

Reconstructing Qur'anic Educational Terminologies and Their Implementation in the Islamic Education Management System

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Abstract

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The Qur'an, as a divine source of guidance, contains foundational educational concepts within its verses that are holistic, ethical, and transcendental. This study examines the semantic reconstruction of key Qur'anic educational terms namely *ta'lim*, *tarbiyah*, *ta'dib*, and *tazkiyah*, that are often oversimplified or misapplied in contemporary Islamic educational institutions. Drawing upon classical tafsir, prophetic traditions, and contemporary Islamic scholarship, this research aims to revive the authentic meanings and interrelationships of these terms and analyze their integration within the framework of Islamic educational management. Employing a qualitative, library-based research design, this study utilizes hermeneutic and content analysis methods to reinterpret Qur'anic terminologies and align them with modern institutional practices. The findings reveal that each term serves a distinct yet complementary role: *ta'lim* imparts knowledge, *tarbiyah* fosters moral and spiritual development, *ta'dib* instils ethical discipline, and *tazkiyah* purifies the soul. This study argues that authentic Islamic education must embody these interconnected values, and that management models in Islamic institutions must be restructured accordingly. The research concludes by proposing a normative model of education management grounded in Qur'anic values such as *amanah* (trust), *'adl* (justice), and *rahmah* (compassion), emphasizing the educator's role as *murabbi*, *mu'allim*, and *mu'addib*. This reconstruction offers a comprehensive framework for reforming Islamic educational institutions to remain epistemologically faithful and spiritually transformative amidst modern bureaucratic pressures.

Keywords: *Qur'anic education, ta'lim, tarbiyah, ta'dib, tazkiyah, Islamic educational management*

INTRODUCTION

The Qur'an functions not merely as a theological and legal reference but also as a profound for educational philosophy. Its verses encompass conceptual frameworks and terminologies that articulate Allah's comprehensive design for human development encompassing intellectual, moral, spiritual, and social dimensions (Ihsan, 2022). (Khaeruniah et al., 2024) explains in *Al-Qur'an Membangun Tradisi Ketakwaan Sejati*, Qur'anic education aims to integrate intellectual, moral, and spiritual growth as a unified process of

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self-purification (*tazkiyah*) and value internatlization. Education in the Qur'anic worldview is not simply the act of transferring knowledge but rather a sacred process of nurturing the human being (*tazkiyat an-nafs*), guided by divine values and directed towards the ultimate purpose of servitude to Allah (*'ubūdiyyah*) and the responsibility as *khalīfah* on earth.

The terms often associated with education in Islamic discourse they are *ta'lim*, *tarbiyah*, *ta'dib*, and *tazkiyah*, each carry distinct yet interconnected meanings. *Ta'lim* refers to the imparting of knowledge, typically linked to intellectual development. *Tarbiyah* involves nurturing growth, particularly of the soul and character. *Ta'dib* represents the instillation of *adab* (etiquette and ethics), while *tazkiyah* signifies purification and spiritual elevation. These terminologies form the semantic and epistemological foundation of Islamic education, setting it apart from the secular pedagogical traditions that dominate modern educational systems (Muhammad & Al-Attas, 1980).

In numerous contemporary Islamic educational institutions, however, these Qur'anic terms are often used interchangeably, simplified in meaning, or completely side lined. This semantic erosion reflects a deeper structural issue, the adoption of secular management models that prioritize efficiency, control, and outcomes over ethics, wisdom, and spiritual purpose (Al Iffah et al., 2023). (Masrizal, 2022) in his study on Qur'anic values integration, observes that many Islamic institutions have shifted toward administrative pragmatism, often overlooking qur'anic epistemology as the foundation of moral and educational identity. The growing bureaucratization of education has caused an epistemological disorientation within Islamic schooling, where the outward structure may still appear Islamic, but the underlying philosophy often contradicts Qur'anic principles (M. Rahman et al., 2020).

