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Kadar Muhammad Yusuf: The Concept of Learning the Quran from a Religious Figure from Riau

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ABSTRACT

Keywords:
Learning Concept; Islamic Education; Muhammad Yusuf's Level; Local Religious Figures; Character Formation.

This study aims to examine in depth the concept of learning according to Kadar Muhammad Yusuf, a local religious figure in Riau, including the nature, principles, sources, methods, and objectives of learning, as well as its implications for the development of contemporary Islamic education. This study uses a qualitative approach with a library research method. Data were collected through documentation studies of relevant works and literature, then analyzed using content analysis techniques with source and theory triangulation to ensure data validity. The results show that Kadar Muhammad Yusuf's concept of learning is holistic, integrative, and transformative. The essence of learning is understood as an activity that builds cognition, skills, attitudes, spiritual awareness, and social piety. The principles of learning are based on monotheism, sincerity, and a clear goal orientation. Learning resources include the Qur'an, Sunnah, and the universe as an integrative epistemological basis. The learning method emphasizes a dialogical, reflective, and humanistic approach through al-hikmah (wisdom), mau'izah al-hasanah (experimental reasoning), mujadalah (religious reasoning), amtsal (practical practice), stories, and questioning.

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A. Introduction

Islamic education plays a strategic role in shaping the personality of individuals who are faithful, knowledgeable, and virtuous. The essence of education in Islam is not merely oriented towards the transfer of knowledge, but also emphasizes character formation, internalization of values, and comprehensive spiritual development of students (Afendi, 2016). Therefore, the concept of learning in Islamic education must be able to balance the cognitive, affective, and psychomotor dimensions, thereby producing a complete human being who is both competitive and possesses noble character. In the Indonesian context, the role of local religious figures is significant in establishing a contextual Islamic educational tradition rooted in local cultural values. Several prominent religious figures include Munzir Hitami, Khairunnas Rajab, Raihani, Kadar Muhammad Yusuf, and others. These regional religious figures serve not only as preachers but also as educators and agents of social transformation, shaping the character of the community through exemplary behavior, teaching, and the practice of values-based education (Azra, 2019). The existence of local religious figures is important in developing learning concepts that are relevant to the needs of society and the challenges of the times.

Riau Province is a region with a strong Islamic tradition, marked by the active role of ulama and religious figures in community development. One religious figure who has had a significant influence on the development of Islamic education in Riau is Kadar Muhammad Yusuf. His work is widely known for his da'wah activities, religious teachings, and community moral development. In his educational practices, Kadar Muhammad Yusuf emphasized the importance of integrating knowledge, good deeds, and morals, so that the learning process not only produces intellectual intelligence but also spiritual awareness and moral maturity (Dinata & Achadi, 2023). However, in the reality of contemporary education, various serious problems have emerged, such as the degradation of student morality, the weakening of spirituality, and the dominance of cognitive-instrumental learning approaches (Tilaar, 2009). Education tends to be trapped solely in an orientation towards academic achievement and neglects the dimensions of character formation and religious values. This situation demands a revitalization of learning concepts oriented towards holistic personality development, as emphasized in the Islamic education paradigm (Nata, 2016).

The concept of learning from the perspective of local religious figures such as Kadar Muhammad Yusuf is relevant for in-depth study, as it embodies the values of exemplary behavior, sincerity, discipline, simplicity, and the practice of Islamic teachings in daily life. This concept aligns with the concept of religious-based character education, which positions teachers as moral and spiritual role models for students (Darwanti, Fauziati, Fathoni, & Minsih, 2025). In this context, learning is not merely interpreted as a process of acquiring knowledge, but as a process of self-transformation toward becoming a person of noble character and social responsibility. However, academic studies specifically addressing the thoughts and learning concepts of local religious figures, particularly in the Riau region, are still relatively limited. Most research focuses on classical Islamic educational thinkers and national figures, leaving the richness of local thought underexplored (Azra, 2019). Yet, local wisdom holds significant potential for developing contextual learning models that align with the character and culture of the local community. Based on this background, this study is crucial for systematically examining the concept of learning according to Kadar Muhammad Yusuf, a religious figure from Riau, encompassing its philosophical foundations, learning principles, methods, and implications for the development of contemporary Islamic education. The results of this study are expected to enrich the body of knowledge in the field of Islamic education and provide a practical contribution to the development of holistic, humanistic, and character-oriented learning models.

