

Educational Verses in the Qur'anic Text: Pedagogical and Andragogy Perspectives

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Abstract: Educational Verses in the Qur'anic Text: Pedagogical and Andragogy Perspectives. Objective. This study investigates the educational concepts of andragogy and pedagogy within the context of the Koran, focusing on the letters of Luqman and al-Kahf. Andragogy and pedagogy are commonly associated with the age of learners, with andragogy pertaining to adult education and pedagogy to child education. The objective of this research is to analyze these two concepts as they appear in the Koranic texts. Through a literature analysis, the study identifies andragogical and pedagogical themes in Surah Luqman and Surah al-Kahf. **Method.** This study is literature analysis. By examining existing scholarly interpretations and conducting a detailed textual analysis of Surah Luqman and Surah al-Kahf, the study identifies andragogical and pedagogical themes within these texts. This method allows for a comprehensive understanding of the educational narratives and principles embedded in the Koran. **Findings:** that Surah Luqman presents a rich pedagogical narrative that underscores the importance of worship and the imperative for children to exhibit good behavior towards their parents and others. This narrative serves as a foundational lesson in morality and ethics, aligning with the principles of pedagogy which focus on guiding and nurturing young learners. On the other hand, Surah al-Kahf embodies andragogical principles, emphasizing the education of adults through discussion and critical thinking. The characters in this surah are depicted engaging in dialogues and reflective thought, which are key elements of andragogical education aimed at fostering self-directed learning and deeper understanding. **Conclusion:** this study highlights the presence of both pedagogical and andragogical elements in the Koran, demonstrating its comprehensive approach to education across different age groups. This research contributes to the broader field of educational studies by offering a unique perspective on the interpretation of the Koran through the lens of educational theory.

Keywords: andragogy, critical discourse, pedagogy, qur'anic text.

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■ INTRODUCTION

These two educational concepts are simply interpreted as a style of education that has implications for the object of education. If pedagogy is intended for children, then andragogy is defined as the art and science of teaching adults (Kapur, 2015). Is it true that these two terms have implications for a person's age in education,

as well as how the concept should be realized in real terms? This study aims to provide a conceptual categorization between the two terms above. The basis of this definition comes from the text of the Koran, which the author views as a narrative representing the two concepts. The text of the Koran that the author is referring to is Surah al-Kahf and Luqman.

Educators in the concept of pedagogy are widely understood as central figures. They are responsible for regulating each direction of each lesson, what will be studied, how to learn it, to determine the right time to deliver the material to be taught. Therefore, it can be interpreted that the existence of an educator becomes the core and center of teaching and learning activities in equal education. It is just that the reality of life clearly illustrates that learning does not always come from the teacher but can also be obtained through self-reflection, life experience, the deposition of various activities, and the process of each individual's journey. For this reason, many think this paradigm clearly states that pedagogy is not an appropriate and relevant learning approach for adult learners (Sujarwo, 2018).

Meanwhile, "The Adult learner; A Neglected Species," a book by Malcolm S Knowles published in 1970, clearly describes the theory and appropriate adult learning systems (Kindervather, 1979). Since then, the term "Andragogy" began to be known and became a discussion that was often discussed by many people, especially experts in the field of education. Knowles states the historical fact that in the past all great people and great teachers such as the Prophets of the Jews, Jesus of the bible, Confucius and Lau Tse of China, Aristotle, Socrates, and Plato in ancient Greece, Cicerio, Evelid and Quintillian in ancient Rome, all of whom were great men and great teachers of adults and not children.

The expertise of these great teachers and figures in teaching, educating and teaching various scientific treasures to students, followers, and adults at that time had encouraged them to create formulas in learning and teaching that were different from the systems and concepts of teaching and learning for children (Saihan & Umiarso, 2021). Children then so dominate formal education at this time.

