



Transforming Qur'anic Interpretation: Implications for Contemporary Islamic Education Management

Gusti Nur Alisah, Mujahidah Nurizzat, Leli Sartika, Hengki Satrisno, Bambang Irawan

Universitas Islam Negeri Fatmawati Sukarno, Bengkulu, Indonesia

Abstract

This study aims to analyze the transformation of Qur'anic interpretation from classical tafsir traditions to contemporary interpretive approaches and to examine its implications for strengthening Islamic education management. Social, cultural, and institutional changes increasingly require Islamic educational institutions to manage education in an adaptive manner while maintaining fidelity to the normative foundations of the Qur'an. This research employs a qualitative approach through library-based study, supported by thematic analysis of classical exegetical literature, contemporary hermeneutical studies, and recent scholarly works in the field of Islamic education management. The findings indicate that shifts in Qur'anic interpretive methodologies exert a significant influence on curriculum development, instructional strategies, leadership decision-making, and quality assurance systems within Islamic education. Thematic and contextual approaches to Qur'anic interpretation enable a more systematic integration of Qur'anic values with the demands of modern education. This study concludes that the transformation of Qur'anic interpretation plays a strategic role in constructing Islamic education management that is relevant, sustainable, and responsive to contemporary challenges.

Keywords: Contemporary Tafsir, Educational Leadership, Islamic Curriculum, Islamic Education, Management Qur'anic Interpretation.

Abstrak

Penelitian ini bertujuan menganalisis transformasi penafsiran Al-Qur'an dari tradisi tafsir klasik menuju pendekatan interpretatif kontemporer serta implikasinya terhadap penguatan manajemen pendidikan Islam. Perubahan konteks sosial, budaya, dan kelembagaan menuntut lembaga pendidikan Islam untuk mengelola pendidikan secara adaptif tanpa melepaskan landasan normatif Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif melalui studi kepustakaan dengan analisis tematik terhadap literatur tafsir klasik, kajian hermeneutika kontemporer, serta penelitian mutakhir di bidang manajemen pendidikan Islam. Hasil kajian menunjukkan bahwa pergeseran metodologi penafsiran Al-Qur'an berpengaruh signifikan terhadap pengembangan kurikulum, strategi pembelajaran, pengambilan keputusan kepemimpinan, serta sistem penjaminan mutu pendidikan Islam. Pendekatan tafsir tematik dan kontekstual memungkinkan integrasi nilai-nilai Qur'ani dengan kebutuhan pendidikan modern secara lebih sistematis. Penelitian ini menegaskan bahwa transformasi penafsiran Al-Qur'an memiliki peran strategis dalam membangun manajemen pendidikan Islam yang relevan, berkelanjutan, dan responsif terhadap tantangan zaman.

Kata Kunci: Kepemimpinan Pendidikan, Kurikulum Islam, Manajemen Pendidikan Islam, Tafsir Kontemporer.

Introduction

The introduction should outline the aims of your paper and describe why the topic is important and what it contributes to the body of knowledge. You should also provide background to the research project, highlight the structure of the paper, and explain what made you decide to research this topic/write the article. Provide broad definitions and discussions of the topic and incorporate views of others (literature review) into the discussion to support, refute, or demonstrate your position on the topic. Please highlight controversial and diverging hypotheses when necessary. Finally, we briefly mention the main aim of the work and highlight the principal conclusions. As far as possible, please keep the introduction comprehensible to scientists outside your particular field of research (Sunita et al., 2025).

The Qur'an stands as the central source of Islamic knowledge, shaping religious understanding and informing various intellectual traditions within the Muslim world. Throughout Islamic history, the interpretation of the Qur'an has evolved in response to changing social, cultural, and intellectual circumstances. This evolution demonstrates that tafsir is not a static discipline but a dynamic process shaped by human engagement with divine revelation. Classical exegesis provided essential foundations, yet its methodological rigidity creates challenges when addressing contemporary realities (Fikri & Munfarida, 2023). As societies change, the need for interpretive approaches that respond to modern contexts becomes increasingly urgent. Understanding this transformation is essential for assessing how interpretive methodologies shape contemporary Islamic thought and educational practices.

