

BLOOM'S TAXONOMY IN THE QUR'ANIC PERSPECTIVE: AN ANALYTICAL STUDY OF AL-BAQARAH VERSE 192 AND 151

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Abstract. This study aims to examine Bloom's Taxonomy, which classifies educational objectives into three domains: cognitive, affective, and psychomotor, in comparison with the interpretations of scholars regarding Surah Al-Baqarah: 192 and 151. The background of this research is the urgency of contemporary Islamic education to remain anchored in the educational values contained within the primary source of Islamic education, namely the Qur'an. This research employs a qualitative-descriptive approach, utilizing library research as the primary method for data collection and analysis. The findings indicate that there are similarities and alignments between Bloom's Taxonomy and the Islamic Educational Taxonomy from the perspective of the Qur'an. The cognitive domain, which pertains to the abilities and skills of intellectual thinking, aligns with the meaning of *tilâwatu âyâtillâh* (reciting the verses or signs of God's power). The affective domain, which relates to emotions, attitudes, values, and feelings, corresponds with the meaning of the verse *at-tazkiyah* (purification). The psychomotor domain, which involves the skills of performing tasks that require bodily movement, is consistent with one of the meanings of the phrase *ta'limul al-kitâb wa al-hikmah* (teaching the Qur'an and wisdom). The conclusion of this study emphasizes that the Qur'an is in harmony with modern knowledge and does not contradict the innate needs of humanity.

Keywords: Bloom's Taxonomy, Islamic Education, Surah Al-Baqarah: 192 and 151

INTRODUCTION

Indonesian education is facing several significant challenges. The Minister of Primary and Secondary Education, Prof. Dr. Abdul Mu'thi, has acknowledged that the nation is experiencing significant learning loss. Specifically, there has been a decline in student motivation, abilities, and academic achievement (ugm.ac.id, 2025). Repeated changes to the curriculum have not improved the quality of education; rather, the problems within the educational sector have intensified. Reports of moral degradation among students, cases of inappropriate behavior by educators towards students, and parental dissatisfaction with educational institutions have been widely publicized. The Indonesian Education Monitoring Network (JPPI) reported a total of 573 cases of violence in schools in 2024, representing a 100% increase from the previous year (kbr.id, 2024).

The current educational system is often manifested as a routine of teaching that is solely oriented towards academic achievement, neglecting the holistic development of character and personality in students (Ulya et al., 2025). Therefore, there is a need to revitalize Islamic education by directly referring to its primary source, the Qur'an. This involves exploring the meanings contained within it, which have been implemented by the Prophet Muhammad (peace be upon him), the exemplary educator who has proven successful in producing the best generation and advancing a mission of global peace.

Education plays a crucial role in instilling character and enhancing various personal potentials, both

within the family context and in formal educational environments such as schools. In Islam, the emphasis is not solely on the mastery of cognitive competencies; rather, it is equally important to achieve success in the affective (attitudinal) and psychomotor (behavioral) domains (Marzuki, 2022). The Prophet Muhammad (peace be upon him) serves as the primary exemplar in the implementation of comprehensive education. He educated with sincerity, serving as a role model for his students in various aspects, and was attentive to the specific needs of each student, recognizing their unique characteristics (Abdullah, 2019). Consequently, Islamic education does not focus exclusively on intellectual intelligence but also encompasses emotional and spiritual dimensions.

The Qur'an revealed to the Prophet Muhammad (peace be upon him) serves as the primary foundation of Islamic education. The inspiration for the educational success implemented by the Prophet is embedded within the Qur'an. The character of the verses of the Qur'an tends to be global, yet they are rich in meaning. A deeper examination reveals educational values that are highly relevant to contextual needs (Qowim, 2020). To thoroughly understand this authentic primary source, it is essential to refer to prominent scholars of tafsir, ranging from classical to modern interpretations (Hafid, 2023). Scholars such as ath-Thabari, regarded as the progenitor of tafsir literature, Ibn Kathir, known for his selective interpretations of the Qur'an based on the hadith of the Prophet, Al-Alusi, who represents a rational approach in his exegesis (*bi ar-ra'yi*), and Al-Maraghi, who embodies contemporary tafsir, are all significant in this regard.