The principles of Quranic pedagogy can indeed be applied in contemporary educational settings, as the Quran provides a comprehensive guide for educators encompassing various aspects of education such as physical, spiritual, cognitive, emotional, moral, and social development (Mukhtar, Mukhtar, & Harun, 2022). The Quranic methods and techniques of teaching have been found to align with modern pedagogical principles, emphasizing the importance of starting with nouns, utilizing the learner's mother tongue, developing all language skills simultaneously, using imagery and discussion, maintaining motivation, and fostering critical thinking (Baiza, 2022). Furthermore, the Quran's influence on Islamic educational values has been significant, shaping the pursuit of knowledge, moral values, and social justice over time, indicating its relevance and applicability in contemporary educational settings (Syed Shujaat Ali & Imran Ali Khan, 2021). By integrating Quranic pedagogical principles, educators can create more inclusive, culturally sensitive, and effective learning environments in the 21st century.

The concept of andragogy, as explored in various research papers, relates to the Quranic text by emphasizing principles such as self-motivation, constructivism, learning contracts, dialogic, and mastery learning (Nurfaruqi, Hunainah, & Hannanah, 2022). This approach to adult learning in the Quranic context focuses on guiding adults to find knowledge, skills, and attitudes to solve life's challenges, contrasting with children's learning that prepares them for the future (Vevi Sunarti et al., 2022). Lecturers in Islamic education utilize andragogy aspects in planning learning contracts, influencing student development throughout a semester (Lubis, Hanafiah, Mahrani, & Margolang, 2022). Furthermore, the andragogy approach is deemed effective in transferring values like cooperation and mutual assistance in economic learning for

adult students. While andragogy lacks specific procedures for practice, it remains a significant idea in adult education, prompting educators to adapt to evolving learning circumstances (Omoregie, 2021).

Islamic history clearly narrates how the Prophet Muhammad was a role model, a charismatic figure, and a teacher for his friends. Furthermore, the friends became teachers and role models for adults from the *tabi'in* group. Then the *tabi'in* also became teachers and role models for adults from the *tabi'i tabi'in* group. The teachers and role models then look for and find methods and various learning techniques directly involving students in each learning process (Shihab, 2012). Sensing this academic debate, the researcher will reveal how the Qur'anic text narrates the concept of education which contains pedagogical and andragogic values, as two terms that have different implications in their application.

This research significantly offers a novel contribution to the discourse on pedagogy and andragogy. Numerous studies have focused on either one approach (pedagogy or andragogy), but there has not yet been a comprehensive study directly comparing these two approaches within the context of educational verses in the Qur'anic text. Additionally, this research can integrate linguistic, theological, and pedagogical analyses to explore how the language and structure of the Qur'an support educational principles for both children and adults.

■ METHOD

Research Design

This study employs a qualitative research design using literature analysis to explore the pedagogical and andragogical perspectives within the Qur'anic text. The focus is on the letters of Luqman and al-Kahf to uncover educational themes relevant to different age groups (Bogdan & Biklen, 1982). The primary sources for this study are Surah Luqman and Surah al-Kahf from

the Qur'an, selected for their rich educational content and the presence of narratives that embody both pedagogical and andragogical elements. In addition to these primary texts, the study will review secondary sources, including scholarly articles, commentaries, and previous research studies that discuss educational themes in the Qur'an. This review will encompass works by Islamic scholars, education theorists, and researchers specializing in Qur'anic studies (Ugwu, N, & U, 2017).

Data Collection and Search Strategy

In collecting data for research on educational verses in the Qur'an, the strategies employed by researchers include conducting a Qur'anic Text Search. This involves using digital search tools for the Qur'anic text, such as electronic Qur'an applications or software that allows keyword searches relevant to education, such as "knowledge" (*ilmu*), "teaching" (*ta'lim*), "wisdom" (*hikmah*), "discipline" (*ta'dib*), and others. Researchers also examine classical and modern tafsir (exegesis) to gain a deeper understanding of verses that may have educational significance, focusing particularly on Tafsir al-Tabari. After identifying relevant verses, a thematic approach is used to group these verses based on emerging educational themes. These themes can include learning, teaching, moral guidance, wisdom, intellectual development, and spiritual nurturing.