Classical tafsir methods such as tafsir bi al-ma'tsur and tafsir bi al-ra'yi remain foundational in Qur'anic scholarship. These approaches emphasize linguistic precision, reliance on transmitted reports, and adherence to established exegetical traditions. They offer strong epistemological grounding and contribute significantly to the preservation of textual meaning. However, limitations emerge when these methods are applied to issues unfamiliar to early exegetes, such as digital ethics, biotechnology, and global social challenges. Consequently, gaps appear between classical interpretations and the needs of contemporary learners. These gaps illustrate why methodological renewal is crucial for sustaining the relevance of Qur'anic interpretation (Arifin, 2025).

Contemporary hermeneutics emerges as a response to the limitations of classical exegetical frameworks. Hermeneutical approaches emphasize the interaction between text, interpreter, and socio-historical context. Meaning is understood not as fixed solely within the text but as emerging through engagement with lived realities. This method highlights the interpreter's horizon, which inevitably influences understanding. Several modern Muslim thinkers, including Fazlur Rahman and Nasr Hamid Abu Zayd, attempt to integrate hermeneutical principles within Islamic interpretive traditions (Muflikhun et al., 2025). Their efforts reflect the growing recognition that methodological innovation is necessary for addressing the complexities of modern life.

The incorporation of hermeneutical perspectives enriches Qur'anic interpretation by promoting contextual awareness. It encourages interpreters to consider contemporary challenges while remaining committed to textual fidelity. This approach helps bridge the gap between classical insights and modern needs. Hermeneutics also fosters a more dialogical and reflective engagement with the Qur'an, supporting deeper comprehension. Through this development, Qur'anic interpretation becomes more dynamic and responsive. Such responsiveness is essential for ensuring that Islamic teachings remain relevant and accessible to contemporary learners.

In the domain of Islamic education, understanding the Qur'an is essential for shaping learners' values, morals, and intellectual orientations. Tafsir functions not only as an academic discipline but also as a means of internalizing Qur'anic principles. However, many educational institutions continue to rely on traditional teaching methods that emphasize memorization and literal comprehension. These approaches often fail to encourage critical and reflective thinking. As a result, students may struggle to connect Qur'anic messages with modern realities. This pedagogical challenge underscores the importance of methodological transformation (Maturrochman & Masnawati, 2024).

Teacher-centered instructional models remain dominant in many Islamic educational contexts. Such models limit students' opportunities to analyze, question, or explore Qur'anic meanings independently. When learning becomes passive, students tend to develop superficial understandings of complex concepts. This limits their ability to apply Qur'anic guidance to contemporary challenges. Moreover, the lack of interpretive depth weakens the formation of analytical and ethical competencies. Therefore, educational renewal is essential for aligning Qur'anic instruction with modern pedagogical standards.

Preliminary observations in various Islamic educational institutions reveal limited exposure to contemporary interpretive approaches. Many educators perceive hermeneutics as incompatible with traditional Islamic scholarship due to misconceptions about its epistemological foundations. These misunderstandings create barriers to adopting innovative methodologies. Consequently, Qur'anic instruction often remains confined to classical frameworks without exploration of interpretive alternatives. This disconnect affects students' ability to engage with the Qur'an in meaningful and contextually relevant ways. Addressing these misconceptions is crucial for improving educational quality (Azmi, 2025).

Academic research suggests that contemporary interpretive approaches can strengthen rather than undermine traditional Islamic scholarship. Hermeneutics, when properly contextualized, complements classical tafsir by offering analytical and contextual tools. This harmonization broadens interpretive possibilities without compromising theological integrity. Integrating classical and contemporary methods provides a holistic framework for Qur'anic understanding. Such a framework enhances both intellectual rigor and practical relevance. The potential of this integration demonstrates why methodological transformation deserves scholarly attention.

Recent studies highlight the need to reform Qur'anic education through integrative and contextualized approaches. These approaches help develop higher-order thinking skills and deepen learners' comprehension of Qur'anic messages. They also enable students to relate Qur'anic teachings to real-world issues. Such pedagogical shifts support the formation of spiritually grounded and intellectually competent individuals. By encouraging reflective thinking, integrative models cultivate a more meaningful engagement with the Qur'an. This pedagogical renewal is essential for modern Islamic education (Ghozali, 2025).

