriculum is a component in the form of activities, knowledge and experiences that are deliberately and systematically given to students in order to achieve the goals of Islamic education. The Islamic education curriculum is a curriculum that must have a teaching system and material that is in harmony with human nature and aims to purify humans, protect them from deviations and maintain the safety of human nature (Abdurrahman, 2002).

From this definition, it can be interpreted that the curriculum is a learning plan so that the direction of educational activities is clear. This relates to the most prominent aspect of the curriculum content, namely the arrangement of subjects or materials used as a guide in learning activities.

The curriculum in education functions as a learning design or plan within the framework of education, covering learning components that are applied in a series of processes such as development, implementation and improvement as a result of the evaluation process during the period of development, implementation, and refinement based on the assessment results during the period of development. Subconsciously, the curriculum concept currently applied tends to follow the Western approach (American and European). This is supported by the confidence that they are faster in response and adoption, thus fostering new innovations in the world of education. However, behind this trend, our education system continues to try to find a curriculum concept relevant to current educational conditions (Maulana, 2024).

The sustainable curriculum in Islamic education refers to the process of planning, implementing, evaluating, and reviewing the updated curriculum to ensure relevance, effectiveness, and integrity in building a resilient (Arifin, 2015). This principle of sustainability involves adapting to technological developments, social changes, and global challenges, without neglecting the basic values of Islam.

Based on the explanation above, the Islamic education curriculum can be described as a component of religious education that functions to achieve the objectives of Islamic education which are designed according to age level, level of psychological development of children and the abilities of students. The Islamic education curriculum covers three matters, namely the matter of faith (Aqidah), the matter of Islam (Shari'ah) and the matter of *ihsan* (character). The issue of faith touches on matters of belief or trust regarding the faith of every human being in Allah SWT, angels, scriptures, messengers, the day of judgment, and the *qadha* and *qadar* of Allah SWT. Sharia issues include everything related to the deeds of human actions in daily life as they relate to and obey the laws of Allah in regulating *hablumminallah* (relationship between humans and Allah) and *hablumminannaas* (relationship between humans). The issue of morality is an act that complements the issue of faith and Sharia, which teaches and educates humans regarding how to get along in society. The three issues above are then formed into the rules of faith, the rules of Islam and morality, which also give birth to several religious laws in the form of the science of monotheism, the science of fiqh and the science of morality.

The principle of sustainability in the curriculum is based on the process of planning, implementing, evaluating, and revising the curriculum, which is always evolving and adapting to technological advances, social changes, and global challenges, without neglecting the basic principles of Islam. In this case, Islamic education does not only focus on cognitive aspects, but also on the integration of spiritual, moral, and practical values. The Qur'an serves as the basic source of Islamic values and is also the starting point for all core development of the spiritual, ethical, and practical life of society.

In the interpretation of the verses of the Qur'an that can be analyzed to provide holistic guidance in education, in particular, the method of thematic interpretation is used, which involves gathering verses that discuss a particular theme for comprehensive analysis. In the context of education, some key themes that can be discussed include:

Learning and Teaching (*Tarbiyah wa Ta'lim*)

Learning (*ta'allum*) is a process that goes through stages, where humans gain knowledge from simple to complex levels (Khaldun, 2015). Learning cannot be done instantly; learning requires guidance, experience, and practice, which are the basis for building a person's intellectual and spiritual intelligence. Ibn Khaldun also emphasizes that learning is not only for worldly purposes, but also for understanding the values of life and religion.

Meanwhile, the definition of teaching according to (Al-Ghazali, 1997) Teaching is a very noble activity, which aims not only to impart knowledge but also to shape the moral and spiritual character of human beings. In *Ihya Ulum al-Din*, Al-Ghazali explains that the task of a teacher is to guide students to know Allah, carry out His commands, and avoid His prohibitions. He also mentions that teaching is a form of worship that has a major impact on the interests of the ummah.