Data Analysis

A detailed analysis of the selected Qur'anic texts will be conducted as outlined by Miles et al., (2006). This process includes identifying key themes by extracting verses that emphasize educational instructions, moral teachings, and behavioral guidelines. Subsequently, these themes will be categorized into pedagogical (child-focused) and andragogical (adult-focused) classifications. A contextual interpretation will be

performed to analyze the circumstances under which these verses were revealed, thereby understanding their educational implications. Finally, a comparative analysis will be carried out to juxtapose the educational approaches in Surah Luqman and Surah al-Kahf with contemporary educational theories on pedagogy and andragogy. This comparison will highlight similarities and differences, elucidating the relevance of Qur'anic teachings in modern educational discourse.

Data Validation Techniques

In validating the data, this research will employ several approaches. Firstly, triangulation will be utilized. This involves using various data sources such as the Quranic texts, classical and modern commentaries, as well as academic literature to ensure the validity of findings. Additionally, triangulation of methods will also be employed by using different data collection methods such as text searches, examination of commentaries, and literature reviews for cross-verification of results. Lastly, triangulation of researchers will involve multiple researchers or experts in the analysis process to minimize bias and obtain a more holistic perspective (Flick, 2009). Furthermore, another approach to be used is member checking. This involves involving Islamic education experts and Quranic commentary scholars in the data validation process to ensure accurate and relevant interpretations.

Data Saturation Indicators

To ensure data saturation, the research will observe two main indicators. Firstly, theoretical saturation occurs when the addition of new data no longer provides additional insights or variations in the identified themes. At this point, existing patterns and categories are sufficiently stable and consistent. The second indicator is information redundancy, which is achieved when information obtained from different sources begins to repeat,

and no significant new information is present. This indicates that the collected data already covers the entire spectrum of the researched topics. By considering both indicators, the research will ensure the accuracy and sufficiency of the data used in the analysis.

■ RESULT AND DISCUSSION

The Concept of Pedagogy as a Moral-Spiritual Basis

The word "pedagogy" comes from the Greek word "pedagogos," which consists of two words: *paidos*, which is translated as "a child," and *agoge*, which means "to lead." As a result, the textual definition of "pedagogy" is "the leading of children." As a result, pedagogy is generally taken to refer to a strategy and style of teaching that is aimed at children (Shah & Campus, 2021).

The main principle of the pedagogy notion holds that teachers are regarded as central figures and are in charge of controlling every aspect of learning, including what will be learnt, how it will be learned, and when it should be taught. Therefore, it is possible to interpret this to mean that in an equality education, the presence of an educator becomes the core and focal point of teaching and learning activities (Rachmawati et al., 2021).

The word "pedagogy" itself is derived from the Greek words "paid," which means "kid," and "agogos," which means "to lead or to direct." The definition of pedagogy that is generally accepted by specialists and education experts is that it is a systematic and structured science or theory in the field of education that is truly devoted to children till they reach adulthood (Whiteside, 2017).

There are three issues with how the term "pedagogy" is used: (1) pedagogy is a deliberate process; in a broad sense, the term is used to explain the principles and practices of teaching children; (2) much work has been done to describe the principles of teaching children and

young people; (3) The learning process in the environment of schools has been heavily influenced by the concept of pedagogy (Stephen, 2010).

The above-stated understanding allows for the following essential conclusions to be made. Pedagogy is concerned with the educational interaction between teachers and students. The term “educational interaction” refers to any interaction between teachers and students that has an instructional purpose. In other words, teachers’ behavior can influence pupils’ behavior to modify it for the better. A systematic theory for preparing children for maturity is called pedagogy. This theory involves a combination of ideas and information that educators use as a foundation for guiding children into adulthood and independence. Pedagogy focuses more on what should be taught and how it should be delivered. In this context, educators must understand the laws governing education, the educational system, educational objectives, educational resources, methods, and educational media used to create the learning environment.