B. Method

In general, a research method is a scientific approach used to obtain data to achieve specific goals and benefits (Sugiyono, 2013, 2). This research uses a qualitative descriptive approach, with this type of research falling into the category of library research. This approach involves collecting data closely related to the object of study, which can be simply explained as a literature-based data collection process (Sukmadinata, 2007, 60). In library research, information collection is limited to materials available in the library, without involving fieldwork (Sangadji & Sopiah, 2010, 28). In other words, library research limits its activities solely to library collections without requiring field research (Zed, 2004, 2). Therefore, this research focuses more on interpreting meaning, which cannot be measured quantitatively and requires in-depth interpretation and analysis by the researcher.

The data collection process is carried out through a literature review relevant to the problem being discussed. Data are collected from various reading materials from primary and secondary sources. The data collection technique used was a documentation study, which is a method used to obtain information related to the concept of learning according to Kadar Muhammad Yusuf. In order to ensure data validity, this study used triangulation techniques, namely data examination strategies through the use of more than one source, method, theory, or information collection technique (Bungin, 2007, 257). The purpose of triangulation is the use of two or more data sources, techniques, theories, or data collection methods that allow for data collection and later will be compared in various ways to test the validity of the data. Then, in this study the data analysis technique used is the content analysis method in order to uncover and understand. The data analysis method used is content analysis. This technique aims to identify and understand the meaning contained within a text, whether in the form of words, meanings, images, symbols, themes, or other forms of communication (Darwis, 2020, 191). The discussion is then broken down into its component parts. Once the analysis is complete, these elements are recombined to reach a conclusion.

C. Result and Discussion

1. Muhammad Yusuf's Learning Concept Thoughts

a. The Nature of Learning

Learning is an activity, therefore, it must be viewed from various perspectives and aspects, including the goals, the process, and the learner, so that no aspect is neglected. Therefore, it can be said that learners are not merely objects in a learning activity, but also subjects of learning (Kadar Muhammad Yusuf, 2019). Kadar Muhammad Yusuf states that the essence of learning is to consider all aspects surrounding it. Therefore, there are several aspects that are crucial to emphasize in learning, namely: (Kadar Muhammad Yusuf, 2019). Learning is a cognitive construction activity; Learning is an activity that builds skills; Learning is an activity that shapes attitudes and perspectives; Learning is an activity that shapes faith and admiration for the object of study; Learning is the formation or change of behavior; Learning constructs vertical and horizontal piety; Learning is an activity that involves all aspects of humanity.

According to Kadar Muhammad Yusuf's perspective, Islam views knowledge as essential to human life. Therefore, Islam encourages the pursuit and mastery of knowledge. Furthermore, Kadar Muhammad Yusuf emphasizes that mastery of knowledge requires encouragement in the form of normative statements regarding learning. Therefore, according to Kadar Muhammad Yusuf, the essence of learning connotes the human necessity of mastering knowledge. This means that learning is obligatory; failure to learn is sinful. In other words, how can one practice knowledge if one has not yet learned and mastered it? (Yusuf, 2021a). Based on this description, it can be simply stated that the essence of learning as intended by Kadar Muhammad Yusuf is an activity that takes into account all aspects closely related to learning. In other words, learning is an activity that is obligatory in Islam. Furthermore, the necessity of practicing Islamic teachings connotes the necessity for humans to master knowledge. Therefore, the method to master knowledge proposed by Kadar Muhammad Yusuf is learning. In general, learning can be defined as an activity of seeking knowledge, based on the essence of learning as outlined in Kadar Muhammad Yusuf's perspective. Learning must influence the learner, encompassing their perspective, thoughts, and actions. Kadar Muhammad Yusuf emphasizes that learning, as an activity of seeking knowledge, must be based on certain principles. The principles Kadar Muhammad Yusuf articulates regarding learning are a philosophical foundation that shapes the learner's thinking (Yusuf, 2021b). Kadar Muhammad Yusuf states that the principles in question in learning are as follows: (Yusuf, 2021b)

