
The Axiological Dimension of Qur'anic Education: An Ethical and Spiritual Foundation for Global Pedagogy

Ari Priyono¹, Miranti Merliantar², Agung Sulistiyo Nugroho³, Andri Nirwana AN⁴, Saif Uddin Ahmed Khondoker⁵

^{1,2,3}Department of Islamic Education, Universitas Muhammadiyah Surakarta, Indonesia

⁴Department of Qur'anic Sciences and Exegesis, Universitas Muhammadiyah Surakarta, Indonesia

⁵ Faculty of Islamic Education, Darul Ihsan University, Dhaka, Bangladesh

¹o300250019@student.ums.ac.id, ²o300250011@student.ums.ac.id,

³o300250021@student.ums.ac.id, ⁴andri.nirwana@ums.ac.id, ⁵ksua1980@gmail.com

Received September 11, 2025; Revised December 29, 2025; Accepted February 04, 2026

Abstract

Objective: This study aims to explore the role of Qur'anic education in shaping a humanistic and integrative global pedagogy. It focuses on the integration of values such as morality (akhlaq), social ethics (mu'amalat), and spirituality (ma'rifah) as ethical and spiritual foundations for education in the modern world. **Theoretical framework:** Using a comparative-hermeneutic approach, the study compares Qur'anic values with Max Scheler's theory of a priori value hierarchy and Emmanuel Levinas's ethics of alterity. The focus is on how these values intersect and differ in their educational implications. **Literature review:** The literature review addresses the crisis of values in contemporary education, particularly the dehumanization and loss of transcendental orientation. It also reviews the role of spirituality and ethics in pedagogy, and examines the relevance of Qur'anic teachings alongside Western ethical philosophies by Scheler and Levinas. **Methods:** A comparative-hermeneutic analysis is conducted, comparing the Qur'anic value system centered around tawhid with Scheler's spiritual and sacred values and Levinas's ethics of responsibility toward the Other. This method highlights the convergences and divergences in their educational applications. **Results:** The findings reveal that the Qur'anic value hierarchy aligns with Scheler's and Levinas's concepts of spirituality and ethical responsibility. The key difference lies in the sources of these values: divine revelation in the Qur'an, phenomenological intuition in Scheler, and ethical experience in Levinas. **Implications:** The study underscores the importance of integrating the axiological dimension of the Qur'an into educational curricula, fostering an approach that is just, dialogical, and globally oriented. This can contribute to the formation of the complete human being (insan kamil) and a more holistic educational process. **Novelty:** This research offers a unique comparative analysis of Qur'anic values with Western philosophical ethics, proposing a new educational paradigm that incorporates spirituality, morality, and humanity as central elements in global pedagogy.

Keywords: axiology, qur'anic education, max scheler, global pedagogy, spiritual ethics.

INTRODUCTION

The contemporary global education landscape is facing a profound axiological crisis marked by the erosion of moral values, the fragmentation of knowledge, and the loss of transcendental orientation in pedagogical practices. What was once envisioned as a process of human liberation (humanization) has increasingly been reduced to a technical instrument serving market efficiency and economic productivity. As Max Horkheimer described in his notion of the “eclipse of reason,” modern civilization risks subordinating moral and spiritual wisdom to instrumental rationality, resulting in a form of education that produces intellectually capable but morally disoriented individuals [1]–[3].

Within this context, revisiting the axiological dimension, the fundamental inquiry into the nature, meaning, and purpose of values in education becomes an urgent necessity. Education should not be confined to the transmission of knowledge or vocational skills, but should embody a holistic process that integrates intellectual, moral, emotional, and spiritual dimensions. However, positivistic paradigms dominant in modern education often neglect these deeper questions of value, leading to the disintegration of ethical and spiritual awareness among learners [4]–[6].

The Qur’an, as the foundational text of Islamic civilization, offers a comprehensive and integrative axiological framework that unites moral (akhlaq), ethical (mu’amalat), and spiritual (ma’rifah) dimensions within a single tawhidic worldview [7], [8]. Concepts such as khalifah (vicegerency), amanah (responsibility), ‘adalah (justice), rahmah (compassion), and ihsan (excellence) form an interconnected hierarchy of values that are both normative and transformative. Unlike the Western dichotomy between the sacred and the profane, Qur’anic pedagogy perceives morality and spirituality as inseparable components of human development [9]–[12].

Interestingly, this Qur’anic axiological structure resonates with Western traditions of value philosophy, particularly Max Scheler’s material value ethics and Emmanuel Levinas’s ethics of alterity. Scheler, in his *Der Formalismus in der Ethik und die materiale Wertethik* (1913–1916), proposes a hierarchy of a priori values: sensual, vital, spiritual, and sacred that transcend Kantian formalism by emphasizing intuitive experience. Levinas, on the other hand, in *Totalité et Infini* (1961) and *Autrement qu’être ou au-delà de l’essence* (1974), posits ethics as “first philosophy,” grounding moral responsibility in the asymmetrical relation with the Other (l’Autre) [13], [14].

This comparative dialogue between the Qur’anic axiological system and the philosophical thought of Scheler and Levinas is not merely an exercise in intellectual synthesis but a potential contribution to the search for an ethical and spiritual foundation for global pedagogy. In an era defined by digital convergence, artificial intelligence, and the challenges of Society 5.0, education must reclaim its moral compass to preserve human dignity amidst technological dominance. The central question is how education can sustain authentic human values while remaining adaptive to the dynamics of a globalized, pluralistic, and interconnected world [15], [16].