A major challenge in Qur'anic pedagogy is the perceived dichotomy between classical and contemporary interpretive methods. This dichotomy often leads to intellectual polarization that prevents constructive dialogue. In reality, classical tafsir provides textual grounding, while contemporary hermeneutics offers contextual insight. When combined, the two form a comprehensive interpretive model. This model supports both fidelity to tradition and responsiveness to modern conditions. Overcoming this dichotomy is crucial for advancing Islamic education.

Several alternative interpretive solutions have been proposed to bridge methodological gaps. These include tafsir maudhu'i (thematic interpretation), tafsir

maqashidi (purpose-based interpretation), and philosophical hermeneutics. Each approach offers unique tools for connecting Qur'anic guidance with contemporary issues. However, many educators lack structured frameworks for integrating these approaches into classroom practice. As a result, theoretical developments in tafsir do not always translate into educational implementation. This gap highlights the need for systematic analysis of interpretive transformation in an educational context (Nurchayati & Haqiqi, 2025).

This study adopts a comprehensive approach to examine methodological transformation and its implications for Islamic education. It analyzes classical and contemporary methods, explores their epistemological foundations, and evaluates their relevance to educational practice. The goal is to develop a pedagogical model that integrates both traditions effectively. Such a model is expected to support educators in designing Qur'anic learning that is analytically robust and contextually meaningful. By aligning interpretive transformation with educational management, the study contributes to the improvement of Islamic education systems. Ultimately, this research situates Qur'anic interpretation within broader efforts to strengthen contemporary Islamic education management.

Method

This study employs a qualitative research design using a library-based approach to examine the transformation of Qur'anic interpretation methods and their implications for contemporary Islamic education management. The qualitative design allows for an in-depth analysis of classical tafsir frameworks, contemporary hermeneutical theories, and modern educational management concepts. Primary sources include authoritative classical exegetical works such as *Tafsir al-Tabari*, *Tafsir Ibn Kathir*, and *Mafatih al-Ghayb* by al-Razi. Contemporary interpretive sources include writings by Fazlur Rahman, Nasr Hamid Abu Zayd, Mohammed Arkoun, and other scholars of Qur'anic hermeneutics (Azmi, 2025). These sources are complemented by literature on Islamic education governance, curriculum management, and pedagogical innovation.

Data collection is conducted through document analysis, involving the systematic identification, selection, and review of scholarly works relevant to tafsir methodologies and Islamic education management. Each source is examined based on its epistemological orientation, interpretive principles, and managerial implications. Collected data are then categorized into thematic clusters, including classical interpretation models, hermeneutical trends, curriculum management implications, and leadership considerations. This categorization supports a structured comparison between interpretive traditions and their educational impacts. To enhance validity, the study employs source triangulation by cross-referencing perspectives from multiple scholars representing different methodological backgrounds.

Data analysis is carried out using descriptive, comparative, and interpretive techniques. The descriptive analysis explains the characteristics and historical evolution of classical and contemporary interpretive approaches. Comparative analysis identifies areas of convergence, divergence, and complementarity between tafsir traditions and modern hermeneutical frameworks. The interpretive analysis then integrates these insights into an Islamic education management perspective, examining how methodological transformation informs strategic planning, curriculum development, teacher professionalism, and institutional governance. This combined methodological

approach enables the study to produce a comprehensive framework linking interpretive evolution with managerial innovation in contemporary Islamic education.

Results and Discussion

1. Transformation of Qur'anic Interpretation Methods from Classical to Contemporary Frameworks

The transformation of Qur'anic interpretation methods reflects the dynamic relationship between the sacred text and the intellectual, social, and cultural environments in which Muslims live. Classical interpretations largely emerged in historical contexts marked by the strong presence of prophetic traditions, linguistic purity of Arabic, and the intense scholarly activities in early Islamic centers. These conditions shaped interpretive methods that prioritized transmitted knowledge and authoritative sources. Over time, however, changing historical circumstances introduced new questions and realities that earlier scholars had not encountered. This development encouraged Muslim thinkers to reconsider interpretive strategies in order to preserve the relevance of the Qur'an for diverse generations (Wafi et al., 2022). Thus, the transformation of tafsir methodologies can be understood as part of the broader evolution of Islamic intellectual history.