According to this article, the pedagogical narrative in the Koran is included in the passage in Surah Luqman verses 12–19. This narrative is claimed to fit and be relevant to theoretical and pedagogical standards. This is clear from the story, which is mainly made up of instructions, appeals, and sometimes even commands. These focus on good behavior toward parents and other people and, most importantly, on the fact that even the smallest act of kindness will be rewarded. Because the narrative of character planting is so powerful in this Surah Luqman verses 12-19, the author states that it includes pedagogical values.

“And We had certainly given Luqman wisdom [and said], “Be grateful to Allah.” And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor]

- then indeed, Allah is Free of need and Praiseworthy (verse 12). And [mention, O Muhammad], when Luqman said to his son while he was instructing him, “O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice” (verse 13). And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination (verse 14). But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do (verse 15). [And Luqman said], “O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted (verse 16). O my son, establish prayer; enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination (verse 17). And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful (verse 18). And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys” (verse 19).

The verses above highlight Luqman’s advice to his son, which encompasses important aspects of moral and spiritual education. Luqman advises his son to avoid associating partners with Allah, to be good to his parents, and to maintain humility. This reflects the importance of religious and moral education in Islam, teaching the significance of

respecting authority and practicing virtues in everyday life (Shihab, 2012).

Luqman imparts this advice to his son because he realizes the importance of moral and spiritual education in shaping an individual's character. As a wise person, Luqman aims to guide his son to have good morals and to avoid reprehensible behaviors. He also wants to prepare his son to face trials and tribulations in life by strengthening his faith and resolve.

The advice from Luqman, such as avoiding sinful deeds, being good to parents, and maintaining humility, shapes the character and morals of children in Islamic society by providing a solid foundation of ethics and spiritual values. By practicing these pieces of advice, children can develop moral awareness, a sense of responsibility, and good conduct in their interactions with others. Additionally, these pieces of advice help children to attain blessings in life and earn the pleasure of Allah SWT (Mukhtar et al., 2022).

In comparison with other research, the findings from the analysis of the verses from Surah Luqman are in line with previous studies on moral and spiritual education in Islam. Previous research has also emphasized the importance of parental advice and religious education in shaping children's characters. However, there is a difference in findings in this study regarding the importance of moral and spiritual education in shaping individual character. In the context of modern education, children are often taught to memorize various subjects and master musical instruments such as the piano and violin from an early age. However, at a young age, it is important to focus education not only on the mastery of specific knowledge but also on strengthening moral and spiritual foundations (Schugurensky, 2014).

The basis for this claim lies in Luqman's advice to his son, emphasizing the importance of avoiding sinful deeds, being good to parents, and

maintaining humility. Correlations with other verses that can strengthen this claim can be found in other verses that emphasize the importance of good morals, respecting parents, and obedience to Allah. For example, in Surah Al-Isra verse 23, Allah commands to be good to both parents by stating, "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word." This shows that the theme of moral and spiritual education and the importance of good conduct and respecting parents are reiterated in the Quran to reinforce the values taught in Islam.

Pedagogy in the Qur'anic Text: from Divinity to Morality

The previous discussion explained that Surah Luqman represents the pedagogical concept contained in the Koran. The narrative presented in this surah is very relevant to pedagogy, which means the art or science of teaching children, which is more oriented towards character education rather than the aspect of rationality (Stephen, 2010).

The existence of educators (pedagogues) is prioritized to create a person's perfection. Thus, the concept of pedagogy in the context of the Koran is different from the concept of pedagogy in modern theory (Kraus & Hoferková, 2016). In the Koran, pedagogy is directed at an educational process required to understand a person's needs, abilities, and experiences through good communication and appropriate materials for personality development.

As shown in Surah Luqman, pedagogy is directed to several characters, namely the character of divinity (verses 12, 13), the character of obedience to both parents (verses 14, 15), always doing the slightest good deeds (verse 16), calls for campaigning kindness (verse 17),

prohibition of being arrogant (verse 18), teaching to be moderate in all things (verse 19).

The narration in this text shows that the pedagogical theory in the Qur'an is closely related to beliefs and value systems, the concept of humans and society, and the philosophy of knowledge (Petrie et al., 2009). This is, of course, different from the understanding that so far concluded, pedagogy is a concept of education for children. More than that, pedagogy in the Koran does not refer to an age-oriented educational process but is oriented to divine and human values.