Addressing the issue, this research aims to examine the concept of Islamic education based on authentic primary sources. Therefore, the specific objective of this study is to conduct an analytical examination of the verses of the Qur'an. A preliminary review by the researcher has identified four verses of the Qur'an that imply similarities with the classification of educational objectives found in Bloom's Taxonomy. The specific verses are as follows: QS. Al-Baqarah: 192, QS. Al-Baqarah: 151, QS. Ali Imran: 164, and QS. Al-Jumu'ah: 2.

The four verses share commonality in three key terms: (1) "*Yatlû 'alaihim ayâtihî*" (reciting the verses or signs of His power), (2) "*Yu'allimuhumu al-Kitâba wa al-Hikmah*" (teaching the Book and wisdom), and (3) "*Yuzakkîhim*" (purifying them). These three key terms serve as the focal points of the researcher's study. Generally, the meanings of each key term are as follows: first, the recitation of the signs of Allah's power; second, the teaching of the Qur'an and Sunnah, which are the primary sources and references of Islamic teachings in various matters; and third, purification, which signifies the cleansing of the heart from ailments, the mind from misguidance, and behavior from deviation. This research specifically focuses on analyzing the first two verses, namely QS. Al-Baqarah: 192 and 151, as there are no significant differences in the exegesis of these nearly identical verses.

This research offers a new reading of the Qur'an through an in-depth analytical study of educational verses, comparing them with Bloom's Taxonomy to identify their alignment with modern educational concepts. Subsequently, it proposes an Islamic education framework based on the results of this analysis, aimed at being applied in contemporary and contextual Islamic education.

RESEARCH METHODOLOGY

Research method is a scientific approach employed to obtain data accurately, validate it objectively, and ensure it is accountable, thereby serving as a fundamental element in understanding, analyzing, and proposing solutions that closely address the needs for resolving a particular issue.

This research employs a qualitative research method with a library research approach. According to Bogdan and Biklen (1982), one characteristic of qualitative methods is direct engagement with the data sources, with the researcher serving as the key instrument (Nasution, 2023). This study does not aim to measure statistically; rather, it seeks to compare the opinions of tafsir scholars with Bloom's Taxonomy, based on an in-depth examination of the Qur'an .

Research Setting

This research was not conducted in a specific physical location; rather, it employed a bibliographic approach. Data was collected through the examination of classical and modern tafsir texts, Bloom's Taxonomy, literature on Islamic education, and relevant scholarly works, both print and digital. This study used various academic references to explore the theories of Islamic education contained in the Qur'an, based on the interpretations of both classical and contemporary tafsir scholars.

Procedure

This research employed a qualitative-descriptive approach utilizing a library study method. The primary data examined consists of two verses from the Qur'an, specifically Al-Baqarah: 192 and QS. Al-Baqarah: 151, obtained from primary tafsir literature. Additionally, secondary data was obtained from books on Islamic education, scholarly articles, Islamic education journals, and other references that discuss the fundamental values of Islamic education as presented in the Qur'an. The research procedure began with problem identification, followed by data collection through literature review, content analysis of the selected verses, and interpretation of the educational values contained within them. The researcher then compared the findings from these two verses with Bloom's Taxonomy, which is widely applied in modern educational contexts.

Data Analysis

Data was analyzed using content analysis methodology, which involved examining the meanings contained within the two verses under study, particularly in the context of the classification of educational objectives proposed by Bloom. The analysis was conducted thematically, presenting the interpretations of tafsir scholars that represent classical tafsir, tafsir *bi al-ma'tsur*, tafsir *bi ar-ra'yi*, and contemporary tafsir concerning the two focal verses of the study. The contextualization of these interpretations was then compared with contemporary Islamic educational values and subsequently juxtaposed with Bloom's Taxonomy. This research did not use specialized software for the analysis, as the interpretative process was more conceptual and based on a review of both classical and contemporary literature.