This situation leads to a dual crisis: First, Islamic education risks losing its transformative power, turning into mere religious indoctrination devoid of ethical awareness. Second, the management of Islamic institutions becomes disconnected from prophetic leadership models, which traditionally emphasized integrity (*amānah*), justice (*'adl*), and spiritual guidance (*murāqabah*) (Warsah et al., 2024). As Warsah asserts, many Islamic institutions have adopted administrative forms but have lost the spiritual and ethical essence that should guide their function and vision.

In response to this issue, various scholars and thinkers in the field of Islamic education call for a reconstruction (*i'adat at-tahqīq wa at-tafsīr*) of essential Qur'anic terms and their practical application in educational leadership and policy (Dwi Afriyanto &

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Anatansyah Ayomi Anandari, 2024). For example, An-Nahlawi, in his influential work *Ushul at-Tarbiyah al-Islamiyyah*, argues that the educational process in Islam must begin with the purification of intention (*niyyah*), followed by ethical development (*ta'dib*), intellectual formation (*ta'lim*), and, ultimately, spiritual elevation (*tazkiyah*).

This comprehensive approach needs to be redefined and applied in contemporary educational institutions in order for them to maintain their Islamic identity while addressing the challenges of the modern world (Alfi Hidayah, 2024).

This study, therefore, aims to: a) Reconstruct the meanings of the Qur'anic educational terms by analyzing their usage in the Qur'an, Hadith, and classical tafsir works. b) Evaluate how these reconstructed concepts can be embedded in the managerial practices of Islamic educational institutions today (Z. D. Rahman et al., 2025). c) Propose a value-based framework for educational management rooted in Qur'anic epistemology and prophetic ethics (Adun Priyanto, 2024).

This study utilizes a qualitative, library-based approach, which serves to connect theoretical frameworks with practical application. (Mukhlis et al., 2023) emphasizes that library research in Islamic education allows for comprehensive interpretation and synthesis of classical and modern sources to form a conceptual bridge between theory and practice. It presents an interpretative model that places Qur'anic philosophy at the core of Islamic education management, thereby re-emphasizing its central role (Lio Edi Saputra, 2022).

The research also argues that if this alignment is not restored, there is a risk that Islamic institutions may be reduced to mere providers of religious services, rather than functioning as transformative agents for individuals and society.

METHOD

This study utilizes a qualitative library research methodology, emphasizing conceptual reconstruction and textual analysis to reinterpret the educational terms *ta'lim*, *tarbiyah*, *ta'dib*, and *tazkiyah* within the Qur'anic framework. As a non-empirical inquiry, this approach is aligned with what An-Nahlawi (n.d.) refers to as the foundational method in understanding educational processes in Islam, which must start from the texts of revelation before being contextualized into praxis. (Mukhlis et al., 2023) describes this method as a systematic process of collecting, classifying, and interpreting textual sources to develop theoretical formulations grounded in Islamic epistemology.

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The research framework follows a hermeneutic-interpretive design, integrating Qur'anic verses with classical tafsir and prophetic traditions. This design allows the researcher to explore the semantic depth of each term and connect them to institutional and managerial challenges in contemporary Islamic education (Warsah et al., 2024).

The approach further adopts a critical-comparative lens, which Dhiaulhaq Rahman et al. (2025) argue is necessary when analyzing how Qur'anic educational concepts are often reduced in modern settings. By juxtaposing classical Islamic visions with modern educational practices, the study seeks to provide a normative but applicable framework grounded in Qur'anic epistemology and prophetic ethics (Dwi Afriyanto & Anatansyah Ayomi Anandari, 2024).

As a library-based conceptual study, this research does not involve human participants in the empirical sense. Rather, the "participants" are the texts, ideas, and arguments found in the following sources: a) Primary Sources such as the Qur'an and tafsir literature, including classical works like *Tafsir Ibn Kathir* and *al-Ma'ariful Qur'an*, which provide foundational understanding of Qur'anic terms. b) Hadith compilations, which support the semantic and ethical reconstruction of educational concepts like *ta'dib* notably in the prophetic saying: "Addabani Rabbi fa ahsana ta'dibi" (My Lord educated me and perfected my education) (An-Nahlawi, n.d.). c) Seminal educational texts, particularly *Ushul at-Tarbiyah al-Islamiyyah* by An-Nahlawi, which outlines an Islamic educational process built on intention, ethics, knowledge, and purification. d) Contemporary journals such as *Dinamika Ilmu* (Al Iffah et al., 2023), and other publications by current Islamic education scholars (Warsah et al., 2024).