b. The Principle of Monotheism

Monotheism is the first and main principle, where a learning activity must be built on the principle of monotheism. This can be seen in the discussion of the Qur'an regarding science and natural phenomena as objects to be studied. From this, it is very clear that it directs humans to monotheism, or in other words, learning must depart from monotheism and also be oriented towards it.

The Principle of Sincerity and Clear Purpose

Monotheism, which is used as the foundation or main principle in learning, will further describe the sincerity and purpose of seeking knowledge. Sincerity in learning means being clean from worldly goals and interests. Therefore, getting a job should not be the main goal in learning, but is seen as a result of mastering science. Based on this principle, Kadar Muhammad Yusuf

emphasizes that studying all things about science is an effort to strengthen faith, with the increase in knowledge which is the effect of learning, then there should also be an increase in faith in the Creator or the giver of knowledge.

c. Learning Resources

Kadar Muhammad Yusuf states that the primary sources of learning are the Quran and the Sunnah. Numerous verses in the Quran instruct humans to read, listen, and contemplate. As Kadar Muhammad Yusuf states, learning is an activity, including reading, listening, and contemplating as part of the learning process. In short, humans are encouraged to make the Quran an object of study because it must be studied in order to understand and apply it. The Quran is considered a source of learning because it is a source of information on many subjects (Kadar Muhammad Yusuf, 2019). Regarding the Quran as a source of learning, the specific question that must be clarified is the knowledge gained from studying the Quran. As Kadar Muhammad Yusuf states, there are at least five types of knowledge that humans will gain from studying the Quran: (Kadar Muhammad Yusuf, 2019)

d. Explanations or information related to the physical realm

The Quran's discussion of the physical realm encompasses many topics, including knowledge about the earth and all its contents, the heavens and space and all its contents, phenomena occurring in nature, and so on. Therefore, by using the Quran as a source of learning, humans will gain a wealth of information related to the earth, the heavens, space, and all its contents.

e. Information related to the metaphysical realm

The metaphysical realm referred to here is the opposite of the physical realm. While the physical realm is the real realm, which can be studied and observed empirically, the metaphysical realm is the unreal realm that cannot be studied and observed empirically. Discussions in the Quran that provide information about the metaphysical realm include jinn, angels, and issues related to eschatology or the afterlife. Part of eschatology or the afterlife includes the questions of resurrection, the balance of reward and sin, heaven, and hell.

f. Natural Law

Another term for natural law is sunatullah, which refers to God's provisions that apply to nature and its contents. God created nature and its

contents, but not only limited to the creation of objects in nature, but also includes the creation of the systems that apply to that nature. Therefore, by using the Quran as a source of learning, humans will gain information related to the sciences of biology, physics, chemistry, geography, and so on.

g. Normative Law

Kadar Muhammad Yusuf refers to God's provisions regarding commands and prohibitions contained in the Quran. God, through the Quran, informs humans about the procedures, ethics, or rules for relationships with God and with other humans. Knowledge of normative law can only be obtained through the Quran and Sunnah. The study of the Qur'an and Sunnah, as they relate to normative law, has given rise to many disciplines within the field of Islamic studies, including: creed, ethics, jurisprudence, interpretation, Qur'anic jurisprudence, which has many branches, including principles of jurisprudence, Arabic language, and so on.

h. Past Events

The Qur'an also provides or reveals past events, such as those of the prophets and previous communities, and other events, intended to guide humanity. Therefore, the Qur'an, as a source of learning, can provide insight into the conditions of people in the past, particularly those related to the course of Islamic preaching by the prophets, as well as the rejection or acceptance by their communities, and the resulting rejection or acceptance. The events discussed in the Qur'an can provide lessons for those who study the Qur'an and serve as primary sources of learning.