Therefore, this study aims to explore systematically the axiological dimension of Qur’anic education and to engage it in a philosophical dialogue with Scheler’s value hierarchy and Levinas’s ethics of responsibility. By identifying convergences, divergences, and potential syntheses, this research seeks to formulate a spiritual-ethical foundation for global pedagogy that upholds human dignity, justice, and compassion as the core of educational transformation.

Novelty. The primary novelty of this research lies in its integrative axiological approach that systematically bridges Qur’anic educational values with Western ethical philosophy, particularly Max Scheler’s hierarchy of values and Emmanuel Levinas’s ethics of alterity. Unlike previous studies that treat Qur’anic education primarily within theological or normative Islamic frameworks, this study positions Qur’anic axiology as a dialogical and

philosophically comparable system of values capable of engaging global ethical discourse. By employing a comparative-hermeneutical methodology, the research moves beyond descriptive comparisons and reconstructs a coherent axiological foundation for education that is both spiritually grounded and philosophically universal [15], [16].

Another novel contribution is the articulation of tauhid as an axiological principle rather than merely a doctrinal belief. The study demonstrates that tauhid functions as a unifying moral ontology that integrates knowledge, ethics, and spirituality into a single pedagogical vision. This perspective allows Qur'anic values such as 'adalah, rahmah, amanah, and ihsan to be interpreted as objective and hierarchical values, resonating with Scheler's value realism while simultaneously complementing Levinas's relational ethics. In doing so, the research offers a new conceptual model for understanding Qur'anic education as an ethical-spiritual system relevant to contemporary global challenges [17], [18].

Implications. The theoretical implication of this study is the reinforcement of axiology as a central dimension in educational philosophy. It challenges value-neutral and instrumental paradigms by asserting that education must be teleologically oriented toward moral and spiritual ends. The findings suggest that Qur'anic axiology can contribute to global philosophy of education as a normative framework that affirms human dignity, ethical responsibility, and transcendental meaning.

Practically, the study implies that educational curricula should integrate moral and spiritual values alongside cognitive competencies. Educators are encouraged to adopt pedagogical practices that emphasize ethical responsibility, compassion, and relational awareness, aligning learning outcomes with holistic human development rather than solely economic utility. At the policy level, this research supports the development of value-based education models that respond to moral fragmentation in the digital and technological era. By offering a universal ethical language grounded in both revelation and philosophy, the study provides a foundation for intercultural and interreligious dialogue in global pedagogy, contributing to more humane, just, and spiritually conscious educational systems.

LITERATURE REVIEW

The axiological discourse in education has become increasingly important as scholars seek to restore the moral and spiritual dimensions of learning in response to the crises of modern civilization. This section reviews three main bodies of literature relevant to this study: (1) the axiological foundation of education in the Qur'an, (2) Max Scheler's theory of value hierarchy, and (3) Emmanuel Levinas's ethics of alterity. Together, these frameworks provide a dialogical basis for rethinking the moral and spiritual orientation of global pedagogy [17], [18].

The Axiological Foundation of Qur'anic Education

In Islamic thought, education is inseparable from the cultivation of values (qiyam) derived from the Qur'an and the Sunnah. The Qur'an positions education as a process of tazkiyah (purification of the soul), ta'lim (transmission of knowledge), and tarbiyah (holistic development). These dimensions integrate the intellectual, ethical, and spiritual growth of learners, aiming at the formation of insan kamil (the complete or perfected human being) [19], [20].

Key Qur'anic concepts such as tauhid (oneness of God), 'adalah (justice), rahmah (compassion), amanah (trust), and ihsan (excellence) establish a hierarchy of values that links individual morality to social responsibility and spiritual transcendence [21]. Educationally, these values serve not only as moral norms but as ontological and epistemological foundations shaping the purpose, process, and content of learning. Scholars such as Al-Attas (1991), Al-Faruqi (1982), and Nasr (1996) have emphasized that Qur'anic education seeks

the integration of knowledge ('ilm), ethics (akhlaq), and spirituality (ma'rifah), a synthesis largely absent in secular pedagogical models dominated by positivist paradigms [22].

Max Scheler's Hierarchy of Material Values

Max Scheler (1874–1928), a leading figure in phenomenological ethics, developed his material value ethics (materiale Wertethik) as an alternative to Kantian moral formalism. In *Der Formalismus in der Ethik und die materiale Wertethik* (1913–1916), Scheler identifies four main levels of values: sensual (pleasure and utility), vital (life and strength), spiritual (truth, beauty, and justice), and sacred or religious (holiness) [23].

Scheler's theory asserts that values are objective and can be apprehended through emotional intuition (Wertfühlen), not constructed merely by reason or social convention. He introduces the notion of *ordo amoris*, the "order of love" as the inner hierarchy through which individuals experience and prioritize values. Within educational discourse, Scheler's hierarchy implies that true moral and intellectual development culminates in the recognition of spiritual and sacred values as superior to utilitarian or instrumental goals [24].

Several contemporary philosophers (e.g., Crosby, 2009; Kelly, 2011) have revisited Scheler's theory to critique value relativism and reaffirm the existence of an objective moral order [25]. This approach provides an important bridge to Qur'anic ethics, which also recognizes a divinely grounded hierarchy of values, though through the medium of revelation rather than intuition.