These sources are critically "dialogued" to generate a synthesized interpretive framework, ensuring academic rigor and relevance.

The instruments utilized in this study are qualitative and textual in nature, designed to support a deeper semantic and conceptual analysis: a) Content Analysis Tools: These help extract themes, meanings, and implications from relevant texts. This aligns with the approach used by (Agil Husin Al Munawar, 2022), who systematically categorized Qur'anic educational terms in his study of Qur'anic values. b) Hermeneutic Interpretation: This is central to the methodology, particularly in applying *tafsir maudhu'i* (thematic exegesis) and *tafsir tablili* (analytical exegesis) to educational verses of the Qur'an, as modelled in his *Tafsir Tarbawi*. c) Conceptual Mapping: Used to trace the evolution and interrelation of the core terms : *ta'lim*, *tarbiyah*, *ta'dib*, and *taẓkiyah*, from their Qur'anic origins to their practical

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application in education management (Dwi Afriyanto & Anatansyah Ayomi Anandari, 2024). These tools allow the research to go beyond superficial definitions and articulate a comprehensive model of Islamic education rooted in divine guidance.

The analysis of data employs the following techniques: a) Thematic Analysis: Central to this process is identifying recurring themes such as divine knowledge transmission (*ta'lim*), ethical cultivation (*ta'dib*), nurturing growth (*tarbiyah*), and spiritual purification (*tazkiyah*). These are thematically categorized according to their educational implications (Z. D. Rahman et al., 2025). b) Comparative Analysis: The reconstructed Qur'anic framework is compared with contemporary educational paradigms, revealing both synergy and conflict. Warsah (2024) notes that many Islamic schools adopt bureaucratic systems devoid of spiritual depth, indicating a need for realignment with Qur'anic principles. c) Synthesis: Finally, the insights are synthesized into a normative educational management model, harmonizing Qur'anic ethics with institutional strategy. This synthesis mirrors the integrated vision proposed by An-Nahlawi (n.d.) and developed further by modern thinkers such as (Lio Edi Saputra, 2022) and (Adun Priyanto, 2024), who emphasize the operationalization of Islamic values in leadership and administration.

This methodology ensures that the study remains rooted in Islamic intellectual tradition, while being practically relevant in confronting contemporary challenges in Islamic education management.

FINDINGS AND DISCUSSION

A. FINDINGS

1. Reconstruction of Qur'anic Educational Terminologies

The reconstruction of fundamental Qur'anic educational terminologies reveals complex semantic layers that are deeply rooted in Islamic ontology and epistemology. The terms *ta'lim*, *tarbiyah*, *ta'dib*, and *tazkiyah* are not interchangeable, nor do they represent a strict sequential process. Instead, they form an interconnected conceptual framework that is vital for developing a holistic model of Islamic education (Dwi Afriyanto & Anatansyah Ayomi Anandari, 2024).

According to (Khaeruniah et al., 2024), the essence of Qur'anic education lies in harmonizing three dimensions of human development : intellectual, moral and spiritual, each guided by divine revelation as a single continuum of *tazkiyah* (purification) and *ta'dib* (ethical refinement).

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Ta'lim (تعليم): Originating from the trilateral root *'-l-m*, this term means "imparting knowledge." In QS. Al-Baqarah: 31, Allah taught (*'allama*) Adam the names of all things, signifying not merely the acquisition of information but also a form of ontological awareness and divine classification. Thus, the Qur'an presents knowledge as sacred, grounded in divine source and purpose. This challenges secular paradigms that treat knowledge as morally neutral or disconnected from the Creator (Syed Muhammad Anquib Al-Attas, 1993).