The Qur'an and Sunnah are primary sources of learning, as stated by Kadar Muhammad Yusuf. Furthermore, the universe is also considered a source of learning, according to Kadar Muhammad Yusuf. The Quran discusses God's provisions in nature, and humans are encouraged to study them. This means that the Quran not only encourages humans to study the Quran itself but also encourages them to study and learn about nature (NURHIKMAH, 2022). Many natural objects can be studied and used as sources of learning. As Kadar Muhammad Yusuf stated, nature as a source of learning can be observed and studied through natural objects, including the heavens and the earth, their contents, and the phenomena that occur there. Things related to the earth and its contents that can certainly be used as sources of learning include humans, animals, plants, mountains, seas, liquids and solids, air, and the laws and systems

that apply to these objects. Furthermore, things related to the heavens and their contents that can be used as sources of learning include the earth, the moon, stars, the sun, and other planets, as well as the laws and systems that apply to these objects (Kadar, 2015).

Based on this description, it can be clarified that the learning sources mentioned by Kadar Muhammad Yusuf include the Qur'an, Sunnah, and nature and its contents. Furthermore, Kadar Muhammad Yusuf emphasized that from these two learning sources emerge other learning sources, such as teachers, books, libraries, and so on. Thus, it can be said that the learning sources referred to by Kadar Muhammad Yusuf are all things currently considered global learning sources, such as teachers or books, which are derivatives of the primary learning sources. This means that what is taught by teachers is things obtained from the Qur'an, Sunnah, and the nature that they study. Likewise, the knowledge written in books is all the result of the understanding and research of scientists from these two primary learning sources.

2. Learning Methods

Kadar M Yusuf explains that a method is a way educators can convey learning material to students (Kadar Muhammad Yusuf, 2019). Learning is inseparable from reading. Kadar Muhammad Yusuf states that learning is reading, which means the activity of gathering or collecting ideas, concepts, and messages contained in the text being read, both explicitly and implicitly. Therefore, it can be said that reading is not just about reading, but also about capturing the messages contained in the text being read, which then enter into the reader's mind and become part of their mental content (Yusuf, 2021b). Reading as a learning activity is related to the use of human senses. Therefore, something read must be seen, heard, smelled, touched, and felt. Therefore, the more senses activated in the learning activity, the more successful the learning will be. Therefore, the method used in learning is not limited to activating just one sense, but must activate many senses to achieve the desired learning goals (Dinata, 2023). Kadar Muhammad Yusuf explained that regarding learning methods, there are many things that can be done so that the learning process can run properly. The learning methods contained in the Qur'an are al-hikmah, maw'izah al-hasanah, and al-mujjadi (Dinata & Achadi, 2023). This was directly taught to the prophet as a technique or method that he could use to educate and guide his people to the path of Allah. Then, there is also a method of starting a

lesson by asking questions. The method mentioned by Kadar Muhammad Yusuf can be used in the learning process. The learning method expressed by Kadar Muhammad Yusuf is as follows: (Kadar Muhammad Yusuf, 2019)

a. al-hikmah and Mau'izah al-Hasanah

Wisdom is defined as firm and correct words that can differentiate between what is right and what is false. Wisdom also means expressions and arguments that attract the souls of students so that they are encouraged to accept and practice the messages contained in these expressions. Using the wisdom method, a teacher is required to be able to compose words that are more interesting and touch the soul. The Mau'izah al-Hasanah method is a way of delivering material that places greater emphasis on the impact or consequences of understanding and implementing the material presented. Educators need to convey the benefits or advantages that students will receive if they master and apply the material presented. Allah, in teaching humans through the Qur'an, always conveys the consequences of accepting His teachings or rejecting Him. Both the hikmah and mau'izah al-Hasanah methods, if related to conventional methods, are the same as the lecture method. However, in delivering it, educators are required to be able to weave sentences or expressions that are interesting and pleasing to the soul and illustrate to students the impact of mastering the material presented.