Emmanuel Levinas and The Ethics of Alterity

Emmanuel Levinas (1906–1995) revolutionized Western ethics by proposing that ethics precedes ontology, that is, moral responsibility toward the Other (l'Autre) is the primary condition of human existence. In *Totalité et Infini* (1961) and *Autrement qu'être ou au-delà de l'essence* (1974), Levinas describes the encounter with the "face of the Other" (le visage d'Autrui) as an event that demands infinite, asymmetrical responsibility [26].

Levinas rejects abstract moral formalism and grounds ethics in the immediacy of intersubjective relations. The Other's vulnerability calls the self into ethical response, transforming ethics into an act of transcendence. Within the educational context, Levinas's thought invites a pedagogy of hospitality, compassion, and responsibility values deeply resonant with Qur'anic teachings on rahmah, ukhuwah (brotherhood), and 'adalah (justice) [27].

Scholars such as Biesta (2003), Todd (2008), and Standish (2012) have drawn upon Levinas to articulate relational and dialogical models of education that prioritize ethical responsibility over technical knowledge. This resonates with Qur'anic pedagogy, which situates moral action and spiritual consciousness as the ultimate ends of learning.

Integrative Perspectives in Axiological Pedagogy

Comparative studies between Islamic and Western ethical systems reveal both convergence and divergence in their understanding of value. While Scheler and Levinas base their moral frameworks on phenomenological experience, the Qur'an grounds values in divine revelation and the unity of existence (tawhid). Yet, all three traditions affirm the transcendence of moral values and the necessity of ethical responsibility in human life [28][29].

The integration of these perspectives offers a foundation for developing a global pedagogical model that harmonizes rational inquiry, moral commitment, and spiritual awareness. Such an approach challenges the instrumental rationality dominating modern education and reclaims its transformative role in nurturing compassionate, just, and spiritually conscious individuals.

METHODOLOGY

This study employs a comparative hermeneutical approach within the tradition of philosophy of education. As the research seeks to explore the axiological foundations of education from both Qur'anic and Western philosophical perspectives, it focuses not on empirical measurement but on the interpretive and conceptual analysis of texts and ideas. The comparative dimension enables a critical dialogue between different systems of thought, namely, the Qur'anic axiological framework, Max Scheler's hierarchy of material values, and Emmanuel Levinas's ethics of alterity, while the hermeneutical aspect ensures that each system is understood within its own historical, cultural, and theological horizon [30].

Philosophical hermeneutics, particularly inspired by Hans-Georg Gadamer's notion of the fusion of horizons (*Horizontverschmelzung*), guides the interpretive process in this study. Through this lens, understanding is not an act of reproducing an author's intention, but an encounter between the interpreter's horizon and that of the text. This dialogical method allows the researcher to read Qur'anic concepts such as *tauhid*, *'adalah*, and *rahmah* alongside Scheler's *ordo amoris* and Levinas's notion of the face of the Other, without reducing one framework to another. Rather, meaning emerges through mutual illumination and philosophical engagement between these traditions [31].

The study proceeds through three interpretive stages

First, a textual thematic analysis of selected Qur'anic verses related to education, morality, and spirituality is conducted. These include verses emphasizing purification of the soul (*tazkiyah*), justice, compassion, and human responsibility as *khalifah* (vicegerent) on earth. The analysis focuses on identifying the implicit hierarchy of values and their pedagogical implications [32].

Second, the conceptual reconstruction of Scheler's and Levinas's ethics is carried out through a close reading of their primary texts, Scheler's *Der Formalismus in der Ethik und die materiale Wertethik* and Levinas's *Totalité et Infini* and *Autrement qu'être ou au-delà de l'essence*. This stage aims to extract key philosophical ideas regarding the nature of value, the moral subject, and the ultimate purpose of ethical life.

Third, a comparative synthesizing analysis is performed to identify points of convergence, divergence, and potential dialogue among these frameworks. The comparison highlights how Qur'anic axiological principles correspond to Scheler's hierarchy of values and Levinas's ethics of responsibility, while also demonstrating the distinctive features of revelation-based epistemology in Islamic thought [33].

Methodologically, the study adopts a moderate value realism stance, acknowledging that values possess both objective and contextual dimensions. Values are not merely human constructs but realities that can be intuited (in Scheler's terms) and revealed (in the Qur'anic sense). Within this framework, education is understood as a teleological process oriented toward the realization of ultimate values, truth, justice, compassion, and spiritual perfection.

Finally, the analytical process is guided by three interpretive principles:

1. Contextual fidelity → interpreting each tradition according to its own worldview and epistemological premises
2. Dialogical openness → allowing ideas to inform and enrich one another rather than imposing uniformity.
3. Pedagogical applicability → ensuring that philosophical insights translate into meaningful implications for contemporary education [34].

Through this methodological approach, the research aims not merely to compare abstract systems of value but to reconstruct an integrative axiological framework that can inform the development of a global pedagogy grounded in ethics, spirituality, and human dignity.