Tarbiyah (تربيه): Derived from the root *r-b-b*, the term implies nurturing, development, and holistic growth under divine supervision. As seen in QS. Ash-Shu'ara: 18, Pharaoh acknowledges Musa's upbringing in his household, using the term *rabba*, reflecting the nurturing aspect of tarbiyah. In Islamic pedagogy, *tarbiyah* involves a gradual and continuous process of moral, intellectual, and spiritual cultivation.

Ta'dib (تاديب): While less frequent in the Qur'an, *ta'dib* holds great importance in the Prophetic tradition. The Hadith, "*Addabani Rabbi fa absana ta'dibi*" (My Lord educated me and perfected my education), encapsulates the Prophet Muhammad's spiritual training. *Ta'dib* refers to the internalization of adab, or proper conduct, making ethics the central axis of education rather than utilitarian goals (M. Rahman et al., 2020).

Tazkiyah (تزكية): This concept, found in verses such as QS. Ash-Shams: 9–10, denotes spiritual purification and moral refinement. (Masrizal, 2022) undelines that *tazkiyah* represents not only the cleansing of the soul but also the elevation of moral consciousness, serving as the spiritual foundation for all educational processes within the Qur'anic worldview. In contrast to modern educational metrics that emphasize test scores or qualifications, the Qur'anic paradigm emphasizes success through inner purity and alignment with divine will (Warsah et al., 2024).

(Sunarti & Rahman, 2025) further highlight that *tazkiyah* and *ta'dib* should not be viewed merely as personal virtues but as institutional values that must be operationalized within educational governance and classroom culture, ensuring moral consistency across all managerial levels.

The reconstruction affirms that these terms, while interconnected, fulfil distinct functions: *ta'lim* transmits knowledge, *tarbiyah* nurtures holistic growth, *ta'dib* instills ethical character, and *tazkiyah* purifies and elevates the soul. Their integration is essential in constructing a value-based Islamic educational system that is deeply rooted in divine

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guidance and designed to shape both personal integrity and societal transformation (Al Iffah et al., 2023).

2. Integration into Islamic Educational Management Systems

The reconstruction of these Qur'anic terms leads to several important implications for Islamic educational management systems, particularly in restoring value-based approaches and prophetic ethics within institutional leadership and administration (Warsah et al., 2024).

- 1) Value-Centered Leadership: Islamic education leaders must move away from bureaucratic or technocratic frameworks that emphasize efficiency and instead embrace leadership grounded in *akhlak* (morality) and *tazkiyah* (spiritual purification). Leadership rooted in Qur'anic values like *amanah*, *'adl*, and *rahmah* ensures that administrators are not merely functionaries but spiritual stewards (Afriyanto & Anandari, 2024; Warsah, 2024). Institutions should therefore prioritize moral and spiritual competencies alongside academic qualifications in selecting and evaluating leaders.
- 2) Curriculum Realignment: Educational content must reflect the integrated framework of *ta'lim*, *tarbiyah*, *ta'dib*, and *tazkiyah* to avoid fragmentation between cognitive and moral-spiritual development. For example, subjects like mathematics and science should not be restricted to technical outcomes but infused with ethical perspectives and a Tawhidic worldview promoting ecological consciousness, social justice, and humility before the Creator.
- 3) Evaluation Frameworks: Current educational assessments typically centre on academic achievements. However, in a Qur'anic model, success must also be measured through ethical conduct, spiritual growth, and community responsibility (Zubair, 2021). Thus, evaluation systems need to incorporate indicators that reflect *ta'dib* and *tazkiyah*, ensuring that students are not only knowledgeable but also morally and spiritually upright (M. Rahman et al., 2020).
- 4) Cultural Reorientation: Institutional culture should be transformed to internalize Qur'anic values like *rahmah* (compassion), *amanah* (trust), and *'adl* (justice) at all organizational levels—from policy design to interpersonal dynamics (Muhammad & Al-Attas, 1980). These values should shape policies, teacher-student relationships, and community engagement, ensuring a cohesive and spiritually resonant environment (Adun Priyanto, 2024).
- 5) Teacher as *Murabbi*, *Mu'allim*, and *Mu'addib*: Educators must transcend the role of content deliverers to become holistic developers of students. A *murabbi* nurtures personal and spiritual growth, a *mu'allim* imparts knowledge, and a *mu'addib* instills ethical discipline (Alfi Hidayah, 2024). The ideal Islamic teacher