RESULTS AND DISCUSSION

Classification of Educational Objectives

The verses of the Qur'an addressed in this study were from an identification process concerning verses that imply the meanings associated with the three domains of educational objectives as proposed by Bloom's Taxonomy. These verses narrow down to four specific passages in the Qur'an: Al-Baqarah: 129, Al-Baqarah: 151, Ali Imran: 164, and Al-Jumu'ah: 2. However, this research specifically focuses on the first two verses, as the interpretative patterns of scholars regarding these similar verses are similar and interrelated.

The four verses were selected due to their thematic similarities. There is a repetition of three key terms that indicate the classification of Islamic educational objectives. These three key terms align with the purpose of the Prophet Muhammad's (peace be upon him) mission, as mentioned in the four verses. This underscores the importance of conducting a more in-depth examination of these verses. The verses in question are as follows:

1. رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (QS. Al-Baqarah: 129)

2. كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (QS. Al-Baqarah: 151)

The meanings of the two verses are as follows:

1. Our Lord! Raise from among them a messenger **who will recite to them Your revelations, teach them the Book and wisdom, and purify them.** Indeed, You 'alon' are the Almighty, All-Wise." (Al-Baqarah: 129)
2. Since We have sent you a messenger from among yourselves—**reciting to you Our revelations, purifying you, teaching you the Book and wisdom,** and teaching you what you never knew— (Al-Baqarah: 151)

The bolded clauses represent three key terminologies that are the focus of this study. This involves elucidating the interpretations of scholars of tafsir from both classical and contemporary backgrounds. In Arabic, these terms are: 1) *Tilawatul ayat* (recitation of the verses), 2) *Ta'limul kitab wal hikmah* (teaching the Book and wisdom), and 3) *Tazkiyah* (purification).

Interpretation of Verses: Taxonomy of Educational Objectives

Through these verses, the researcher presents the commentaries of various tafsir scholars and subsequently provides responses to these commentaries. The explanations and interpretations of the Qur'anic verses are systematically organized according to the chronological periods of the tafsir scholars and their respective works. The analysis begins with the oldest tafsir literature, namely Tafsir al-Thabari by Imam Ibn Jarir al-Thabari (*Jâmi' al-Bayân fi Tafsîr Âyi Al-Qur'an*), which is considered a foundational text in tafsir literature. The subsequent tafsir is Tafsir Ibn Kathir, known as Tafsiru Al-Quran Al-Azhim, which is a tafsir bi al-ma'tsur that does not incorporate elements of Isra'iliyat in its interpretations.

The researcher incorporates the interpretations from *Mafâtiḥ al-Ghaib* by Imam al-Razi and Rûḥ al-Ma'ani by Imam al-Alusi. Both scholars provide accurate, profound, and comprehensive interpretations of the Qur'an that are consistent with the hadith of the Prophet. From contemporary tafsir, the researcher draws upon Al-Maraghi by Ahmad Musthafa Al-Maraghi. Both works are categorized as contemporary and demonstrate an ability to relate their interpretations to modern realities, correlating the historical context of the revelation with contemporary circumstances.

Tafsir Ibn Jarir al-Thabari

Abu Ja'far ath-Thabari states in his tafsir that the aforementioned verses refer to the prayer of the Prophet Ibrahim (peace be upon him) to Allah SWT, in which he requested the sending of a messenger from among the Arab people. This is in accordance with the narration of the Prophet Muhammad (peace be upon him), who said, "*I am the answer to the prayer of my father, Prophet Ibrahim (peace be upon him),*" as reported by Imam Al-Hakim. It is mentioned in Al-Mustadarak that this hadith was a response to a question posed by some of the companions of the Prophet (peace be upon him): "*O Messenger of Allah! Tell us about yourself!*" The Messenger of Allah (peace be upon him) replied: "*Indeed, I am the fulfillment of the prayer of my father, Prophet Ibrahim, the glad tidings of Prophet Isa (peace be upon him) to his people, and the dream of my mother during her pregnancy with me, in which she saw a bright light emanating from her womb that illuminated her vision and the landscape of the land of Sham.*" [Hadith Narrated by Al-Hakim].