b. Mujahida

This mujjadi method is the same as the mudhakarah (debate) or discussion method. In the Islamic boarding school tradition, this method is often used, where a person or group of students expresses an opinion as a result of their study. Then, other students rejected this opinion with the reasons or arguments they had. The use of the mujjadi method in learning must be careful, it must not violate ethics, blaspheme, or insult or demean the opponent in the debate. The Qur'an describes mujjahlah with billati hiya ahsan (with the better).

c. Amthal

Literally, it means similar, the same, or like. In Arabic, the word mathal is always used to equate something with another. Mathal also means an expression that equates the state of something with what is contained in the expression. In addition to this meaning, mathal can also be interpreted as describing something abstract in a concrete way, so that the abstract is easily understood and has an impact on the human soul.

d. Stories

Kadar Muhammad Yusuf stated that the Quran always uses stories in teaching humans, namely stories of people with noble morals and stories of people with reprehensible morals. This learning method can be imitated by educators in conveying knowledge to students. Therefore, educators must be able to design material in the form of stories, so that the presentation will be more engaging for students and, of course, it is hoped that it will increase motivation or interest in learning.

e. Starting Learning with Questions

Educators can use the questioning learning pattern in presenting lesson material. Educators convey questions to students related to the lesson material when they want to start learning, then educators can explain the answers themselves or ask students to answer them.

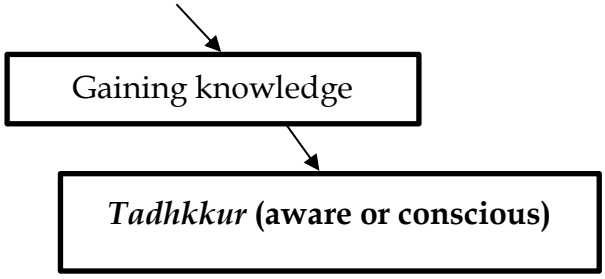
f. Learning Objectives

A goal means a direction or target to be achieved. Simply put, a goal is something highly desired, like an archer hoping his arrow will reach its target or object. Therefore, Kadar Muhammad Yusuf states that learning objectives, in general, are the goals a student wishes to achieve or attain after going through the learning process (Kadar Muhammad Yusuf, 2019).

Learning objectives are inseparable from the learning outcomes desired after carrying out or engaging in learning activities. Reaching or achieving the goals of learning is truly a dream. Discussing learning objectives is certainly crucial. Therefore, Kadar Muhammad Yusuf's formulation of the concept of learning in general is strongly influenced by the Quran. Therefore, the learning objectives expressed by Kadar Muhammad Yusuf are very interesting, because learning objectives are inevitably imbued with Quranic nuances. One of Kadar Muhammad Yusuf's schemes regarding learning activities to achieve learning objectives can be described as follows: (Kadar Muhammad Yusuf, 2019).