With the above understanding, the relevance of pedagogical objectives, both in modern theory and the concept of the Koran, is to humanize humans and make someone mature for happiness in living life in the future and make someone live a happy life. In other words, the pedagogical goals are still in line with the nature of education itself as a modifier that is expected to make students develop their potential (Alexander, 2010).

Through the conception of this goal, the pedagogical theory in the text of the Qur'an basically contains a concept of how to educate and what it means to be educated. In this sense, pedagogic theory means a theory of educational action or a systematic view and reflection of educational practice itself. Thus, Surah Luqman is a systematic conceptualization of pedagogical theory that is an educational process that pays attention to the conditions of human development both in the sphere of individual life, society and how to believe in God (Slovenko & Thompson, 2016).

In the context of obedience to God, the pedagogy of the Koran provides an emphasis on the attitude of gratitude for the blessings that have been given to God and the prohibition of associating partners. Furthermore, in the aspect of obedience to parents, it is implemented by obeying his orders while not doing things that are contrary to Islamic teachings. Furthermore, the value of pedagogy in the text of the Qur'an also ensures that humans are truly useful to other humans through social interaction, moderate attitudes, and not acting intolerant and arrogant (Blatchford, Kutnick, Baines, & Galton, 2003).

So it can be understood that the concept of pedagogy in the Qur'an contains essential elements, namely theological awareness, humanity, and socio-culture. This further has implications for the purposes and means, values and norms, as well as the goals and methods of education, which are systematically reflected in them. The construction of Quranic pedagogic theory begins with two basic anthropological questions: What is a human being, and what should he become? Combining these questions leads to an argument that Quranic pedagogy refers to the goals and means of education to help human beings develop toward what they should be (Banks, 1995). Pedagogic reflection and theory building are based on the idea that, in the words of Immanuel Kant-man can become human only through education. Studying the concept of education in the Koran from the point of view of this pedagogical theory focuses on developing how to become a complete human being, both spiritually and physically.

Table 1. Differences in the concept of Al-Quran pedagogy and modern theory

Aspect	Pedagogy Concept	
	Al-Quran	Modern Theory
Object	common	child
Matter	Divinity (<i>tawhid</i> and <i>syukr</i> ; gratitude) humanity,	Personality, emotional development

	morality, positive attitude, social competence	
Feature	Direction, motivation, guidance	Teaching, nurturing, guidance, mentoring
Orientation	Humanizing humans	mature

Concept of Andragogy in Educational Discourse

Both the non-formal (outside of school) and formal education learning processes for adults use the term andragogy frequently. The theory and ideas of andragogy are employed in non-formal education as the cornerstone for the learning process in a variety of units, forms, and levels. At the grade or level of upper secondary education, andragogy is frequently utilized in the learning process in formal education. However, while putting the idea into practice, the andragogy principle need not be dependent on the form, unit level, or educational level. However, the student's openness to learning is what matters most (Kapur, 2015).

Andragogy has Greek roots. Andra refers to grown-up humans, not kids. Andragogy is the term used to describe the study of parental learning. Based on psychological characteristics, adults can be categorized into three groups: early adults, or those between the ages of 16 and 20; middle adults, or those between the ages of 20 and 40; and late adults, or those between the ages of 40 and 60. In *Psychology of Development and Personal Adjustment* (1951), Anderson came to the following seven conclusions on what makes a person mature (Loeng, 2018):

Individual maturity can be observed through a person's interest in and focus on the tasks they perform, rather than being driven by their own feelings or personal interests. This maturity is reflected in having clear goals and efficient work habits. Additionally, a mature individual has the

ability to control personal feelings and considers their personality when interacting with others. They possess an objective perspective in every decision they make and are open to accepting criticism or suggestions for self-improvement. Furthermore, they take responsibility for all their efforts and continuously adapt to new situations.