The hadith indicates that the Prophet Muhammad (peace be upon him) is the answer to the prayer of Prophet Ibrahim (peace be upon him) along with his son, Prophet Ismail (peace be upon him). Furthermore, he is the glad tidings given by Prophet Isa (peace be upon him) to his people (the Children of Israel) regarding the coming of a final prophet after him, named Ahmad (Muhammad), as mentioned in the Qur'an in Surah Ash-Saff: 6.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بِنَتِيِّ إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ۗ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ (٦).

And 'remember' when Jesus, son of Mary, said, "O children of Israel! I am truly Allah's messenger to you, confirming the Torah which came before me, and giving good news of a messenger after me whose name will be Ahmad." Yet when the Prophet came to them with clear proofs, they said, "This is pure magic." (Ash-Shaff: 6)

The term "Ahmad" in the verse refers to a specific name, namely the Prophet Muhammad (peace be upon him). This is supported by a hadith narrated by Imam Al-Bukhari regarding the explanation of the verse, in which the Prophet Muhammad (peace be upon him) stated: "*Indeed, I have several names: Muhammad, Ahmad, Al-Mahy, Al-Hasyir, and Al-'Aqib*" [Hadith Narrated by Al-Bukhari] (Al-Bukhari, 1987).

The explanation of the phrase "*yatlû 'alaihim âyâtika,*" according to Ath-Thabari, is "reciting the verses of Allah to the community" (Ath-Thabari,...). The verses here are described as those contained

within the Qur'an that were revealed to the Messenger of Allah (peace be upon him).

There is a divergence of opinion regarding the interpretation of the term "*yatlu*"; some scholars assert that "*yatlu*" means to speak, narrate, provide information, or read. Conversely, others argue that "*yatlu*" signifies *ittiba'*, which means to follow. It is this latter interpretation that is favored by Ath-Thabari when he interprets Al-Baqarah: 102, stating that "they followed what the devils recited during the reign of Solomon, which refers to following what the devils recited" (Ath-Thabari, ...).

Tilawah or recitation, which means reading, is not always synonymous with the verbal articulation of the letters and words as they appear. This is particularly relevant considering that the Prophet Muhammad (peace be upon him) was unlettered; he neither read nor wrote. The act of recitation can also imply mental instruction or indoctrination. He taught his companions what was revealed to him through oral communication, without any written materials. This is akin to a child who, despite being unable to read or write, can memorize what he hears and what his father teaches him about the verses of the Qur'an.

The explanation of the phrase "*yu'allimuhum al-kitab wa al-hikmah*," according to Ath-Thabari, refers to teaching them the Book and Wisdom, where "*Kitab*" specifically denotes the Qur'an (Ath-Thabari, ...). Al-Kitab is also one of the alternative names for the Qur'an.

Tafsir scholars have different opinions regarding the meaning of "*hikmah*" as mentioned in this verse. Among the various interpretations, some scholars assert that it signifies "*Sunnah*." Others contend that it refers to religious knowledge, its understanding, and its practice. Additionally, some scholars argue that "*hikmah*" encompasses religious teachings that can only be comprehended through divine revelation. Other scholars maintain that *hikmah* represents reason within the context of religion.

According to al-Thabari, the term "*hikmah*" in this verse refers to something that Allah instills in the hearts of individuals, through which He provides guidance. *Hikmah* also signifies the laws of Allah, the knowledge of which can only be attained through the Messenger of Allah (peace be upon him), along with the understanding of these laws and the evidence supporting them (ath-Thabari: ...).