Classical tafsir methods rested heavily on the authority of early sources, especially the explanations provided by the Prophet, the Companions, and the Followers (*tabi'in*). These interpretations were strongly shaped by linguistic analysis, historical reports, and legal reasoning. Such methods aimed to preserve the authenticity and accuracy of Qur'anic meanings by minimizing subjective interpretation. The prominence of *isnad* (narration chains) and rigorous linguistic scrutiny ensured that interpretations remained grounded in the original worldview of the earliest Muslim communities. Although deeply rooted in tradition, these approaches gradually encountered limitations when addressing questions beyond the scope of classical jurisprudence and theology (Hayat et al., 2025). The resulting intellectual gap created conditions for methodological innovation.

As Muslim communities expanded geographically and culturally, the interpretive needs of society became increasingly varied. New intellectual encounters—such as with Greek philosophy, Persian culture, and local customs—challenged scholars to address concepts not previously articulated in classical tafsir works. This shift stimulated the emergence of rationalist methods and broader theological debates. Although classical scholars incorporated rationality in measured ways, their work remained anchored in textual evidence and linguistic norms. The tension between preserving traditional interpretive boundaries and responding to new realities foreshadowed the methodological transformations that would become more pronounced in later centuries. These early developments illustrate that interpretive dynamism is not a recent phenomenon but part of Islam's intellectual heritage (Wahyuni et al., 2025).

In the modern period, the rise of social sciences, humanities, and global epistemological shifts significantly influenced Qur'anic interpretation. Contemporary Muslim scholars began to question how classical tafsir could effectively address modern issues such as human rights, environmental ethics, gender studies, and technological advancements. This context gave rise to a series of interpretive frameworks that placed greater emphasis on context, reader engagement, and socio-historical analysis. Rather than relying exclusively on transmitted interpretations, scholars increasingly considered the lived experiences and evolving needs of Muslim societies (Latifah & Sihabudin, 2025).

These developments marked a transition from text-centered approaches toward approaches that balance textual analysis with contextual reflection. As a result, tafsir began to adopt methodological tools from modern hermeneutics.

Hermeneutics, as introduced into Qur’anic studies, brought forward new assumptions about meaning-making. Instead of viewing meaning as fixed and singular, hermeneutics posits that meaning emerges through interaction between the text and the reader. This perspective does not negate the authority of the text but acknowledges that the reader’s historical and cultural position influences interpretation. Muslim scholars who engaged with hermeneutical theories sought to harmonize them with the core principles of Qur’anic sciences. Their efforts aimed to enrich interpretive practices without compromising the sacred nature of revelation. This engagement reflects an attempt to develop interpretive models that respond to contemporary challenges while respecting Islamic epistemological boundaries.

The emergence of thematic tafsir (tafsir maudhu’i) also played a significant role in transforming interpretive methods. Unlike classical tafsir, which follows verse-by-verse commentary, thematic interpretation organizes Qur’anic meanings around specific subjects such as justice, family, governance, or environmental stewardship. This method enables more comprehensive exploration of Qur’anic concepts and allows scholars to draw connections across different chapters and passages. It also aligns well with contemporary educational needs by providing coherent conceptual frameworks. Thematic tafsir thus serves as an important bridge between classical and modern methods, offering a structured way to engage with the Qur’an in a contextually relevant manner (Latifah & Sihabudin, 2025).

To illustrate the methodological transformation more clearly, the following table contrasts key characteristics of classical and contemporary interpretive approaches. While classical tafsir emphasizes textual and linguistic analysis, contemporary approaches broaden the interpretive horizon to include context, ethics, and socio-cultural realities. This comparison highlights how interpretive priorities have shifted over time in response to evolving intellectual needs.