Table 1. The Summary of the Study Method

Aspect	Description
Approach	Comparative Hermeneutical Approach
Focus	Axiological foundations of education through interpretive analysis of texts and ideas.
Comparative Dimension	Dialogue between Qur’anic axiological framework, Scheler’s hierarchy of values, and Levinas’s ethics of alterity.
Hermeneutical Aspect	Understanding each system within its historical, cultural, and theological context.
Philosophical Framework	Gadamer’s Fusion of Horizons (Horizontverschmelzung).
Interpretive Process	Mutual illumination between the interpreter’s horizon and that of the text without reducing one framework to another.
Core Concepts	Qur’anic concepts (Tauhid, ‘Adalah, Rahmah), Scheler’s ordo amoris, Levinas’s face of the Other.
Goal	Philosophical engagement between the traditions to reveal meaning through dialogue.

RESULTS AND DISCUSSION

The comparative hermeneutical analysis conducted in this study reveals a set of significant correspondences and distinctions between the Qur’anic axiological framework, Max Scheler’s hierarchy of material values, and Emmanuel Levinas’s ethics of alterity. Together, these perspectives illuminate how value, ethics, and spirituality can be reintegrated into contemporary education to restore its humanistic and transcendental orientation.

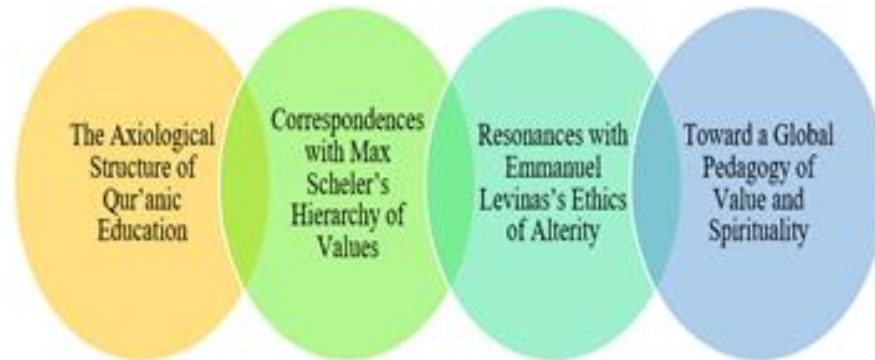


Figure 1. Intersections of Axiological Foundations in Education

The Axiological Structure of Qur’anic Education

The Qur’anic conception of education rests upon tauhid (the oneness of God) as the metaphysical and moral foundation for all values. From this central principle flows a hierarchy of interrelated values (justice), rahmah (compassion), amanah (responsibility), and ihsan (excellence) that together constitute the moral spiritual fabric of human existence [35].

This hierarchy manifests an integrated model of human formation encompassing three inseparable domains: the moral (akhlak), the ethical social (mu’amalat), and the spiritual (ma’rifah). In educational terms, this means that knowledge (‘ilm) is never value-neutral but always directed toward the purification of the soul (tazkiyah al-nafs) and the realization of moral excellence. The Qur’an thus defines education as an act of transformation, one that unites cognitive, emotional, and spiritual development in pursuit of insan kamil, the fully actualized human being [36].

This perspective challenges the positivist paradigm of modern education, which tends to separate intellect from morality and treat values as subjective or secondary. The Qur'an, by contrast, presents values as ontologically real and divinely revealed truths that guide human purpose and action.

Correspondences with Max Scheler's Hierarchy of Values

Scheler's theory of the a priori hierarchy of values, sensual, vital, spiritual, and sacred, provides a compelling philosophical structure for understanding human moral development. The Qur'anic hierarchy resonates strongly with Scheler's framework, particularly in its elevation of the spiritual and sacred as the highest forms of value [37].

Both systems affirm the objectivity of values and their hierarchical order: lower values (pleasure, vitality) serve as foundations for higher values (truth, justice, holiness). Similarly, Qur'anic pedagogy situates worldly or material concerns (dunya) as instrumental, subordinated to higher spiritual purposes (akhirah).

However, while Scheler grounds the experience of value in phenomenological intuition (Wertsehen), the Qur'an grounds it in divine revelation (wahy). This difference reflects two distinct epistemologies: one arising from human moral experience, the other from transcendent command. Yet, in both systems, education is viewed as a process of moral ascent, an inward journey from the sensual to the sacred [38].

The convergence of these perspectives suggests that Scheler's hierarchy can serve as a philosophical bridge for articulating Qur'anic ethics in universal terms, offering a language through which spiritual values can be communicated in plural educational contexts.

Resonances with Emmanuel Levinas's Ethics of Alterity

Levinas's ethics of alterity introduces a complementary dimension to Qur'anic pedagogy by emphasizing ethical responsibility toward the Other as the essence of human existence. His notion that "ethics is first philosophy" finds strong resonance in Qur'anic injunctions regarding rahmah, ukhuwah, and 'adalah.

In the Qur'an, moral worth is inseparable from social responsibility. Verses such as QS. Al-Baqarah (2:177) and QS. Al-Ma'un (107:1–7) link righteousness not merely to ritual devotion but to active compassion toward the poor, the orphan, and the oppressed. This relational ethics parallels Levinas's idea that encountering the face of the Other awakens an infinite responsibility and an obligation that precedes freedom or rational choice [39].

Despite their different foundations, revelatory versus phenomenological, both frameworks converge on the primacy of ethical relation. Education, therefore, becomes not merely a process of intellectual instruction but an act of hospitality, empathy, and service. Through this lens, teaching itself is an ethical vocation, a call to respond to the Other with generosity and humility [40].

By integrating Levinas's insights with the Qur'anic ethos, the study highlights the potential for a pedagogy of compassion and responsibility, one that transcends cultural boundaries and redefines education as a moral encounter between self and Other.