Furthermore, al-Thabari interprets the phrase "*yuzakkîhim*" as derived from the term "*at-tazkiyah*," which means purification. The term "*az-zakah*" denotes growth and enhancement. Thus, the meaning of the verse "*wa yuzakkîhim*" is "And He purifies them," indicating the purification of individuals from polytheism and idol worship, as well as the development and enhancement of their obedience to Allah. This interpretation aligns with that of Abdullah bin Abbas, who asserts that "*zakah*" refers to obedience to Allah and sincerity (ath-Thabari, ...).

Thus, the advent of the Prophet Muhammad (peace be upon him) aimed to purify the beliefs of Jahiliyyah in particular, and the community in general, from polytheism, guiding them away from misguidance, cleansing their evils, reforming their relationships, ending their corruption, establishing justice among them, and combating the widespread injustices that had permeated their society.

Similarly, the terminology of *Zakat Mal* (wealth zakat) is derived from the same root structure, signifying the wealth that is given from one's possessions so that Allah may increase one's wealth. It may be referred to as *zakat* because it purifies the remainder of a person's wealth and liberates it from any

injustice towards those who have a rightful share. *Tazkiyah* also connotes fairness and purity; although it is used in different contexts, it carries a similar meaning.

The second verse which serves as the focus of this research, Al-Baqarah: 151, is closely related to the first verse. The first verse represents the prayer of Prophet Ibrahim (peace be upon him) to Allah SWT. In contrast, this second verse serves as evidence that the request of Prophet Ibrahim (peace be upon him) was granted by Allah SWT. After a prolonged period of waiting, Allah sent a messenger from the Arab nation, who was entrusted with three divine missions, in accordance with what Prophet Ibrahim (peace be upon him) had requested in his prayer. The textual content of both the first and second verses indicates that the prayer of Prophet Ibrahim (peace be upon him) was fulfilled by Allah SWT one hundred percent.

Tafsir Ibn Kathir

Ibn Kathir explains the meaning of the verse Al-Baqarah: 129 as a declaration regarding the completion of the mission of Prophet Ibrahim (peace be upon him) to the inhabitants of Makkah. Subsequently, Allah will send a messenger from among their people (the Arabs), specifically from the lineage of Prophet Ibrahim (peace be upon him). The fulfillment of this prayer aligns with Allah's decree, which occurred when He appointed Prophet Muhammad (peace be upon him) as a messenger to the illiterate people (the Arab nation) and, indeed, to all of humanity and the jinn (Katsir, ...).

Numerous hadiths indicate the biological lineage between Prophet Ibrahim (peace be upon him) and Prophet Muhammad (peace be upon him). An example of such a hadith is narrated by Imam Ahmad, in which Al-Arbadh bin Sariyah reports that the Messenger of Allah (peace be upon him) stated: *"Indeed, I was with Allah when Adam was still being molded from clay. I will inform you about myself: I am the answer to the prayer of my father, Ibrahim, the glad tidings given to Prophet Isa (peace be upon him) regarding me, and the dream of my mother, in which a light emerged from her that illuminated the palaces of the land of Sham"* [HR. Al-Hakim] (Al-Hakim, n.d.).

Similar to what has been previously mentioned, the term '*messenger*' in the words of Allah SWT: *"O our Lord! Send among them a messenger from themselves,"* refers to the Prophet Muhammad (peace be upon him), who was sent to the Arab people as well as to all non-Arab nations. The prayer of Prophet Ibrahim (peace be upon him) has been granted, and Prophet Muhammad (peace be upon him) will appear at the end of times as the seal of the prophets.

The words of Allah SWT state, *"And He teaches them the Book (the Qur'an) and wisdom."* In this context, *"Hikmah or wisdom"* refers to the Sunnah, as the Sunnah of the Prophet clarifies the Qur'an. Some interpret it as understanding within the religion, providing detailed explanations of the verses. The primary sources of law for every Muslim are the Qur'an and the Sunnah, understood correctly without fabrication or distortion. Mahmoud Abu Rayya asserts in his book, *Fî Nûri Al-Islâm*, that the ideal method for understanding the Qur'an is to refer to the Arabic language, as it possesses clear meanings and concise connotations; moreover, the Qur'an was revealed in Arabic. In contrast, the pure understanding of

the Sunnah should be derived from trustworthy narrators of hadith, as they are the individuals best equipped to distinguish its verses (Rayya, 2006).