Al-ta'alum wa al-dirasah

- *Al-Qira'ah* (reading)
- *Al-Nazar* (thinking)
- *Ra'a* (paying attention)
- *Al-Sam'u* (listening)
- *Al-Dhikr* (remembering)
- And others



Muhammad Yusuf's scheme of learning clearly embodies the ultimate goal of learning, or the goal to be achieved. Learning is not merely about acquiring knowledge; rather, he emphasizes tadhkkur, meaning awareness or realization. This means that self-awareness as a creature of God is the primary goal of learning, and this awareness drives humans to be grateful and worshipful to God. Yusuf's scheme was later further developed by Yusuf, who argued that the ultimate goal of learning is not merely awareness or recognition of oneself as a creature of God, but rather that awareness is also a bridge to reach the ultimate goal of learning. Yusuf further stated that there are at least four standards that serve as a measure of success in learning. These four standards are what will shape knowledge and skills, develop self-awareness as a creature of God, develop a sense of awe for God as the source of knowledge and controller of nature and all its contents, and foster vertical and horizontal piety (Yusuf, 2021a). The four standards mentioned by Kadar Muhammad Yusuf are interconnected, with the culmination or estuary being the formation of a pious person both vertically and horizontally. Mastery of knowledge forms the basis for self-awareness as a creature of God, and that self-awareness then gives rise to a sense of awe for God and praiseworthy behavior. This awareness and awe then lead humans who have learned to worship God and obey the rules He has established, namely normative laws, including normative laws regarding interactions with the natural environment, both animals and plants, as well as with other humans. This is what Kadar Muhammad Yusuf means by vertical and horizontal piety.

Furthermore, the learning objectives promoted by Kadar Muhammad Yusuf are as follows: (Kadar Muhammad Yusuf, 2019)

g. Formation of Knowledge

One of the goals to be achieved in learning activities is the formation of knowledge, or in other words, learning activities shape knowledge within the learner. Using the terminology of constructivism, learning is the construction of knowledge. Therefore, it can be said that the goal of learning activities is the construction of knowledge within the learner. Kadar Muhammad Yusuf emphasized that if an activity does not lead to the formation of knowledge within the learner, it is not a learning activity. Therefore, listening, seeing, thinking, and other learning activities are forms of knowledge-seeking and knowledge-construction efforts. The formation of knowledge, as a manifestation of "becoming aware" and "leaving a mark," however, the formation of knowledge in question is not limited to the cognitive aspect alone, but also encompasses psychomotor and affective aspects of knowledge.

The formation of knowledge as a learning outcome or learning objective means that students master the three learning outcomes in Bloom's theory: mastery of theory, skills, and the development of affective knowledge within the student. However, it is important to emphasize that achieving the three learning objectives in Bloom's theory is not the ultimate goal of learning; rather, it is merely the first step toward achieving more important learning objectives. Therefore, the formation of knowledge is the first step toward the ultimate goal of learning.

h. Formation of Awareness

Kadar Muhammad Yusuf states that the goal of learning is not limited to the formation of knowledge alone; it should also foster self-awareness. As Kadar Muhammad Yusuf states, self-awareness is awareness or a state of understanding that is possessed, which then shapes perceptions and attitudes. Therefore, awareness is formed through knowledge; without knowledge, awareness will not exist. is formed. A person with self-awareness understands that they possess knowledge, and this awareness shapes attitudes in accordance with that knowledge. The formation of knowledge will impact the formation of awareness. This means that knowledge formed through learning activities will lead to memory or awareness, and the ability to learn from that knowledge. Thus, the goal of learning is to construct self-awareness as a servant of God.

i. Admiring God

The awareness gained from the knowledge learned will culminate in the formation of a sense of awe for God. This means that learning, through all its activities and activities, will result in mastery of knowledge, and mastery of knowledge will shape awareness. Meanwhile, the formation of this awareness will give rise to a sense of awe for God. Thus, it can be said that the goal of learning is to construct feelings for God. Awe for God is reflected in feelings in the heart, which give rise to attitudes in the form of words and actions. Humans, as creatures, are required to study God's creation. This study will yield knowledge about order, natural laws, or theories, and the uniqueness of nature. No other creature can regulate or create natural laws. Therefore, the knowledge gained through learning should shape Self-awareness, how powerless humans are, and how great God is in creating, organizing, and determining all things. Admiring God's greatness, which surpasses anything and anyone, is a personal condition that must be developed through education, particularly learning activities.

j. Formation of Vertical and Horizontal Piety

The goal of learning that must be achieved through learning activities is the same as the goal of education: the formation of personal piety in the learner, both vertical and horizontal. The goal of learning is not limited to mastering knowledge, but must also manifest in the form of self-awareness as God's creatures, admiration for Him, and piety. Kadar Muhammad Yusuf emphasized that learning is considered unsuccessful if it has not reached the level of vertical and horizontal piety.