Toward a Global Pedagogy of Value and Spirituality

Synthesizing the Qur'anic, Schelerian, and Levinasian perspectives yields a model of axiological education that is both universal and context-sensitive. The key implications of this synthesis can be summarized as follows:

1. Holistic Human Formation: Education must integrate cognitive, ethical, and spiritual domains to nurture whole persons rather than fragmented intellects.
2. Transcendental Orientation: The purpose of education should be directed toward ultimate values, truth, justice, compassion, and divine unity.
3. Relational Ethics: Learning must be grounded in empathy and responsibility toward others, cultivating a sense of shared humanity.
4. Global Dialogue: Qur'anic values, expressed through Scheler's and Levinas's philosophical languages, offer a universal ethical vocabulary capable of bridging cultural and religious divides.

These findings underscore that the axiological dimension of the Qur'an is not merely theological but deeply pedagogical; it provides a framework for rehumanizing education in an era dominated by technological rationality and moral uncertainty [41].

The dialogue between the Qur'an, Scheler, and Levinas reveals that while their sources of value differ, divine revelation, phenomenological intuition, and ethical encounter, they converge in affirming the transcendence and universality of moral responsibility. Together, they form a triadic foundation for rethinking global education: Scheler offers a structure of value hierarchy, Levinas provides the ethical face of responsibility, and the Qur'an unites both within the sacred vision of tauhid [42].

This integrative perspective contributes to the reconstruction of a global pedagogical paradigm rooted in spirituality, justice, and compassion, one capable of guiding humanity toward moral coherence in an increasingly fragmented world.

Analysis

The study of the axiological dimension of Qur'anic education offers a critical response to the contemporary crisis of values in global pedagogy. Modern educational systems, largely shaped by positivism and instrumental rationality, tend to prioritize technical competence, efficiency, and economic productivity while marginalizing ethical reflection and spiritual meaning. This condition results in what many scholars describe as dehumanized education, producing individuals who are cognitively skilled but morally fragmented. Against this background, the article positions Qur'anic education as a holistic axiological framework capable of restoring moral coherence and transcendental orientation in education.

At the core of Qur'anic axiology lies tauhid, the principle of divine unity, which functions not only as a theological doctrine but also as an ethical and pedagogical foundation. From tauhid emerges a hierarchical yet integrated system of values, including 'adalah (justice), rahmah (compassion), amanah (responsibility), and ihsan (excellence). These values are not treated as abstract moral ideals but as lived orientations that shape personal character, social relations, and educational purpose. Consequently, knowledge ('ilm) in the Qur'anic worldview is never value-neutral; it is intrinsically linked to moral action and spiritual refinement (tazkiyah al-nafs).

The comparative engagement with Max Scheler's hierarchy of values strengthens this axiological argument. Scheler's distinction between sensual, vital, spiritual, and sacred values parallels the Qur'anic prioritization of spiritual and transcendental aims over purely material concerns. Both frameworks reject moral relativism and affirm the objectivity and hierarchy of values. However, a key analytical distinction lies in their epistemological grounding. Scheler locates value recognition in phenomenological intuition, whereas the Qur'an grounds values in divine revelation. Despite this difference, both converge on the idea that education is fundamentally a process of moral ascent, guiding learners from lower instrumental goals toward higher spiritual and ethical fulfillment. The dialogue with Emmanuel Levinas further enriches the analysis by emphasizing the relational dimension of ethics. Levinas's concept of

responsibility toward the Other resonates strongly with Qur'anic teachings on social justice, compassion, and care for the vulnerable. In both perspectives, ethical responsibility precedes technical knowledge and individual autonomy. Education, therefore, is reconceptualized as an ethical encounter rather than a mere transmission of information. This insight challenges competitive and individualistic educational models, proposing instead a pedagogy rooted in empathy, hospitality, and moral accountability [42].

Analytically, the synthesis of Qur'anic axiology with Scheler's and Levinas's philosophies demonstrates that spiritual and ethical values can be articulated in a universal language without losing their religious depth. This is particularly significant for global pedagogy in pluralistic societies, where education must balance cultural diversity with shared moral commitments. The study shows that Qur'anic values, when interpreted axiomatically rather than dogmatically, offer a normative framework capable of engaging global ethical discourse. In conclusion, the article convincingly argues that integrating the axiological dimension of Qur'anic education into contemporary pedagogy can counterbalance the dominance of instrumental rationality. By uniting spiritual transcendence, moral responsibility, and human dignity, Qur'anic axiology contributes to the reconstruction of education as a genuinely humanizing process. Such an approach is not only relevant for Islamic educational contexts but also offers meaningful insights for global educational reform aimed at nurturing ethically responsible and spiritually grounded human beings.