Ibn Kathir cites a narration from Muhammad bin Ishaq regarding the words of Allah SWT, "*And He teaches them the Book and wisdom*" (Al-Baqarah: 129). The intended meaning is to teach them goodness so that they may practice it, and to inform them of evil so that they may avoid it. Allah also conveys to them His pleasure with them if they obey Him and enhance their obedience, while steering clear of sinful actions that He disapproves of. The term "*at-tazkiyah*" is interpreted by Ibn Kathir as obedience to Allah and sincerity.

Tafsir Rûh Al-Ma'ânî, Al-Alusi

Al-Alusi's explanation of Al-Baqarah: 129 is more extensive compared to those of the two previous tafsir scholars. He asserts that the purpose of sending the Prophet Muhammad (peace be upon him) as a messenger from among the Arab people was to foster greater compassion, respect, and appreciation for them, thereby facilitating the acceptance of his message. The people were familiar with his lineage, his truthfulness, and his trustworthiness. No prophet has been sent from the descendants of Prophet Ibrahim and Prophet Ismail (peace be upon them) except for Prophet Muhammad (peace be upon him). This is consistent with the explanation provided by the Prophet Muhammad (peace be upon him) himself when asked by his companions about his prophethood, stating that his mission is the fulfillment of his father's prayer, namely that of Prophet Ibrahim (peace be upon him) (Al-Alusi, ...).

According to Al-Alusi, the prayer was jointly offered by Prophet Ibrahim and Prophet Ismail (peace be upon them). In the hadith, only the name of Prophet Ibrahim (peace be upon him) is specifically mentioned, which underscores his honor and serves as evidence that he is the supplicant in this prayer. Subsequently, Allah SWT granted his request with the birth of Prophet Muhammad (peace be upon him). The three missions requested by Prophet Ibrahim (peace be upon him) to be undertaken by the messenger from the Arab nation are as follows: first, "*tilâwatu âyâtihî*," which means reciting to them the signs revealed to him that indicate monotheism, prophethood, and other matters, as well as news about those who have passed away and those who will come until the Day of Judgment.

Secondly, the phrase "*ta'limu al-kitâb wa al-hikmah*" signifies teaching his people the Book and wisdom. This entails enabling his community to comprehend the words of the scripture, elucidating the methods of its application, and informing them of the truth of his prophethood. The messenger serves as the bearer of the holy scripture, guiding them from darkness into the light of knowledge. Allah SWT granted this request of Prophet Ibrahim (peace be upon him) through the revelation of the Qur'an.

Teaching wisdom, as explained by Al-Alusi, involves guiding individuals on how to place everything in its proper context, or what can remove from the heart the allure of worldly desires, as well as fostering an understanding of religion and the Sunnah that elucidates the Qur'an. Verses of this nature are reiterated multiple times throughout the Qur'an to emphasize their significance and highlight their importance. The term "*hikmah* or wisdom," according to Al-Alusi, is also described as the truth of the

Qur'an, its details, and everything contained within it. Teaching the Qur'an is understood as comprehending its words and explaining how to implement them, while teaching wisdom entails reflecting on what is contained within it.

The third mission is "*at-tazkiyah*," which Al-Alusi interprets as the purification from the impurities of polytheism, doubt, and sin.

Tafsir Al-Maraghi

Al-Maraghi's explanation is not significantly different from those of the previous tafsir scholars, asserting that the Messenger of Allah (peace be upon him) was sent from among the Arab people, who are part of their own community. The purpose of this was to facilitate naturalization, fostering emotional connections and socio-cultural integration with the local society. The object of his da'wah lived alongside him, becoming familiar with his origins and learning from his exemplary character, which included traits such as honesty, trustworthiness, purity, and similar qualities that are essential for the validity of prophethood (Al-Maraghi, 2006).