Tabel 1. Distinctive Features of Classical and Contemporary Qur’anic Interpretation Methods

Aspect	Classical Tafsir	Contemporary Approaches
Epistemology	Rooted in transmitted reports	Integrates social sciences & humanities
Focus	Text-centered	Context- and reader-centered
Methods	Linguistic, legal, theological	Hermeneutical, thematic, contextual
Source Authority	Strong emphasis on early authorities	Balanced with interpretive reasoning
Orientation	Preservation of meaning	Relevance and applicability

The methodological transformation reflected in the table indicates that modern scholars increasingly engage in interdisciplinary analysis. They draw from history, sociology, anthropology, and philosophy to contextualize Qur’anic teachings. Such interdisciplinary engagement expands the interpretive possibilities and allows for more nuanced engagements with the text. Importantly, this does not mean abandoning classical approaches but enriching them with analytical tools relevant to contemporary realities. In educational settings, this interdisciplinary shift provides learners with expanded frameworks for understanding the Qur’an. The combination of classical and

contemporary perspectives strengthens students' abilities to apply Qur'anic teachings to diverse contexts (Mutiya & Arif, 2024).

The transformation of interpretive methods has also influenced how educators design curricula for Qur'anic studies. Traditional curricula tended to focus on memorization and textual explanation, leaving limited room for critical engagement. However, modern educational frameworks increasingly incorporate analytical skills, thematic study, and socio-historical interpretation. This shift allows students to explore the relevance of Qur'anic teachings beyond ritual and doctrinal functions. It also encourages them to reflect on how the Qur'an addresses ethical issues in contemporary life. As a result, Qur'anic pedagogy becomes a dynamic field that bridges classical tradition with modern intellectual demands.

Another important dimension of this transformation is the growing emphasis on *maqāṣid al-shariah* (the higher objectives of Islamic law). Contemporary scholars use *maqāṣid* as a tool to uncover broader ethical principles underlying Qur'anic commands. This perspective guides interpreters to focus not only on textual prescriptions but also on the values embedded within them, such as justice, compassion, and human dignity. When applied to *tafsir*, the *maqāṣid* approach complements both classical and hermeneutical frameworks. It provides a normative anchor that prevents interpretive relativism while still allowing methodological flexibility. This balance is especially useful in addressing modern ethical dilemmas (Alawiyah, 2025).

The evolution of *tafsir* methods also reflects a shift in Muslim attitudes toward intellectual authority. Whereas classical *tafsir* privileged early authorities, contemporary scholarship encourages a participatory approach in which scholars revisit classical interpretations critically and constructively. This does not imply rejecting tradition but reassessing it through renewed intellectual lenses. The shift empowers contemporary Muslims to engage actively with the Qur'an while appreciating the depth of the interpretive heritage. It also encourages the development of new commentaries that are relevant to modern contexts. Such developments indicate that *tafsir* remains a dynamic and evolving discipline rather than a closed tradition.

Taken together, the transformation of Qur'anic interpretive methods demonstrates a continuous effort to balance fidelity to the text with responsiveness to contemporary realities. Each phase of interpretive development builds upon the previous one, ensuring that the Qur'an remains a living source of guidance. While classical methods provide foundational structure and stability, contemporary approaches offer renewed interpretive energy and relevance. The interaction between these traditions enriches the intellectual and pedagogical landscape of Islamic studies. In educational contexts, this transformation fosters deeper analytical engagement with the Qur'an. Through this evolving process, Qur'anic interpretation continues to adapt to the needs of modern Muslim societies while maintaining its rootedness in sacred tradition (Arsyillah & Muvid, 2025).

2. Implications of Methodological Transformation for Islamic Education

The transformation of Qur'anic interpretive methods has direct implications for the structure, goals, and orientation of Islamic education. As interpretive frameworks expand from traditional textual approaches to include contextual and hermeneutical perspectives, educators are compelled to rethink pedagogical strategies. Islamic education can no longer rely solely on memorization and literal explanation if it seeks to produce learners capable of addressing modern challenges. Instead, curricula must integrate analytical, thematic, and interdisciplinary approaches that reflect the evolving

landscape of tafsir studies. This shift broadens the educational experience, enabling students to understand the Qur'an's relevance in contemporary contexts (Nuryadin & Hilalludin, 2025). As a result, Islamic education becomes more dynamic and responsive to societal needs.