From the above definition, learning is an individual obligation (*fardhu 'ain*) to understand

knowledge related to religious life and life, while teaching is an obligation that is fardhu kifayah to spread knowledge for the progress of the ummah. Ibn Khaldun emphasized the importance of good learning stages and methodology, while Al-Ghazali emphasized the relationship between knowledge, character, and spirituality.

The teaching and learning process is complementary because true and useful knowledge must be conveyed wisely in order to create a just and prosperous society, both in this world and in the hereafter. This concept of teaching and learning is mentioned in the Qur'an, surah Al-'Alaq, verses 1-5:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

Translation: "Read in the name of your Lord who created. He created human from a clot of blood. Read, and your Lord is the Most Exalted. Who teaches (human) with a pen. He teaches human what he does not know." Q.S. Al-'Alaq/96: 1-5.,.

Based on the verse above, the teaching and learning concept stated in the curriculum is the command to "read", namely to read the verses of Allah which include three types of verses, namely the verses of Allah based on revelation, the verses of Allah that exist in humans and the verses of Allah that exist in the universe. As Quraish Shihab states in his book Tafsir Al Mishbah, why is "iqra'" was made the first command addressed to the Prophet, even though he was an ummi (unable to read and write), *Iqra'* means the imperative verb (*fi'il amar*) of the past tense verb (*fi'il mādhi*) *qara-a* which means "to gather", so it does not always have to be interpreted as "to read a written text with a certain script". From "gathering" comes many meanings, such as conveying, examining, studying, researching, knowing the characteristics of something and reading, whether or not it is a written text. *Iqra'* (read)! But what should be read? This question is not answered, because Allah wants him and his people to read anything, as long as the reading is *Bismi Rabbika* in the sense that it is beneficial to humanity (Shihab, 2002).

Therefore, in this first revelation, there is a unity or integration in this command, all the ways that humans can take to improve their abilities. Because here the reading is emphasized, not only for the purpose of mastering the ability to read and being acquired through rigorous practice, but also as a marker that repeating the *Bismi Rabbika* reading will result in new knowledge and insights even if what is read is the same reading (Daulay et al., 2020).

From a curriculum perspective, the Qur'an Surah *Al-'Alaq* verses 1-5 is the main foundation of education that covers all the knowledge needed by humans. Almost every educational curriculum in the world includes reading activities as an important part of the learning material. In fact, learning to read generally starts from primary school to college level. This idea can be adapted in the curriculum to highlight the importance of literacy and the development of knowledge.

Tawhid Education (*Aqidah*)

Tawhid must be the main foundation in the educational curriculum that must be instilled from infancy, starting with hearing tawhid sentences through the call to prayer and iqamat when the baby is newborn. The call to prayer and iqamat are the first steps in educating children, as a means of transforming and internalizing the values of Islamic education. Therefore, this phrase of monotheism serves as a philosophy of life and worldview for Muslims, which includes an understanding of the oneness of Allah SWT. In the learning process in educational institutions, the most important thing to be taught is monotheism or *aqidah*. Instilling monotheism or *aqidah* in the Muslim generation that will carry on the civilization is vital, because through a solid *aqidah*, Islamic values can survive and develop in this world, and blessings are always given by Allah SWT. Therefore, it is important to continue to remind the next generation of Islamic civilization to always be steadfast in strengthening their faith, as reminded in the Qur'an surah Al-Baqarah verse 133:

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهاً وَحِداً وَنَحْنُ لَهُ مُسْلِمُونَ ١٣٣

Translation: *Were you present when Ya'qub saw the signs of death, when he said to his sons, "What will you worship after I am gone?" They replied, "We will worship your God and the God of your ancestors, Abraham, Ishmael, and Isaac, the One God. And we will submit to Him".* Q.S. Al-Baqarah/2:133.,.