Among the supplications of Prophet Ibrahim (peace be upon him) for the fulfillment of his role as a messenger, with specific attributes or missions as mentioned in the verse, the first is to elucidate the primary mission of prophethood, "*yatlû 'alaihim âyâtihî*," which means reciting what Allah has revealed to Prophet Muhammad (peace be upon him). This includes the detailed verses concerning the signs of Allah's oneness, explanations about resurrection, the rewards for those who do good, and the punishment for wrongdoers. Thus, within this context, there are lessons for anyone who is guided by Allah.

The second task, as stated in the verse "*ta'limu al-Kitâb wa al-Hikmah*," involves teaching the Qur'an, the philosophy of the Shari'ah, and its objectives through the conduct of the Prophet Muhammad (peace be upon him) among the Muslim community. Thus, he serves as a model for his society in both word and deed.

In contrast, Al-Maraghi's explanation of the third mission, "*tazkiyah*," refers to the purification of their souls from polytheism and various sins that corrupt morals and disrupt societal order. This mission aims to habituate them to righteous deeds, instilling within them the qualities of goodness that are pleasing to Allah SWT.

Classification of Educational Objectives in the Qur'an

The repetition of these two verses in different contexts serves to emphasize and confirm their significance. Some individuals criticize the repetition found in the Qur'an, viewing it as a waste of words and lacking efficiency. However, prominent scholars have elucidated the philosophy behind the repetition of verses in the Qur'an, as articulated by Zarkasyi in his book *Al-Burhan*. Among the wisdoms of such repetition is that the more frequently a message is reiterated, the more it inspires, warns, or reminds, as humans tend to forget and require reminders and admonitions. Repetition also serves to confirm the message; when a statement is reiterated multiple times, it underscores its importance and the validity of

its truth, distinguishing it from falsehood.

Based on the explanations provided by the scholars of tafsir above, none of them neglect the use of verses from the Qur'an and the Sunnah of the Prophet in elucidating the meanings of the verses. The explanation of the first verse does not diminish the significance of the second verse, nor vice versa. This indicates that the two verses, which are the focus of this research, are closely interconnected. Both verses address the same topic and are related to one another. This can be summarized in three key points: First, the verses emphasize the characteristics of the messenger who was sent, namely Prophet Muhammad (peace be upon him), as he is the only messenger sent to the Arab people after Prophet Ibrahim (peace be upon him) and Prophet Ismail (peace be upon him).

Secondly, the reference to the Arabs as illiterate indicates that the Prophet Muhammad (peace be upon him) was specifically sent not only for the Arabs, but also because, at the time when Prophet Ibrahim (peace be upon him) prayed to Allah for the appointment of a messenger, he was situated in the Arabian Peninsula. The fact that Prophet Muhammad (peace be upon him) emerged from the Arab community serves a significant purpose: it facilitated the acceptance of his message, as they had witnessed his character from a young age. They experienced and acknowledged the nobility of the Prophet's morals, such as honesty, trustworthiness, and patience. In fact, they conferred upon him the title of Al-Amin (the Trustworthy) even before he was appointed as a messenger.

Thirdly, the verse elucidates the three prophetic missions that were requested by Prophet Ibrahim (peace be upon him) and Prophet Ismail (peace be upon him). These three missions are the recitation of Allah's verses (*tilawatu ayatillah*), purification (*at-tazkiyah*), and the teaching of the Book and wisdom (*ta'limu al-kitab wa al-hikmah*). If this supplication did not bring goodness to the Muslim community, Allah would not have granted it. An-Nawawi mentions in his book Al-Adzkar that the supplication of a Muslim is answered in accordance with what is requested (An-Nawawi). The delay in the fulfillment of Prophet Ibrahim's (peace be upon him) supplication for centuries to accomplish these three prophetic missions supports the words of Allah SWT: *"And when My servant asks you concerning Me, indeed I am near. I respond to the supplicant when he calls upon Me"* (QS Al-Baqarah: 186), as well as the verse, *"Call upon Me; I will respond to you"* (QS Al-Ghafir: 60). This is further reinforced by the saying of Prophet Muhammad (peace be upon him): *"Indeed, your supplications will be answered, as long as you do not hasten the response by saying, 'I have prayed, but my supplication has not been answered'"* (HR. Al-Bukhari and Muslim) (Al-Bukhari).