Classical tafsir provides essential foundations that remain indispensable within Islamic education. Students must grasp linguistic principles, historical contexts, and the transmitted interpretations that form the backbone of Qur'anic scholarship. These foundations ensure that modern interpretations do not drift away from the normative framework established by early Muslim authorities. However, limiting education to the classical model alone can restrict students' intellectual growth. The contextual realities of today's world require interpretive flexibility and critical reasoning. This need creates space for incorporating contemporary interpretive tools into educational practices.

Contemporary tafsir approaches emphasize understanding the Qur'an as a living text that speaks to diverse and changing human conditions. This perspective encourages educators to engage students in discussions that relate scriptural teachings to current social, ethical, and technological issues. Such engagement deepens students' appreciation of the Qur'an's universal relevance. It also enables them to navigate modern dilemmas using Qur'anic ethical principles. By fostering contextual interpretation, Islamic education promotes a balanced attitude that respects tradition while responding to contemporary realities. This contributes to the development of reflective and socially aware learners (Haq, 2025).

One of the most significant implications of methodological transformation is the shift toward learner-centered education. Traditional tafsir instruction is often teacher-centered, with students expected to passively receive knowledge. Contemporary approaches, however, emphasize active engagement, critical questioning, and cooperative learning. These methods align with the broader goals of Islamic education, which include nurturing intellect (*aql*), reflection (*tafakkur*), and moral agency. When tafsir classes encourage discussion, analysis, and interpretation, students become participants in the meaning-making process. This enhances their cognitive development and deepens their attachment to the Qur'anic message.

As contemporary interpretive tools enter Islamic education, educators must adopt new teaching methods that support complex analysis. This includes the use of thematic lessons, case studies, comparative readings, and problem-based learning. Each method helps students explore multiple dimensions of Qur'anic meaning beyond literal explanations (Bustam, 2021). Incorporating these techniques also aligns with global educational trends that prioritize higher order thinking skills. Students exposed to diverse methodologies develop the capacity to synthesize information and draw connections across various disciplines. Such competencies are essential for preparing future Muslim scholars and professionals.

The integration of contemporary tafsir methods does not diminish the importance of classical approaches; rather, it enriches them. Students trained with both frameworks gain a more robust understanding of Qur'anic interpretation. They can appreciate the depth of classical scholarship while recognizing the value of contextual analysis. This dual exposure fosters intellectual humility, as students learn to evaluate interpretations critically without dismissing tradition. It also encourages a more holistic understanding of the Qur'an as both a historical text and a guide for modern life. For Islamic education, this balanced perspective is invaluable.

To articulate this balance more clearly, the following table outlines the implications of methodological transformation for various elements of Islamic education. The table

demonstrates how interpretive shifts influence pedagogical goals, teaching methods, curriculum structure, and student competencies.

Table 2. Educational Implications of Classical–Contemporary Tafsir Integration

Educational Aspect	Traditional Emphasis	Implications of Methodological Transformation
Pedagogical Goals	Memorization & literal understanding	Critical, thematic, and contextual comprehension
Teaching Methods	Teacher-centered lectures	Student-centered, discussion-based learning
Curriculum	Verse-by-verse study	Thematic, interdisciplinary Qur'anic studies
Student Competencies	Basic textual knowledge	Analytical, ethical, and contextual reasoning

The table suggests that the transformation of tafsir methodologies encourages a fundamental rethinking of educational priorities. Instead of viewing learning as the accumulation of textual information, Islamic education begins to focus on cultivating intellectual skills. This includes the ability to analyze, evaluate, and apply Qur'anic teachings in real-life situations. By embracing this transformation, educators shift their role from knowledge transmitters to facilitators of learning (Hidayat & Kuswanto, 2024). This shift aligns Islamic education with global pedagogical standards without compromising Islamic identity. The outcome is a more comprehensive and empowering learning experience for students.