CONCLUSION

This study reaffirms that the axiological dimension of Qur'anic education provides a comprehensive ethical and spiritual foundation for developing a more human-centered and value-oriented model of global education. In the Qur'anic perspective, education is not confined to intellectual achievement but represents a sacred process of moral and spiritual refinement, shaping the human being as a responsible and ethical khalifah (vicegerent) on earth. Core values such as tauhid (divine unity), 'adalah (justice), rahmah (compassion), amanah (trust), and ihsan (excellence) together form an interdependent hierarchy that underpins every aspect of the educational process. The comparative dialogue with Max Scheler's theory of value hierarchy and Emmanuel Levinas's ethics of alterity reveals significant intersections between Islamic thought and Western philosophy. Scheler emphasizes the superiority of spiritual and sacred values as the pinnacle of human experience, while Levinas centers ethics on moral responsibility toward the Other. Both resonate deeply with the Qur'anic worldview, which integrates spirituality and human responsibility into a unified moral vision. Although these traditions differ in their epistemological sources—Scheler grounding values in phenomenological intuition, Levinas in ethical encounter, and the Qur'an in divine revelation, they converge on the recognition that the highest human values are transcendental, universal, and life-guiding. Their integration opens the possibility of constructing an educational paradigm that is intellectually rigorous yet spiritually grounded, one that harmonizes knowledge, ethics, and compassion in pursuit of human flourishing. In this light, education must be reclaimed as a holistic process of humanization, one that unites the intellect, the heart, and the spirit. Amid the moral disorientation and technological domination of modern civilization, the axiological vision of the Qur'an offers a moral and spiritual compass for education worldwide. It calls educators and learners alike to rediscover the ultimate aim of knowledge: to cultivate human beings who are wise, virtuous, and compassionate, those who embody the essence of being a mercy to all creation (*rahmatan lil-'alamin*).

Acknowledgments

The author expresses profound gratitude to Allah SWT for His abundant grace, guidance, and strength that have made it possible for this research to be completed. All knowledge and wisdom ultimately originate from Him, the All-Knowing (Al-Alim) and the All-Wise (Al-

Hakim). Sincere appreciation is extended to the lecturers, supervisors, and colleagues who have provided guidance, input, and intellectual inspiration throughout the process of writing this work. High appreciation is also directed to scholars and researchers in the fields of Islamic educational philosophy and Western ethics, whose ideas have served as important foundations for this study. The author also extends thanks to the academic institution and all parties who have provided moral support, facilities, and a conducive scholarly environment for the implementation of this research. It is hoped that this work will make a positive contribution to the development of value-based, ethical, and spiritual education discourse in a global context.

Author's Contributions

The author was solely responsible for formulating the research concept, designing the comparative hermeneutical methodology, conducting the literature analysis, and composing as well as revising the manuscript in its entirety. All interpretations, arguments, and conclusions presented in this paper are the author's own intellectual contributions.

Conflicts of Interest

The author declares that there are no conflicts of interest regarding the research, authorship, or publication of this article. All stages of the study, including conceptualization, analysis, and writing, were conducted independently and free from any financial, institutional, or personal influence that could bias the results or interpretations presented herein.

REFERENCES

- [1] P. Giddy, "Integrating Traditional-Religious Knowledge in Higher Education. Human Agency as Philosophical Norm," in *Humanizing Higher Education through Innovative Approaches for Teaching and Learning*, vol. 35, E. Sengupta, P. Blessinger, and M. Makhanya, Eds., in *Innovations in Higher Education Teaching and Learning*, vol. 35, Emerald Publishing Limited, 2021, pp. 117–129. <https://doi.org/10.1108/S2055-36412020000035012>.
- [2] H. F. Zarkasyi, "The development of Islamic studies: A proposed model," *Glob. J. Al-Thaqafah*, vol. 9, no. 2, pp. 39–48, 2019, <https://doi.org/10.7187/GJAT122019-4>.
- [3] N. Nasir, "Need for Character Development Program Based on Islamic Doctrines as a Counter-Terrorism Approach at HEIs of Pakistan," *Relig. Educ.*, vol. 49, no. 4, pp. 412–431, 2022, <https://doi.org/10.1080/15507394.2022.2139995>.
- [4] V. Lara-Prieto *et al.*, "Challenge-Based Learning Strategies Using Technological Innovations in Industrial, Mechanical and Mechatronics Engineering Programs," *Int. J. Instr.*, vol. 16, no. 1, pp. 261–276, 2023, <https://doi.org/10.29333/iji.2023.16115a>.
- [5] S. Hussien, A. Mamat, and S. S. Abdallah, "The perceptions, practices and challenges of the integration of knowledge amongst the academics of International Islamic University Malaysia (IIUM)," *Al-Shajarah*, no. Special Issue: EDUCATION, pp. 117–130, 2018.
- [6] W. Franke, "Hamlet and the Philosophical Interpretation of Literature," *Phainomena*, vol. 31, no. 120–121, pp. 213–229, 2022, <https://doi.org/10.32022/PHI31.2022.120-121.9>.
- [7] S. A. Alshora, "The Manifestations of the Islamic Thought and Discourse of Abdul Wahhab Al-Masiri between 1980 and 2008," *Dirasat Hum. Soc. Sci.*, vol. 51, no. 4, pp. 358–368, 2024, <https://doi.org/10.35516/hum.v51i4.4734>.
- [8] N. L. Sungurova, Y. E. Akimkina, and R. Adawiyah, "Features Of Personality Trust Of Russian And Indonesian Students In Terms Of Network Activity," *Obraz. i Nauk.*, vol. 25, no. 1, pp. 171–199, 2023, <https://doi.org/10.17853/1994-5639-2023-1-171-199>.
- [9] A. R. N. Akbar, I. H. Ibrahim, S. C. Alih, K. A. Rashid, and N. A. M. Amin, "Bridging Islamization Of Human Knowledge (Iohk) Through Maqasid Al-Shari'ah's Components: A Case Study Of College Of Built Environment (Cbe), Uitm," *Plan. Malaysia*, vol. 22, no. 2, pp. 362–377, 2024, <https://doi.org/10.21837/pm.v22i31.1476>.
- [10] G. Sawalha, I. Taj, and A. Shoufan, "Analyzing student prompts and their effect on ChatGPT's performance," *Cogent Educ.*, vol. 11, no. 1, 2024, <https://doi.org/10.1080/2331186X.2024.2397200>.