The steps in the adult education learning process are: 1) creating a climate for learning, 2) putting together a form of planning activities together, and helping each other, 3) evaluating or identifying interests, needs, and values, 4) formulating learning objectives, 5) designing learning activities, 6) carrying out learning activities, and 7) evaluating learning outcomes (reassess the fulfillment of interests, needs, and achievement of values). Andragogy can be thought of as a "feedback loop" learning system with these seven steps. In this sense, adult learning andragogy can be seen as a continually developing process (Shah & Campus, 2021).

Andragogy in the Qur'anic Text

Various verse narrations in Surah al-Kahf illustrate the dialectic of how an adult should think about education. The language of this surah provides andragogical educational principles that can be used to carry out the educational process by prioritizing dialectics, intellectual conflicts, commitment, responsibility, debate, and rational considerations (Rosidin, 2013).

Analyzing Surah Al-Kahf from the perspective of andragogy, which focuses on adult education, allows us to understand how the

narratives in these verses can be used to develop understanding and skills relevant to adult learning. Andragogy, introduced by Malcolm Knowles, emphasizes principles such as the need to know, self-concept, prior experience, readiness to learn, learning orientation, and motivation.

Surah Al-Kahf verse 29 states, “And say, ‘The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.’” This verse emphasizes the freedom to choose faith, aligning with the andragogical principle of self-concept and learner autonomy. Adult learners need to feel that they have control over their learning decisions, which in this context is the choice to believe or not. This freedom of choice is crucial in adult learning processes as it allows them to internalize and deeply resonate with the lessons (Loeng, 2018).

Next, Surah Al-Kahf verse 37 reads, “His believing companion said to him while he was conversing with him, ‘Do you disbelieve in He who created you from dust and then from a sperm-drop and then proportioned you as a man?’” This verse illustrates the importance of discussion and critical reflection in the learning process. Adult learners bring rich life experiences and can learn effectively through reflective dialogue that stimulates a deeper understanding of life and existence. Such discussions enable adult learners to consider various perspectives and reinforce their understanding through social and cognitive interactions (Kapur, 2015).

Surah Al-Kahf verse 45 states, “And present to them an example of two men; We made for one of them two gardens of grapevines, and We bordered them with palm trees and placed crops within them.” The use of parables in this verse aligns with the andragogical principle that emphasizes experiential learning. Parables help adult learners relate new concepts to their real-life experiences, deepening understanding and practical application. By using familiar stories, adult learners can more easily grasp and internalize moral and ethical messages.

Verses 48-49 of Surah Al-Kahf state, “And they will be presented before your Lord in rows, [and He will say], ‘You have certainly come to Us just as We created you the first time...’” These verses reflect the concept of self-evaluation, where adult learners are confronted with the consequences of their actions. Self-evaluation is a critical component of adult learning, allowing reflection on life experiences and deriving lessons from past actions. The self-evaluation process helps individuals identify their strengths and weaknesses and make better decisions in the future based on a deeper understanding of themselves (Campbell, 1999).

Surah Al-Kahf verses 66-70 narrate, “Moses said to him (Khidr), ‘May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?’” These verses demonstrate readiness to learn and intrinsic motivation in seeking knowledge. Moses seeks guidance from Khidr, reflecting a strong internal motivation and readiness to learn, which are core principles of andragogy. The motivation to seek knowledge is vital in adult education, as adult learners are usually driven by personal and professional needs to understand the world and develop relevant skills (Nucci, Narvaez, & Krettenauer, 2014).

Overall, the analysis of these verses from Surah Al-Kahf demonstrates how andragogical principles can be applied to understand and teach the moral and spiritual lessons contained in the Qur’an. The narratives and parables in these verses provide a rich context for experiential, reflective, and autonomous learning, which aligns well with the needs and characteristics of adult learners (Hoyle, 1972).

Andragogy and The Role of Learners’ Experiences

The concept of andragogy that has been understood so far is education for adults or adult learning methods. This definition is not entirely wrong that in certain positions, adult education

refers to the condition of adult learners in terms of physical (biological), legal, social, and psychological dimensions. The term adult is based on the completeness of physical conditions, age, and psychology. Besides, adults can play a role in the task's demands from their status (Kamil, 2013).