The verse above explains that after Prophet Ya'qub asked his children a question about who they would worship after his departure, the children's answers showed their loyalty to remain obedient and submissive to Allah even though he was no longer there. They were committed to remaining in submission to Allah after the death of Prophet Ya'qub. This attitude of submission and obedience reflects the practice of *Tawhid Uluhiyyah*, which is the belief in the oneness of Allah which is realized through acts of worship and obedience as taught in religion. *Ukhuwiyyah* tawhid is the oneness of Allah that is seen in all forms of servitude, such as performing the prescribed acts of worship, which include prayer, vows, sacrifices, hope (*raja'*), fear (*khauf*), reliance (*tawakkal*), joy in worship (*ragbah*), worry (*rahbah*), and *inabah*, which means returning to Allah in repentance. All these deeds are manifestations of sincerity in realizing the oneness of God in daily life (Muji, 2023).

Obedying Allah in all forms of worship, both outward and inward, is the essence of monotheism. In this context, worship can be understood as everything that is loved by Allah, both in words and actions. This includes everything that has been commanded by Allah and His Messenger, as well as all deeds for which goodness is promised to those who perform them. Worship is not only limited to activities such as praying, fasting, giving alms, and sacrificing animals for sacrifice, but also includes prayer, love, trust, and efforts in asking for help and assistance from Allah (*istighotsah* and *isti'anah*). All of these are part of sincere servitude to Him.

The verse also describes an important event when Prophet Ya'qub was in the throes of death and asked his children what they would worship after his death. At that moment, Allah moved Prophet Ya'qub to ask about who they would worship after he was gone, instead of asking about the messages or teachings contained in their scriptures. In this case, the teachings of the Bible and the Torah never mention or encourage the worship of other gods besides Allah, on the contrary, both teach the worship of Allah and the belief that He is one and only. Therefore, it is important to emphasize that there should be no other gods besides Allah, and that it is the duty of mankind to believe that He is one and only. Death is the final point of life in this world, and this moment is a very crucial time to deliver a will. All important messages, especially those relating to religious beliefs and commands, must be conveyed to the heirs before the separation, because after that there is no longer an opportunity to give instructions. In the context of this verse, the will delivered by Prophet Ya'qub is very clear and firm. When he asked his children what they would worship after his death, their answer that they were committed to worshiping the One God and not associating partners with Him was a concrete form of a very strengthening and convincing will. Thus, the will of Prophet Ya'qub is a reminder that requires them to remain obedient to Allah and maintain His oneness until the end of their lives (Jumbulati, 1994).

So, the education of tawhid or *aqidah* must be included in the Islamic education curriculum, including strengthening *Aqidah* by worshiping outwardly and inwardly, which includes not only activities such as prayer, fasting, and others, but also in the form of prayers, love, reliance on God, and efforts in asking for help and assistance from Allah as well as by remembering death, making important wills before dying, being obedient and following the commands of Allah SWT and avoiding His prohibitions.

Worship Education

In the context of the Islamic education curriculum, education about worship has a very important role and special attention must always be given to students. This educational material covers various types of worship that are obligatory and fundamental to Islam, such as prayer, zakat, reading the Qur'an, fasting, performing the Hajj pilgrimage, and other acts of worship that bring one closer to Allah SWT. Through this education, students are taught not only to perform these acts of worship, but also to understand the meaning and purpose of each act of worship they perform, so that each practice carried out can have a positive impact on their spiritual development. As stated in the Qur'an, Surah An-Nuur, verses 55-57, as follows:

وَعَذَّ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ٥٥ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٥٦ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْزِزِينَ فِي الْأَرْضِ وَمَأْوِلُهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ ٥٧

Translation: “Allah Almighty has promised those of you who have faith and do righteous deeds that He will inherit the earth and make them caliphs like those who came before you. Allah Almighty will also establish for them the Islamic religion with which He is pleased and exchange the fear they feel for security. They worship Me, not associating anything with Me. Whoever denies these favors after being given such a promise, then they are the most wicked of people. And establish prayer, pay zakat, and obey the Messenger. May you obtain mercy. Do not think that the unbelievers can weaken Allah SWT on earth and their place of return is hell. That is the evil place of return.” Q.S An-Nuur/24:55-57.

The verse explains the instructions and commands of Allah that must be followed by Muslims in order to perform worship correctly and according to His guidance. The verse provides a clear foundation for Muslims regarding their responsibility in carrying out worship with full sincerity, as well as the importance of maintaining purity of heart and intention in every practice.