Based on the interpretations provided by the scholars of tafsir regarding these two verses, a common thread can be identified: the background and purpose of the prophetic mission are to fulfill three objectives. The first mission involves elucidating the signs of Allah's power, which encompasses the universal verses, and enhancing cognitive competencies for reflection and contemplation upon them. The second mission pertains to the purification of the soul, which includes cleansing the heart and mind from polytheism, moral corruption, and the ingrained characteristics of ignorance. The third mission, *"ta'limu al-kitab wa al-hikmah,"* involves teaching the Qur'an and the Sunnah, which encompass faith, worship,

and ethics. In the realm of education, this is recognized as the application of values that have been taught in daily behavior, enabling individuals to effectively fulfill their role as stewards of Allah on Earth (Sallabi, 2005).

These three prophetic missions remain broad and require further elaboration. They constitute the core objectives of the education and da'wah of the Messenger of Allah (peace be upon him) to humanity. Consequently, these three prophetic missions can be summarized as the goals of Islamic education. They are derived from the Qur'an and have been directly implemented by Prophet Muhammad (peace be upon him), aligning with Bloom's classification of educational objectives.

Thus, the findings of this research can be summarized in three points: First, the classification of educational objectives in Islam, from the perspective of the Qur'an, is found in four locations within the Qur'an: Al-Baqarah: 129, Al-Baqarah: 151, Al-Imran: 164, and Al-Jumu'ah: 2. Second, the interpretations of the scholars of tafsir regarding the verses that classify the objectives of Islamic education indicate that the prophetic mission of Prophet Muhammad (peace be upon him) consists of three components: reciting the verses of Allah, purifying the soul, and teaching the Qur'an and wisdom, culminating in the application of all Islamic teachings in daily life. This is not merely about knowing the teachings but also about practicing them. This concept can be referred to as the classification of educational objectives in Islam, as the Messenger of Allah (peace be upon him) serves as an exemplary educator, an ideal teacher, the wisest of instructors, and a remarkable guide. Each objective encompasses various aspects that are consistent with the perspective of modern education.

In the third prophetic mission, there exists a correlation and alignment between the classification of educational objectives in Islam from the perspective of the Qur'an and Bloom's taxonomy. The cognitive aspect of Bloom, which pertains to intellectual abilities and skills, corresponds to the meaning of "reciting the verses of Allah." The affective aspect, which relates to feelings, values, emotions, and attitudes, aligns with the concept of "*at-tazkiyah*." Meanwhile, the psychomotor aspect, which concerns the ability to perform actions and represent them through bodily movements, corresponds to the meaning of "*ta'limu al-kitab wa al-hikmah*."

CONCLUSION

An in-depth study of the two verses, when compared with Bloom's Taxonomy, reveals a significant alignment between the two. Bloom's Taxonomy, which serves as a model in modern formal education, does not contradict the spirit of the values contained in the Qur'an. The educational framework implemented by the Messenger of Allah (peace be upon him) demonstrates a clear distinction in the outcomes of education. The educational approach of the Messenger of Allah (peace be upon him) has proven successful in producing students who are regarded as the best generation. In contrast, modern education continues to face increasingly serious challenges.

Therefore, it is imperative to revert the primary reference of Islamic education to the Qur'an and the educational theories that were implemented by the Messenger of Allah (peace be upon him). There is a

need to promote in-depth studies of the primary sources of Islamic education, namely the Qur'an and Sunnah, so that the wealth of Islamic educational heritage becomes increasingly popular and serves as a solution to contemporary educational issues.

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