-
- [11] H. Sitompul, R. Sayekti, and S. R. D. Saragih, "Exploring Students' Perception of Quizizz as a Learning Media in Higher Education," *Can. J. Learn. Technol.*, vol. 49, no. 3, 2023, <https://doi.org/10.21432/cjlt28449>.
- [12] Z. Karimian, A. Barkhor, M. Mehrabi, and L. Khojasteh, "Which virtual education methods do e-students prefer? Design and validation of Virtual Education Preferences Questionnaire (VEPQ)," *BMC Med. Educ.*, vol. 23, no. 1, 2023, <https://doi.org/10.1186/s12909-023-04687-2>.
- [13] A. Dramé, "The Institutionalization of Islam in Southern Senegal: Inter-marriage, Qur'anic Education, and Jihād," *Institutionalization of Islam South. Senegal Inter-marriage, Qur'anic Educ. Jihād*, pp. 1–255, 2025, <https://doi.org/10.3998/mpub.11535757>.
- [14] J. Berglund and B. Gent, "Qur'anic education and non-confessional RE: an intercultural perspective," *Intercult. Educ.*, vol. 30, no. 3, pp. 323–334, 2019, <https://doi.org/10.1080/14675986.2018.1539305>.
- [15] M. S. Sabdan, S. Amir, N. Alias, and N. Jomhari, "Design of a Technology-Based Pedagogical Module on Surah al-Fatihah and the Three Quls for Deaf Students in the Vocational Stream," *Quranica*, vol. 17, no. 2, pp. 409–428, 2025, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105018602740&partnerID=40&md5=04fdf1d5c6f76cd52c405f06884dbc82>
- [16] H. B. K. Mohammed, "Conscientization and Education Reform Applying Paulo Freire's Pedagogy to Al-Majirci in Northern Nigeria," *J. Educ. Muslim Soc.*, vol. 6, no. 1, pp. 130–138, 2024, <https://doi.org/10.2979/jems.00019>.
- [17] B. Ochonye *et al.*, "A retrospective study of tuberculosis prevalence and associated factors among HIV-positive key populations in Nigeria," *PLOS Glob. Public Heal.*, vol. 4, no. 7, 2024, <https://doi.org/10.1371/journal.pgph.0003461>.
- [18] M. Saifullah and R. A. Nurjanah, "The Hermeneutics of Qur'anic Translation into Sign Language: A Study of Inclusive Pedagogy by the Qur'an Indonesia Project," *J. Stud. Ilmu-ilmu al-Qur'an dan Hadis*, vol. 25, no. 1, pp. 121–140, 2024, <https://doi.org/10.14421/qh.v25i1.5240>.
- [19] N. L. Seitakhmetova, A. Sagikyzy, and Z. Z. Turganbayeva, "Islamic scientific tradition and European thought*," *Vopr. Filos.*, vol. 2021, no. 7, pp. 72–82, 2021, <https://doi.org/10.21146/0042-8744-2021-7-72-82>.
- [20] L. Dunifa, "Personal Names Derived From Quranic Arabic Words: the Phenomenon of 'Bad' Names Among Siompu Islanders, Southeast Sulawesi, Indonesia," *Vopr. Onomast.*, vol. 21, no. 3, pp. 237–249, 2024, https://doi.org/10.15826/vopr_onom.2024.21.3.040.
- [21] H. Wai-Yip, "Teaching Islam to educate multiethnic and multicultural literacy: Seeking alternative discourse and global pedagogies in the Chinese context," *Asian Ethn.*, vol. 9, no. 2, pp. 77–95, 2008, <https://doi.org/10.1080/14631360802041893>.
- [22] H. İ. Önder, "Ideal Age for Education and Teaching of the Holy Quran," *Mutefekkir*, vol. 10, no. 20, pp. 441–463, 2023, <https://doi.org/10.30523/mutefekkir.1405301>.
- [23] H. A. B. Malla, M. Misnah, and A. Markarma, "Implementation of multicultural values in Islamic Religious education based media animation pictures as prevention of religious radicalism in Poso, Central Sulawesi, Indonesia," *Int. J. Criminol. Sociol.*, vol. 10, pp. 51–57, 2021, <https://doi.org/10.6000/1929-4409.2021.10.08>.
- [24] M. T. Kustiawan, M. Rasidin, D. Witro, D. Busni, and M. L. Jalaluddin, "Fragmentation of Dakwah Media: Exploring Exclusive Islam in Indonesia Post-Reform Popular Islamic Novels," *Ulumuna*, vol. 27, no. 1, pp. 258–290, 2023, <https://doi.org/10.20414/ujis.v27i1.530>.
- [25] I. D. Idriss and N. H. Hamzah, "Tsangaya System of Education and its Positive Effects on Almajiri and Society in Potiskum, Yobe State, Nigeria," *J. Al-Tamaddun*, vol. 16, no. 2, pp. 89–97, 2021, <https://doi.org/10.22452/JAT.VOL16NO2.7>.
- [26] N. van der Stap, T. van den Bogaart, S. van Ginkel, E. Rahimi, and J. Versendaal, "Towards teaching strategies addressing online learning in blended learning courses for adult learners," *Comput. Educ.*, vol. 219, 2024, <https://doi.org/10.1016/j.compedu.2024.105103>.
- [27] A. A. Rufa'i, A. Z. Mustapha, and A. L. Oyeyemi, "Relationship between sociodemographic characteristics of stroke survivors and poststroke motor performance," *Sahel Med. J.*, vol. 23, no. 3, pp. 153–157, 2020, https://doi.org/10.4103/smj.smj_2_19.
- [28] M. V Jongsma, D. J. Scholten, J. E. van Muijlwijk-Koezen, and M. Meeter, "Online Versus Offline Peer Feedback in Higher Education: A Meta-Analysis," *J. Educ. Comput. Res.*, vol. 61, no. 2, pp. 329–354, 2023, <https://doi.org/10.1177/07356331221114181>.
- [29] S. Kryshantovych, O. Inozemtseva, O. Voloshyna, I. Ostapiovskaya, and O. Dubrova, "Modeling the Effective Digitalization of the Education Management System in the Context of Sustainable Development," *Int. J. Sustain. Dev. Plan.*, vol. 18, no. 5, pp. 1507–1514, 2023, <https://doi.org/10.18280/ijdp.180521>.
-