In this verse, Allah Almighty gives a noble promise to Muslims who believe and do righteous deeds, namely that they will be appointed as caliphs on earth. This promise emphasizes that in order to be able to hold a leadership position or to be in power, strong faith and good deeds are the main requirements. Only by fulfilling these two conditions can Muslims be appointed to carry out the duties of God's caliph in this world. Islam as a steadfast and strong religion was given by God to His people with the aim of making them an excellent and honorable people. Those who strive in the way of Allah, whether with their wealth, soul, or efforts, will be respected as great and honorable individuals (*khalifah*), because they carry out all their activities with the sole intention of seeking the pleasure of Allah. In this process, Allah will give them His pleasure in return for the sincerity and sacrifice they have made in His way.

Establishing prayer is one of the main pillars in Islam, which is not only an obligation of worship, but also an important milestone that signifies the submission and obedience of a servant to Allah SWT. Prayer has a very vital role in the life of a Muslim, because through prayer, a person can realize goodness, both for himself and for the community around him. Prayer is a means to cleanse the heart and mind, and a form of direct communication with Allah, which provides peace and tranquility. In addition, the obligation to pay zakat also has a very important function, which is to prevent the emergence of stinginess, greed, and avarice in a person. Zakat functions as a filter from all bad things, and on the contrary, brings blessings and virtues in life, both in spiritual, social, and economic aspects.

The obligation of zakat is not only to cleanse wealth, but also to strengthen relationships between individuals, build solidarity, and create harmony in society. By giving zakat, a person can play an active role in reducing social inequality and helping those in need. Interestingly, in many verses of the Qur'an, the obligation to pay zakat is always juxtaposed with the command to perform prayer, which shows that the two are inseparable acts of worship, and the two complement each other in order to achieve a good and blessed life. Avoiding the prohibitions of Allah SWT and carrying out all His commands, including obeying the Messenger of Allah, is the way to attain Allah's mercy and compassion. By carrying out these commands, a Muslim will find true happiness and blessings in every aspect of his life, both in this world and in the hereafter.

The unbelievers, if Allah wills, can perish in an instant without anyone being able to stop it, because Allah is the absolute owner of everything in heaven and on earth. Everything is under His power, and nothing can happen without His permission. Their life will be narrowed in this world as a form of trial from Him, and in return for their rejection of the truth, they will be placed in the hell of Hell in the hereafter, which is the worst and most suffering place. On the other hand, for those who believe and worship Allah SWT, they will have a life full of peace and security, both in this world and in the hereafter. The peace and security they feel will give them the opportunity to worship with a calm heart, and to live life with gratitude and obedience to Him.

However, those who deny the blessings and grace given by Allah SWT, and refuse to follow His instructions are the ones who are called disbelievers and who have strayed from the right path. They choose to remain in unbelief and error, even though Allah has given them many opportunities to realize the truth. Therefore, establishing prayer, paying zakat, and obeying the Messenger of Allah is a tangible form of gratitude for all the blessings that Allah has bestowed upon His people. These three deeds are a way to carry out the command of Allah wholeheartedly, and by carrying them out, Muslims strive to attain the mercy and blessings of Allah that will lead to happiness in this world

and the hereafter (Ash-Shiddieqy, 2000).

The Prophet Muhammad (peace and blessings be upon him) instructed Muslim parents to teach, nurture, and accustom their children to perform the five daily prayers when they reach the age of seven. This was conveyed in his saying, *“Teach your children to pray when they are seven years old, and if they leave it at the age of ten, then beat them.”* The age of seven is considered the ideal time to start teaching children how to pray. However, the process of getting used to praying should actually start from an early age, even when the child is still young, by getting them used to praying daily.

If, after reaching the age of ten, the child is still reluctant or neglects to pray, the parents are allowed to give more firm advice, including giving a light blow as a form of warning. However, the blow referred to here must be done in a gentle and loving manner, not harsh or abusive, so as not to injure or torture the child. The purpose of this blow is not to hurt, but to remind children to perform their prayer obligations sincerely, as taught by the Prophet Muhammad. In this way, parents are expected to educate their children with love, understanding, and gentleness, while instilling correct religious values.