In the Qur'an, the concept of andragogy as a process of transmitting knowledge is found in Surah al-Kahf. There it is narrated how a person gains knowledge, insight, values, and wisdom through unique and distinctive ways. For example, in verse 29, it is emphasized that the parameter of truth comes from God. The consequence is the realization that whatever human argumentation has a relative truth, absolute truth only exists in God. This statement is then followed by an optional offer that everyone can choose whether he wants to believe or disbelieve (Saifuddin, 2010). This shows that, in principle, the Qur'anic version of andragogy has invited people to think in the face of choices. Another meaning is that the andragogy's character in the Qur'an fundamentally leads to a person's maturity to understand his responsibilities better. When the individual has started to have the ability to take responsibility, where he can face his own life and direct himself, then he will have the provision of abilities and self-skills.

The prominent character in Andragogy education from the perspective of the Koran is its nature which invites people to think dialectically. This can be confirmed in the text of Surah al-Kahf, verses: 37, 45, and 48. In the 37th verse, for example, to affirm the existence of God, one is invited to reflect on the creation of humans who were born from the thought that their existence was created from soil and sperm water so that they become human. Perfect. In verses 45 and 48, humans are made aware of how their existence has limitations; it is not eternal, it is not an absolute entity, and is full of limitations (Winarti, 2018).

Through the verse above, this study wants to provide a 'golden bridge' between the Western

theory of Andragogy which is superior in terms of 'thinking' and the concept of Andragogy from the Koranic perspective, which is not only superior in terms of 'thinking', but also superior in terms of 'dhikr; consider the existence of God. The elaboration of the Western version of the theory of Andragogy, which was studied through a comprehensive thematic interpretation (maudhu'i) resulted in findings in the form of infiltration of Qur'anic values with theanthropocentrism pattern into the theory of Andragogy which has been purely anthropocentrism (Stamatov, Isacker, Brown, & Standen, 2015).

Furthermore, the concept of Al-Quran Andragogy is found in Surah al-Kahf verses 66 to 70. In this verse, a phenomenal dialogue occurs between Prophet Musa and Khidr. Their communication represents how the style of adult education goes. In this verse, there is an essential narrative about the willingness and initiative of Prophet Musa to study and learn from people he considers to have more knowledge than him. However, on the other hand, Musa's willingness to learn was responded to by Khidr that while studying with him, one should not question anything; this rule implies patience in learning. In other words, he prohibits Moses' criticism during the study (Hiryanto, 2017).

Nevertheless, Musa's criticism could not be dammed with what happened in his journey. Some of Khidr's actions which, according to Musa, were illogical and rational, were opposed. Dialectics and debate ensued. Two characters think differently, making them disagree on one thing. If Musa used his rationality, then Khidr used his intuitive abilities.

From the dialogue between the two, it can be understood that Andragogy education requires mature conditions characterized by the ability to meet their needs, take advantage of their experiences and identify their willingness to learn. When the ability to learn about life problems increases, the dependence on others will

decrease. Adults with a mature self-concepts can take responsibility for life, realize where they are at that time, and know their life goals (Krumrei-Mancuso, 2018). Besides that, they are also capable of making decisions and participating in society and will be able to direct themselves, choose and assign relevant jobs. Psychologically mature adults will not avoid or run away from problems.

From the conversation between Musa and Khidr in Surah al-Kahfi, several principles of Qur'anic andragogy are found, which can be understood that in adult learning, there is a flow that underlies learning theory, schools of "scientific stream" and "intuitive stream". Edward L. Thorndike published the Scientific Stream flow in 1928 in his book "Adult Learning." The flow explores and finds that the concept of adult learning tends to be carried out with research and experimental patterns (Amsari & Mudjiran, 2021). Meanwhile, the intuitive stream assumes that adult learning concepts are obtained through intuition and analysis of experience. Because adults already have maturity in their lives, it is better if adult learning is based on the experiences of the learning community. As was the case between Musa and Khidr, the experience became a foundation for the knowledge given by Khidr to Musa to gain knowledge. However, because both have different thinking characteristics, the learning process goes on with debates, dialectics, and rational assumptions that oppose adults' thinking character. Therefore, some of the assumptions that we get from the Musa-Khidr dialogue conclude that the interactions between the two contain several adult learning characters, including (Nucci et al., 2014):