- [30] L. Herrera and M. A. Peters, "Global Pedagogy and the Question of Palestine: A Dialogue," *Crit. Educ.*, vol. 16, no. 4, pp. 168–183, 2025, <https://doi.org/10.14288/ce.v16i4.187433>.
- [31] A. J. Bethke and M. Goldstein, "Hybrid Traditions in South African Black Choral Music: A Pedagogical Lens for Teaching Counterpoint through Stretto," *Muziki*, vol. 22, no. 1, pp. 4–30, 2025, <https://doi.org/10.1080/18125980.2025.2519207>.
- [32] P. A. Shaw, "The syllabus is dead, long live the syllabus: Thoughts on the state of language curriculum, content, language, tasks, projects, materials, wikis, blogs and the world wide web," *Lang. Linguist. Compass*, vol. 3, no. 5, pp. 1266–1283, 2009, <https://doi.org/10.1111/j.1749-818X.2009.00154.x>.
- [33] H. Hoechner, "Striving for knowledge and dignity: How Quranic students in Kano, Nigeria, learn to live with rejection and educational disadvantage," *Eur. J. Dev. Res.*, vol. 23, no. 5, pp. 712–728, 2011, <https://doi.org/10.1057/ejdr.2011.39>.
- [34] E. Mousi, "The Memorization of the Noble Quran and Its Effect on Behavioral Development for Its Students," *Quranica*, vol. 13, no. 1, pp. 195–234, 2021, <https://doi.org/10.22452/quranica.vol13no1.8>.
- [35] É. Roy, "Islamic education in contemporary Africa," *Palgrave Handb. African Educ. Indig. Knowl.*, pp. 353–367, 2020, https://doi.org/10.1007/978-3-030-38277-3_18.
- [36] R. Koyuncu, "Poetical tajwid in the education of the Qur'an: Jamzuri and his work tuhfat al-Aṭfal," *Cumhur. Ilah. Derg.*, vol. 21, no. 3, pp. 1497–1533, 2017, <https://doi.org/10.18505/cuid.304374>.
- [37] I. H. Zubairu, H. E. Theyra, and T. Nuhu, "Demographic Pattern of Cervical Cancer Patients Seen in a Radiotherapy Treatment Facility in Northern Nigeria," *Indian J. Gynecol. Oncol.*, vol. 15, no. 3, 2017, <https://doi.org/10.1007/s40944-017-0141-1>.
- [38] H. Hoechner, "Participatory filmmaking with Qur'anic students in Kano, Nigeria: 'speak good about us or keep quiet!,'" *Int. J. Soc. Res. Methodol.*, vol. 18, no. 6, pp. 635–649, 2015, <https://doi.org/10.1080/13645579.2014.929877>.
- [39] H. Hoechner, "Mobility as a contradictory resource: peripatetic Qur'anic students in Kano, Nigeria," *Child. Geogr.*, vol. 13, no. 1, pp. 59–72, 2015, <https://doi.org/10.1080/14733285.2013.827876>.
- [40] S. Tawil, "Qur'anic education and social change in Northern Morocco: Perspectives from Chefchaouen," *Comp. Educ. Rev.*, vol. 50, no. 3, pp. 496–517, 2006, <https://doi.org/10.1086/504820>.
- [41] M. A. Norasid, M. S. Ellias, and K. Shamshulbahri, "Quranic Education at the Kampung Siglap Mosque in Singapore: An Exploratory Study," *Quranica*, vol. 15, no. 2, pp. 111–135, 2023, <https://doi.org/10.22452/quranica.vol15no2.5>.
- [42] Kusradi, M. Sulaeman, and E. Zulfikar, "Systematic Literature Review (SLR) on Qur'anic Learning in Indonesia (2014-2024)," *Quranica*, vol. 17, no. 2, pp. 28–60, 2025, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105026173382&partnerID=40&md5=9c5f0d51f63cfacd64532df5e52f33d1>