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integrates these roles, shaping learners' intellects and characters in unison with prophetic pedagogy.

This shift toward Qur'anic paradigms reinforces the Islamic identity of educational institutions and offers epistemological resilience against secular educational frameworks that often prioritize output over inner transformation. Reorienting management through *ta'lim*, *tarbiyah*, *ta'dib*, and *tazkiyah* ensures that Islamic education remains both authentic and adaptive in addressing modern educational challenges (Warsah et al., 2024).

B. DISCUSSION

1. Dialektika antara Terminologi Qur'ani dan Manajemen Pendidikan Islam

The reconstruction of educational terms in the Qur'an reveals that concepts such as *ta'lim*, *tarbiyah*, *ta'dib*, and *tazkiyah* are not merely technical vocabulary, but rather encapsulate metaphysical, epistemological, and axiological foundations of Islamic education (Ihsan, 2022; Warsah, 2024). These terminologies offer a counter-narrative to conventional models that dichotomize formal education from moral and spiritual development, or that separate institutional management from divine value systems (Dwi Afriyanto & Anatansyah Ayomi Anandari, 2024).

In the context of Islamic education management, the findings of this study emphasize the importance of adopting a paradigmatic rather than merely pragmatic approach. In other words, Qur'anic educational terms should serve as normative foundations in shaping the vision, mission, strategies, and decision-making structures of Islamic educational institutions (Muhammad & Al-Attas, 1980). This aligns with the assertion of An-Nahlawi (n.d.) that *tauhid*, *adab*, and *tazkiyah* are the core pillars upon which any Islamic education must stand.

When *ta'lim* is narrowly reduced to content delivery or information transmission, it becomes devoid of its deeper theological and liberational purpose. In contrast, when revived as a means of divine recognition and spiritual awakening, *ta'lim* becomes a liberatory process that connects the learner to God (Zubair, 2021). Similarly, *tarbiyah* loses its transformative impact when reduced to administrative discipline and behavioral control, especially if divorced from its root notion of *rabbāniyah*, divine cultivation (Al Iffah et al., 2023).

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2. Pergeseran Paradigma dalam Lembaga Pendidikan Islam

These findings reveal a critical epistemological gap between the normative ideals of Qur’anic education and their implementation within contemporary Islamic educational institutions. Many schools and madrasahs utilize Qur’anic terminologies such as *tarbiyah*, *madrasah Qur’aniyyah*, or *karakter Islami* in their institutional branding, but often fail to reflect these values in their curriculum, management systems, or school culture (Z. D. Rahman et al., 2025).

As such, these terms become mere rhetorical embellishments—lacking the ontological and ethical depth that should inform institutional practices (Amin, 2014). True Islamic education must integrate *tazkiyatun nafs* (soul purification) and *ta’dib al-insan* (ethical formation) as core institutional goals rather than peripheral aspirations (M. Rahman et al., 2020). This requires that Islamic education management place spiritual and moral development at least on par with academic achievements, if not above them (Syahril et al., 2022).

In practical terms, this paradigm shift calls for comprehensive reform beginning with the recruitment of educators who can serve not only as instructors (*mu’allim*), but also as spiritual guides (*murabbi*) and moral cultivators (*mu’addib*) (Alfi Hidayah, 2024). It also demands a curriculum that seamlessly integrates *adab* and *tawhidic worldview* into all subjects (Lio Edi Saputra, 2022), and an institutional culture founded on Qur’anic values such as *rahmah* (compassion), *‘adl* (justice), and *amanah* (trust) (Adun Priyanto, 2024).