Another important implication is the potential for Islamic education to address contemporary ethical issues more effectively. Classical tafsir provides rich moral frameworks, but contemporary approaches allow educators to discuss modern dilemmas—such as digital ethics, bioethics, and environmental stewardship—with greater relevance. This integration strengthens moral education by connecting scriptural teachings to current social realities. Students become more capable of reflecting on how Islam guides ethical conduct in fast-changing environments. This strengthens their moral reasoning and supports the development of responsible Muslim citizens. Such outcomes are vital for navigating modern challenges.

Methodological transformation also encourages interdisciplinary learning, which is increasingly important in modern education. Qur'anic interpretation can be enriched by insights from history, sociology, psychology, and the natural sciences. Incorporating these perspectives enables students to engage with the Qur'an in multidimensional ways. This interdisciplinary exposure enhances intellectual flexibility and broadens the scope of Islamic studies. It also positions Islamic education as a vibrant field capable of dialoguing with global academic disciplines. As tafsir becomes more interdisciplinary, students develop competencies relevant to academic research and professional life.

The expanded interpretive landscape also influences how Islamic education conceptualizes spiritual development. Traditional education emphasizes obedience, ritual correctness, and respect for authority. Contemporary approaches, however, emphasize spiritual maturity through reflective engagement and personal connection to the Qur'an. Students learn to internalize values through understanding rather than mere repetition. This approach deepens spiritual awareness and encourages ethical autonomy grounded in Qur'anic teachings. The integration of these perspectives enriches spiritual pedagogy in Islamic education (Hidayat et al., 2023).

Overall, the methodological transformation of tafsir encourages Islamic education to evolve into a more comprehensive intellectual system that integrates tradition and modernity. Curricula become more adaptable, teaching methods become more interactive, and students develop broader competencies. This transformation strengthens the role of Islamic education in forming individuals who are intellectually critical, spiritually grounded, and socially responsible. It supports the development of a generation capable of engaging with both classical scholarship and modern challenges. The implications extend beyond the classroom, influencing how Muslims understand and live out the Qur'an in contemporary society. By embracing methodological diversity, Islamic education becomes a more effective vehicle for the ongoing relevance of Qur'anic guidance.

Conclusion

The transformation of Qur'anic interpretation from classical exegetical traditions to contemporary hermeneutical approaches presents significant epistemological and managerial implications for Islamic education today. This methodological shift demonstrates not only an evolving engagement with the Qur'anic text but also a growing necessity for Islamic educational institutions to redesign their curriculum, instructional strategies, and governance systems. The integration of classical rigor with contemporary contextual analysis enables a more dynamic and relevant approach to Qur'anic learning, one that fosters critical thinking, reflective inquiry, and contextual comprehension among learners. From a management perspective, this transformation supports strategic decision-making in curriculum planning, teacher professional development, and quality assurance. As Islamic education increasingly faces complex global challenges, the adoption of integrative interpretive methods becomes essential for ensuring institutional adaptability and pedagogical excellence. Ultimately, the methodological transformation of Qur'anic interpretation serves as a foundation for strengthening contemporary Islamic education management, enabling it to remain faithful to tradition while effectively responding to the intellectual and ethical demands of the modern world.

References

- Alawiyah, S. Z. (2025). KONSEP KURIKULUM ILAHIAH DALAM AL-QUR'AN: STUDI ATAS METODE TRANSFORMASI NILAI DALAM QS. LUQMAN. *AL-MUNADZOMAH*, 4(2), 223–232.
- Arifin, H. F. (2025). *Manajemen dan Kepemimpinan Lembaga Pendidikan Islam Kontemporer*. CV Cendekia Press.
- Arsyillah, B. T., & Muvid, M. B. (2025). Reformasi Pendidikan Islam Kontemporer: Studi Komparatif Pemikiran Fazlur Rahman dan Harun Nasution. *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 15(1), 306–323.
- Azmi, U. (2025). Penafsiran Al-Qur'an di Era Modern dan Kontemporer. *Makhraya: Journal of Islamic Studies*, 1(1), 1–9.
- Bustam, B. M. R. (2021). Filosofi Pendidikan KH Ahmad Dahlan dan Implikasinya pada Epistemologi Pendidikan Islam Kontemporer. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(2), 262–281.
- Fikri, M., & Munfarida, E. (2023). Konstruksi Berpikir Kritis dalam Pendidikan Islam: Analisis Tafsir Maudhu'i Berdasarkan Al-Qur'an. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 8(1), 108–120.
- Ghozali, G. (2025). Transformasi Nilai-Nilai Pendidikan Islam Awal dalam Konteks