1. Adults are influenced to learn because of the need and interest in learning
2. Adult learning orientation is mature and focuses on life so that the learning component is based on real life

3. Experience is the richest source for adult learning citizens, so many learning methods are based on experiential analysis
4. Adult learning has a deep need to direct himself (self-directed learning)
5. Adults with increasing age also increase their learning needs, so adult education should provide alternatives in terms of differences, places, times, learning styles, speed of thinking patterns, and acceptance abilities.

On the other hand, from a learning orientation perspective, the dialogue between Musa and Khidr in surah al-Kahf shows that adult learning patterns lead to the process of understanding and discovering problems and solving them, both related to current and future problems. Adults refer more to the tasks or problems of life (task or problem-oriented). So adults will learn to organize their life experiences more authoritatively (Bushera, Lawsona, Wilkinsa, & Acunb, 2011).

At least the results of this study can reflect the experiences of two human beings chosen by God, which we can learn from the "Islamic" discourse of andragogy. Through surah al-Kahf, we can find, among others:

First, verses of the Koran are relevant to the concept of Andragogy, especially the six principles and sub-principles of Andragogy (Schugurensky & Silver, 2013).

Second, the formulation of the concept of Andragogy in the Qur'an is: a) Need for Knowledge: Adults require knowledge which is represented by the mindset of "the desire to solve problems, meet needs and find out"; b) Self-Concept: adult self-esteem must be respected, while educators must facilitate the diversity of adult capacities. The capacity of adults to learn on their own directly (self-direct learning) can be fostered through empirical, logical, and intuitive methods; c) Role of Experience: Adult experience serves as a source of learning through experiential-based learning. As a mental model, some experiences

facilitate and hinder learning. Mental models can be fostered through methods of cleansing the heart (*tazkiyah*) and openness of the heart (*inshirah*); d) Readiness to Learn: Adults have the readiness to learn when learning relates to aspects of their life which include the life of faith, morals, physical, intellectual, psychological, social and sexual. In addition, the stages of human development also have implications for adult learning readiness; e) Learning Orientation: Adult learning orientation is based on the problems they face. On the other hand, adult learning must be presented contextually, especially through contextualization with verses based on the text of the Koran (*quraniyah*), humanity-based (*insaniyah*), and nature-based (*kawniyah*); f) Motivation: Adult learning motivation is extrinsic and intrinsic. Extrinsic motivation mainly comes from the Koran through the editorial *amar* and *nahy* or *tarhib* and *tarhib*.

At the same time, intrinsic motivation is the desire to achieve success in the form of *ulul albab*, *ulul abshar*, *ulin nuha* and *ulul ilmy*. So at its peak, through the implementation of this Quranic Andragogy, humans succeed in presenting themselves as the best figures of 'Abd Allah and Khalifah of Allah.

■ CONCLUSION

The Qur'an is the ideal manual for Muslims. Its content extends beyond morals, religious customs, and rituals. However, the Koran also contains educational principles that can be used in the educational process according to thinking styles, age groups, and socioeconomic diversity. In this study, the concepts of pedagogy and andragogy are discovered in the Koran, particularly in surahs Luqman and Al-Kahf. The Al-Quran does an excellent job of containing these two ideas, which are well-known in education. The Koran, being the word of God, offers an exceptional understanding and character of what education means for both children and adults.

Suppose the educational practices of pedagogy and andragogy in the west are understood as emphasizing direction, teaching, direction, and rational engagement. These two ideas are thus distinguished in the Koran by efforts to acknowledge the idea of divinity (*tawhid*), soul purification (*tazkiyatun nafs*), parental obedience (*birr al-walidayn*), and continuing to uphold reason (*al-aql*), emotional (*qalb*), and civilized behavior (*ihsan*).

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