3. Relevansi dengan Teori Pendidikan Kontemporer

When compared with contemporary education theories such as holistic education, character education, and transformational leadership, the Qur’anic framework reconstructed in this study emerges as more comprehensive and spiritually grounded (Al Iffah et al., 2023; PJRS, 2022). While modern theories tend to emphasize cognitive and emotional aspects of learning, Qur’anic education not only includes these but also integrates *tazkiyah* (spiritual purification) and *ta’dib* (transcendent moral cultivation), both of which are often overlooked in secular systems (Dwi Afriyanto & Anatansyah Ayomi Anandari, 2024).

Therefore, the implementation of Qur’anic terminology in Islamic education management is not a regressive endeavor. On the contrary, it offers a forward-looking and contextually relevant framework that addresses modern challenges such as moral relativism,

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value erosion, and spiritual disconnection in global education (Warsah et al., 2024). Provides an alternative epistemology that is both rooted in divine guidance and responsive to contemporary crises.

4. Implikasi Praktis

Several concrete and actionable implications arise from this discussion: a) Leadership Orientation: The school principal must act not only as an administrative leader but also as a *murabbi* (spiritual cultivator) and *mubtasib* (guardian of ethical integrity), embodying prophetic values in decision-making. b) Comprehensive Evaluation: Assessment tools should evaluate not only academic performance but also aspects of *integrity*, *adab*, and *social responsibility*, ensuring that learners develop as holistic individuals (Lio Edi Saputra, 2022). c) Spiritual Environment: The school must cultivate a *bi'ah salibah* (virtuous ecosystem), in which Qur'anic values are internalized through structured rituals, spiritual habits, and ethical modeling (Adun Priyanto, 2024). d) Teacher Development: Professional development programs should emphasize value internalization based on Qur'anic teachings, rather than relying solely on technical pedagogy or administrative competencies.

These practical directions suggest that institutional transformation is achievable when Qur'anic semantics are not only reconstructed linguistically but also implemented structurally and behaviorally within the educational ecosystem.

CONCLUSION

The semantic reconstruction of Qur'anic educational terms provides a strong theoretical and practical foundation for reshaping Islamic education (An-Nahlawi, n.d.; Al-Attas, 1980; Warsah, 2024). The gap between theory and practice must be bridged through ethical and spiritual reorientation of institutions (Dwi Afriyanto & Anatansyah Ayomi Anandari, 2024).

Key contributions include the development of a prophetic educational model and guidance for institution-wide reform aligned with Qur'anic epistemology (Septian Nur Ika Trisnawati, 2025)

Qur'anic Semantic Reconstruction, *Ta'lim* should be understood as a process of knowledge transmission originating from revelation, not merely as the transmission of information. *Tarbiyah* is the process of developing a complete human being through a

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gradual and continuous approach. *Ta'dib* serves as the foundation for ethics and values, while *tazkiyah* is the pinnacle of the educational process, focusing on the purification of the soul and the formation of divine character. 1) Qur'anic Paradigm vs. Institutional Practice. There exists a significant gap between the Qur'anic values idealized in the concept of Islamic education and the reality of educational management, which often adopts a secular-administrative approach. This suggests that the management of Islamic educational institutions needs to be restructured, not only to be structurally efficient but also to be spiritually and ethically effective. 2) Managerial Implications. To address these challenges, Islamic educational institutions must redesign their management systems based on Qur'anic values. School leaders or educational managers should not only master modern management techniques but also understand and internalize values such as *amanah* (trust), *rahmah* (compassion), *'adl* (justice), and *ikhlas* (sincerity). Teachers must also function as *mu'allim* (instructors), *murabbi* (nurturers), and *mu'addib* (cultivators of ethics) in an integrated manner. 3) Scientific Contribution. This research contributes theoretically to the development of an epistemology of Islamic education rooted in the Qur'an and offers a normative guide for institutional reform that aligns more closely with the values and spirit of Islam.

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