- Pendidikan Kontemporer. *Educational Studies and Research Journal*, 2(2), 75–88.
- Haq, I. A. (2025). Penerapan Nilai-Nilai Tafsir Tarbawi Dalam Kegiatan Belajar Mengajar: Meneladani Strategi Pendidikan Rasulullah SAW. *Mustaneer: Journal of Islamic Thought and Civilization*, 1(1), 40–59.
- Hayat, S. F., Abubakar, A., & Basri, H. (2025). Epistemologi Al-Qur'an: Studi Atas Integrasi Wahyu Dan Akal Dalam Tafsir Kontemporer. *Tasamuh: Jurnal Studi Islam*, 17(2), 290–307.
- Hidayat, W. N., & Kuswanto, K. (2024). Relevansi Pengembangan Kurikulum Pendidikan Islam menurut Imam Al-Ghazali dan Ibnu Sina. *Kartika: Jurnal Studi Keislaman*, 4(1), 92–101.
- Hidayat, W. N., Nurlaila, N., Purnomo, E., & Aziz, N. (2023). Technological Pedagogical and Content Knowledge (TPACK) in Islamic religious education in the digital era. *Al Hikmah: Journal of Education*, 4(1), 93–106.
- Latifah, R. N., & Sihabudin, M. (2025). Transformasi Nilai Ḥalāl–Ṭayyib dalam Tafsir Indonesia: Kajian Historis dan Kontemporer. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 4(2), 671–682.
- Maturrochman, E., & Masnawati, E. (2024). Analisis Penerapan Metode Tafsir Al-Maraghi terhadap Kemampuan Interpretasi Al-Qur'an. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 4(2), 225–236.
- Muflikhun, M., Nurjaman, I., Erihadiana, M., Hasanah, A., & Arifin, B. S. (2025). RESTORASI PENDIDIKAN BERBASIS NILAI-NILAI AL-QURAN: TAWARAN KONSEPTUAL BAGI TRANSFORMASI PENDIDIKAN MODERN. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 8(02).
- Mutiya, K., & Arif, M. (2024). Kontribusi Perkembangan Studi Al-Qur'an terhadap Pendidikan Islam Kontemporer. *Ngaji: Jurnal Pendidikan Islam*, 4(2), 79–88.
- Nurchayati, N., & Haqiqi, H. (2025). Transformation Of Traditional Tafsir To Modern Perspective Of Fazlur Rahman's Hermeneutics. *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 5(1), 143–160.
- Nuryadin, N., & Hilalludin, H. (2025). Pemikiran Pendidikan Islam Pada Masa Khulafā'Arāsyidīn: Analisis Historis Dan Relevansinya Dalam Pendidikan Modern. *Jurnal Ar-Ruhul Ilmi: Jurnal Pendidikan Dan Pemikiran Islam*, 1(01), 1–15.
- Sunita, W., Ghani, A., Kesuma, G. C., & Fatoni, A. (2025). PERAN TAFSIR TARBAWI DALAM MENINGKATKAN KUALITAS PENDIDIKAN ISLAM. *Inovasi Pembangunan: Jurnal Kelitbangan*, 13(2).
- Wafi, M. B. F., Ilhami, N., & Taufiqurohman, T. (2022). Transformasi Perilaku Beragama Masyarakat Muslim Kontemporer: Fenomena Al-Qur'an di Era Digital. *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia*, 11(1), 39–54.
- Wahyuni, N. S., Hidayatuloh, A. A., Hasan, M., Komarudin, O., & Nurkholiq, A. (2025). Menelusuri perspektif kontemporer dalam metodologi studi Islam antara tradisi dan transformasi. *Jurnal Pendidikan Indonesia: Teori, Penelitian, Dan Inovasi*, 5(1).