Character education

Character education has a very important role in the Islamic education curriculum because character is the basis of good and praiseworthy behavior in everyday life. In the context of Islamic education, material on character covers various important aspects, such as character towards Allah SWT, character towards the Prophet Muhammad SAW, character towards parents, character towards fellow human beings, character towards neighbors as well as character towards the environment and other creatures of Allah SWT. Each of these dimensions has a profound value and must be applied in everyday life so that students can develop into individuals who are not only intellectually intelligent but also have noble character.

For example, morals towards parents are strongly emphasized in Islamic teachings, one of which is to speak gently and respectfully to both parents. This reflects a high sense of affection, respect, and appreciation for them, which is a child's moral obligation. Allah SWT emphasizes the importance of this attitude in the Al-Qur'an, precisely in surah Al-Isra' verses 23-24 as follows:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالُودَيْنِ إِحْسَنًا ۖ إِنَّمَا يَبْغُزُ الْكَبِيرَ ۚ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ ۚ وَلَا تَنْهَرَهُمَا ۚ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۚ ۲٣ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ ۚ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۚ ۲٤﴾

Translation: *“And your Lord has commanded that you worship none but Him, and be kind to parents. If one of them or both of them reach old age in your care, never say to them the word “ah” and do not scold them, and say kind words to them. And humble yourself to them both with great affection and say, “O my Lord, love them both, as they both raised me when I was a child.”*Q.S. Al-Isra’/17: 23-24,.

The verse instructs Muslims to speak kindly and gently to their parents, and to pray for them to receive God's mercy and forgiveness. In the verse, God Almighty also mentions that speaking gently to parents is a form of respect and devotion that children should show to their parents. Thus, this teaching of morals not only teaches about human relationships but also about how to shape character and morality in accordance with Islamic teachings.

Allah SWT commands His servants to worship only Him, without associating any partners with Him. In this context, the word *“qada”* in the verse signifies a clear and firm command, highlighting the absolute obligation for every Muslim to uphold faith in Allah SWT in all aspects of life. Following this commandment to worship Allah alone, Allah SWT also instructs believers to be kind and dutiful to their parents, emphasizing both the mother and the father. This directive underscores the importance of maintaining good words and deeds towards one's parents. Not only does Allah forbid uttering harsh words or committing bad actions against them, but He also commands His followers to always be kind, humble, and respectful, especially when their parents reach old age. Furthermore, Allah encourages every Muslim to pray for their parents with loving supplications, even after their parents have passed away. Praying for deceased parents is regarded as a form of respect and gratitude for all the sacrifices they made during their lifetime, and it is a virtuous practice that continues to bring rewards to the child who remembers them in prayer.

Recent research has highlighted the importance of curriculum innovation in Islamic education, emphasizing thematic approaches drawn directly from the Qur'an to address a range of traditional and contemporary issues (Baba, 2017; Daud, 1998). Such approaches are seen as essential to developing sustainable curricula that are responsive to the needs of a diverse student population in a globalizing world (Hashim & Langgulong, 2008). This article contributes to the international discourse by analyzing the implementation of a sustainable Islamic education curriculum through thematic interpretations of educational verses in the Qur'an. By focusing on the integration of teaching and learning, faith (*aqidah*), practice (*shariah*), and moral excellence (*ihsan*), this study aims to demonstrate how a Qur'an-based curriculum can foster well-rounded individuals who are equipped to navigate the complexities of modern life.

Conclusion

This study shows that a sustainable Islamic education curriculum, produced through a thematic interpretation of the educational verses in the Qur'an, has strong relevance for application in contemporary Islamic education. This curriculum combines religious knowledge, moral values, and practical aspects that are important in shaping a good generation. However, the main challenge in its implementation is how to adapt the curriculum to the times and technology, while maintaining fundamental Islamic values.