Kadar Muhammad Yusuf explained that vertical piety consists of obedience to God by carrying out normative provisions or laws in the form of mahdhah worship, such as prayer, fasting, pilgrimage, dhikr, tasbih, and so forth. The goal of learning regarding vertical piety will be reflected in the attitude of humans who carry out worship activities not merely as fulfilling obligations, but also as performing worship with joy and making it a necessity in daily life. Meanwhile, horizontal piety means obedience to the provisions or normative laws regarding relationships and interactions between fellow creatures, both human and non-human. There are at least two indicators of achieving learning objectives related to horizontal piety, namely: Avoiding harm to surrounding creatures, both human and non-human, and even going beyond that, striving to

be an agent or disseminator of salvation for those with whom one interacts; Complying with the natural system (natural law or sunnatullah) that has been implemented in nature and all its contents.

Both of these pieties, vertical and horizontal, are the source of learning objectives, which are certainly highly relevant to the goals of education and the purpose of human creation. Therefore, to achieve prosperity, humans must be pious and friendly to their surroundings, just as humans are "friendly" to God, which is manifested in the form of obedience to carry out commands and refrain from prohibitions.

D. Conclusion

The results of this study indicate that Kadar Muhammad Yusuf's concept of learning has a holistic, integrative, and transformative character, which positions learning as a process of forming a complete human being. Learning is not only understood as a cognitive activity, but as a process of constructing knowledge, skills, attitudes, spiritual awareness, and social piety. Thus, learning functions as a primary instrument in shaping a personality that is faithful, knowledgeable, and has noble morals. The essence of learning from Kadar Muhammad Yusuf's perspective emphasizes that learning activities are a religious obligation rooted in the principle of monotheism. The principles of monotheism, sincerity, and goal orientation make the learning process not only oriented towards academic achievement, but also on strengthening faith and developing self-awareness as a servant of God. This places learning as an integral part of worship, as well as a means of internalizing divine values in the lives of students. The learning resources proposed by Kadar Muhammad Yusuf reflect a comprehensive Islamic scientific paradigm, with the Qur'an and Sunnah as primary sources and the universe as an empirical learning laboratory. This integration between revelation and natural reality results in a scientific construction that unites the rational, empirical, and spiritual dimensions. This approach provides a strong epistemological foundation for the development of Islamic education that is adaptive to the development of science and technology. The learning methods offered, such as al-hikmah (Islamic wisdom), mau'izah al-hasanah (intelligible text), mujadalah (intelligible text), amtsal (intelligible text), stories, and questioning, emphasize the importance of a dialogical, reflective, and humanistic approach in the learning process. These methods encourage active student participation, strengthen critical reasoning skills, and meaningful

internalization of moral and spiritual values. According to Kadar Muhammad Yusuf, the ultimate goal of learning is oriented toward the formation of vertical and horizontal piety, reflected in religious obedience and ethical, just, and environmentally friendly social behavior. This orientation emphasizes that learning success is measured not only by academic achievement but also by personality transformation and real contributions to social life. Overall, Kadar Muhammad Yusuf's learning concept offers a relevant Islamic educational paradigm in responding to the challenges of contemporary education, particularly in integrating intellectual, spiritual, and social dimensions. This concept has the potential to become a theoretical foundation for curriculum development, learning strategies, and Islamic education policies oriented toward character and civilization formation.

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