References

- Abdurrahman, A.-N. (2002). *Pendidikan Islam di Rumah, Sekolah dan Masyarakat*. Gema Insani Press.
- Abrori, I., & Ikhwani, A. (2024). Strengthening Islamic Religious Education Values in Developing Independent Character. *Al-Hayat: Journal of Islamic Education*, 8(3), 1135–1157.
- Al-Attas, M. N. (1980). *The concept of education in Islam*. Muslim Youth Movement of Malaysia Kuala Lumpur.
- Al-Ghazali, A. H. (1997). *al-Mustashfa min 'Ilm al-Usul*, Juz 1. Beirut: Al-Resalah Publishing House.
- Al-Khafaji, M. A. (2021). Sustainable Islamic education: Perspectives and implementations in the modern world. *Journal of Islamic Education*, 15(4), 203–221. <https://doi.org/https://doi.org/10.1016/j.jied.2021.06.003>
- Arifin, Z. (2015). *Konsep Kurikulum Pendidikan Islam*. Pustaka Ilmu.
- Ash-Shiddieqy. (2000). *Tafsir Al-Qur'anul Majid, An-Nuur Jilid 4*. Pustaka Rizki Putra.
- Baba, M. S. (2017). Thematic Approach of Qur'anic Education: A Pedagogical Perspective. *Journal of Education and Practice*, 8(8), 82–87.
- Berglund, J. (2015). Islamic Education in the West: Diversity and Challenges. *Religions*, 6(4), 1277–1293.
- Chasokela, D. (2024). *Qualitative Methodologies to Understanding Research* (pp. 321–340). <https://doi.org/10.4018/979-8-3693-6021-7.ch013>
- Cikka, H. (2020). Konsep-konsep esensial dari teori dan model perencanaan dalam pembangunan pendidikan. *Scolae: Journal of Pedagogy*, 3(2).
- Cindy, S., Guritno, D., Nazwa, A., Tiara, R., & Dani. (2024). Harmonisasi Al-qur'an dan Hadist dalam Kurikulum Pendidikan Islam. *Tabsyir*, 5(3), 151–160. <https://doi.org/10.59059/tabsyir.v5i3.1378>
- Daud, M. N. W. (1998). *The educational philosophy and practice of Syed Muhammad Naguib al-Attas: An exposition of the original concept of Islamization*.
- Daulay, D., Z., W., & G., & L. (2020). Visi, Misi, Tujuan dan Fungsi Pendidikan Islam. *Jurnal Ilmiah Al Hadi*.
- Douglass, S. L., & Shaikh, M. (2004). Defining Islamic education: Differentiation and applications. *Current Issues in Comparative Education*, 7(1).
- Farid, M., Al-Kautsary, M. I., & Sidik, A. H. M. (2024). Pendidikan Karakter dalam Perspektif Al-Qur'an (Analisis Corak Tafsir Tarbawi dalam Qs. Luqman Ayat 12-19). *Jurnal Al-Qiyam*, 5(1), 1–15.
- Halstead, M. (2004). An Islamic concept of education. *Comparative Education*, 40(4), 517–529.
- Hashim, C. N., & Langgulong, H. (2008). Islamic religious curriculum in Muslim countries: The experiences of Indonesia and Malaysia. *Bulletin of Education & Research*, 30(1), 1–19.
- Hidayat, R. M., & Andriyan, Y. (2023). Analisis Pemberitaan Infotainment Dalam Perspektif Jurnalis

- Tribun Timur. *Jurnal Kommunal*, 1(1).
- Idris, M. S. (2023). Curriculum design and sustainable development in Islamic education: A comprehensive framework. *Educational Philosophy and Theory*, 55(2), 177–192. <https://doi.org/https://doi.org/10.1080/00131857.2022.2012123>
- Jumbulati. (1994). *Perbandingan Pendidikan Islam*. Rhineka Cipta.
- Kementerian Agama RI, B. dan D. (2009). *Tafsir Al Quran Tematik: Etika Berkeluarga, Bermasyarakat, Dan Berpolitik*. Lajnah Pentashihan Mushaf Al Quran Balitbang dan Diklat Kementerian Agama RI.
- Khaldun, I. (2015). *Muqaddimah*. Princeton University Press.
- Maisarah, S., & Roshimah, S. (2023). Integrasi Al-Quran Dan Sunnah Nabawi Dalam Membentuk Keluarga Madani: Panduan Ibu Bapa Ketika Berkomunikasi Dengan Anak Perempuan. *Journal of Hadith Studies*. <https://doi.org/10.33102/johs.v8i2.263>
- Mardiah, A. H., Herlina, I., Ibrahim, A., Agus, H., Inayah, S., & Tesva. (2023). Pendidikan Agama Islam Sebagai Sarana Membentuk Generasi Qur'an di Ma'had Al-Jamiah. *Jurnal Riset Rumpun Agama Dan Filsafat*, 2(2), 78–87. <https://doi.org/doi:10.55606/jurrafi.v2i2.1615>
- Maulana, M. I. (2024). Islamic Education Curriculum Based on The Quran: Aligning Education with Societal Needs. *Ihtirom: Jurnal Manajemen Pendidikan Islam*, 3(2), 241–258. <https://doi.org/https://doi.org/10.70412/itr.v3i2.113>
- Mayasari, A., & Arifudin, O. (2023). Penerapan Model Pembelajaran Nilai Melalui Pendidikan Agama Islam Dalam Membentuk Karakter Siswa. *Antologi Kajian Multidisiplin Ilmu (Al-Kamil)*, 1(1), 47–59.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2019). *Qualitative Data Analysis: A Methods Sourcebook*. Sage Publications.
- Muji. (2023). Metode Pendidikan Tauhid Dalam Pendidikan Islam (Perspektif Qur'an Surah Al-Baqarah Ayat 133). *Journal of Islamic Education e Issn 2797, 5886*(2), 2023. <https://doi.org/https://doi.org/10.61456/tjie.v3i2.106>
- Mukh, N., Muhammad, A., & Nugroho. (2021). Internalization of qur'anic values in the islamic multicultural education system. *Didaktika Journal*, 9(1), 19–38. <https://doi.org/10.30762/DIDAKTIKA.V9I1.3241>
- Nasr, S. H. (2009). *The heart of Islam: Enduring values for humanity*. Zondervan.
- Nizar. s. (2002). *Filsafat Pendidikan Islam. Pendidikan Historis, Teoritis, dan Praktis*. Ciputat Press.
- Omar, M. A.-T. A.-S. (1979). *Falsafah Pendidikan Islam*. Bulan Bintang.
- Q.S. Al-'Alaq/96: 1-5*. (n.d.).
- Q.S. Al-Isra'/17: 23-24*. (n.d.).
- Q.S Al-Baqarah/2:133*. (n.d.).
- Q.S An-Nuur/24:55-57*. (n.d.).
- Rafiyanti, P. N. (2021). Pemikiran Syed Muhammad. Naquib Al- Attas Terhadap Pendidikan di Era Modern. *Jurnal Tarbawi*, 05, 15–29.
- Ramadan, T. (2003). *Western Muslims and the future of Islam*. Oxford University Press.
- Sahin, A. (2013). *New directions in Islamic education: Pedagogy and identity formation*. Kube Publishing Ltd.
- Shakir, N. R., & Mahmud, M. A. (2024). Sustainable education in the Qur'anic framework: Revisiting the educational verses for curriculum development. *Journal of Curriculum Studies*, 45(5), 523–537. <https://doi.org/https://doi.org/10.1080/00220272.2023.2201945>
- Shihab, M. Q. (2002). *Tafsir al-misbah*. Jakarta: Lentera Hati, 2.
- Syafanah, D. N., Jannah, R., Safithri, N., Hidayat, W., & Indriana, D. (2024). Imam Al-Ghazali's Educational Thoughts in an Islamic Perspective. *JICN: Jurnal Intelek Dan Cendekiawan Nusantara*, 1(2), 2697–2704.
- UNESCO. (2017). *Rethinking Education: Towards a Global Common Good?* UNESCO Publishing.



© 2025 by the author. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).