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A Comparative Analysis of the Educational Implications of the Semantics of Revelation in the Holy Qur'an and the Old Testament

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Abstract

In the Abrahamic religions, revelation is not merely a channel for transmitting doctrinal propositions; rather, it constitutes a form of guiding relationship between God and human beings. Consequently, each sacred text's conception of revelation plays a significant role in determining the foundations and methods of religious education. The present study aims to reconstruct and compare the semantic network of revelation in the Holy Qur'an and the Old Testament and to derive its educational implications. The research adopts a qualitative, analytical-comparative methodology. The primary data were extracted from the two sacred texts and examined through an analysis of key lexical items, syntagmatic and paradigmatic relations, and a comparison of seven components: "Source, content, mode of communication, intermediary, recipient, addressee, and purpose." The findings indicate that, in the Qur'an, the association of revelation with speech, word, descent, impartation, reception, recitation, and proclamation forms a verbal-revelatory-guiding pattern. In the Old Testament, the evident co-occurrence of appearing, seeing, knowing, speech, vision, historical event, and covenant highlights a revelatory-historical-covenantal pattern. Both patterns agree on the

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divine source of guidance, the human being as recipient, and the connection between knowledge and practical response. However, the Qur'an places greater emphasis on understanding, reasoning, proclamation, and individual and collective responsibility. Conversely, the Old Testament emphasizes narrative, collective memory, covenantal identity, and historical faithfulness. Therefore, revelation-based education should balance epistemic authority with learner agency, instruction with dialogue, knowledge with action, and individual experience with collective memory. The study's innovation is the presentation of a traceable chain from textual evidence to educational implications, evaluated in relation to specialized literature on religious education.

Keywords: Revelation, Semantics, Holy Qur'an, Old Testament, Religious Education, Learner Agency, Narrative Education.

Introduction

Revelation is one of the foundational concepts of monotheistic religions and constitutes an epistemological basis for religious law, guidance, and education. In these traditions, divine communication, in addition to disclosing truths, entails directing human life and establishing ethical commitment. Accordingly, the way in which the source, content, recipient, addressee, and purpose of the divine message are conceptualized is directly connected to the representation of the human being as capable of receiving guidance and to the mechanisms of religious education. The central issue is to elucidate this relationship through a comparison of the semantic structure of divine communication in the Holy Qur'an and the Old Testament.

The lexical organization of divine communication in these two texts is not identical. In the Holy Qur'an, the root revelation is articulated through a constellation of terms such as speech, word, descent, impartation, reception, recitation, and proclamation. By contrast, in the Hebrew language of the

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Bible, there is no single term encompassing all the components of the Islamic concept of revelation; rather, this communication is understood through a network of verbs denoting seeing and appearing (ראה), revealing/disclosing (גלה), and knowing/making known (ידע), in association with vision, manifestation, covenant, speech, and historical events (Brown et al., 1906; Talmon, 1985). Therefore, a comparison of the two traditions cannot be reduced to lexical equivalence; instead, the appropriate unit of comparison is "Network Versus Network." On this basis, the fundamental research question is: 'How is the semantic network of revelation structured in the Holy Qur'an and the Old Testament, and what educational implications do their similarities and differences entail?'

1. Previous Research and the Rationale for the Study

Research related to this field can be divided into two categories: "Linguistic, theological, and historical studies of revelation". Na'mati Pir Ali (2012 AD/1391 SH) compared the concept of revelation in the Qur'an and the two Testaments from a theological perspective. Samnun Mahdavi and Amini Kazemi (2017 AD/1396 SH) demonstrated the functional distinctions between the conversations of God and the prophets within the contexts of the two texts, while Rusta'i and Ajilian Mafuqi (2022 AD/1401 SH) addressed the issues of wording, meaning, and the agency of the recipient. In biblical studies, Talmon (1985) explored the relationship between visual perception and manifestation, while Bossman (2014) examined the relationship among speech, law, and history.

Studies of religious education: Research addressing human agency (Khalili et al., 2022), narrative theology in religious education (Reed et al., 2013), and the relationship among text, context, and religious identity (Cohen & Ben-Zvi, 2020) has provided theoretical foundations for educational interpretation. Rationale and innovation: Previous studies have typically not integrated the three stages of semantic analysis, structural comparison, and evidence-based derivation of educational implications within a unified framework. In certain instances, recommendations have been made without explicating the inferential logic from sacred text to educational application. The present study's innovation is the establishment of a reasoned connection between the semantic structure of the text and foundational concepts in religious education, such as learner agency, the interaction between the individual and tradition, and collective memory.

2. Research Methodology

The present study is fundamental in purpose and employs a qualitative, analytical-comparative approach based on structural semantics (Izutsu, 2002). Within this approach, meaning is determined by examining intra-textual relations, syntagmatic and paradigmatic relations, and the position of a word within the worldview of the text. The "Educational implications of the semantics of revelation" refer to the normative and conceptual consequences of this analysis with regard to the aims and principles of religious education, the educator–learner relationship, and educational methods (cf. Bagheri, 2009 AD/1388 SH: 65-72; Farmahini Farahani, 1999 AD/1378 SH: 62-64).

The analytical process was organized into four stages:

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1) Data collection and delimitation: A purposive examination of verses concerning prophetic revelation in the Qur'an, as well as narrative evidence concerning the patriarchal era and Moses, prophetic texts, and the Psalms in the Old Testament.

2) Reconstruction of semantic networks: Identification of key lexical items and examination of their syntagmatic and paradigmatic relations within textual contexts.

3) Comparison of the structure of divine communication: Assessment and comparison of the networks based on seven components: "Source, content, mode of communication, intermediary, recipient, addressee, and purpose".

4) Derivation of educational implications: Formulation of educational orientations through the following chain of reasoning:

Textual evidence → semantic relation → comparative component → conception of human guidance → educational implication

Validity criteria: To prevent subjective or impressionistic interpretations, each educational inference was required to be grounded in a network of textual relations, rather than isolated lexical items, to maintain contextual consistency, and to be traceable within specialized literature on religious education. This approach distinguishes textual conceptual implications from claims regarding the empirical effectiveness of educational methods.

3. The Semantic Network of Revelation in the Two Texts

For a valid comparison, the semantic network of divine communication in each text must first be reconstructed within its own linguistic and theological

context. This analytical distinction prevents the Islamic concept of revelation from being imposed upon the Old Testament, or vice versa. It provides a basis for a commensurable comparison in the subsequent section.

3.1. The Holy Qur'an: A Speech-Oriented, Revelatory, and Guiding Structure

A semantic analysis of revelation in the Holy Qur'an, beyond its lexical definition, requires an examination of the root revelation within a network of terms associated with communication among God, the Prophet, and the addressees. In Qur'anic usage (Ma'refat, 2009 AD/1388 SH: 1, 68), the term revelation is applied to various meanings and categories, encompassing a range extending from creation and natural disposition to legislation. These include instinctive inspiration to inanimate objects and animals, such as the divinely guided instinct of the honeybee (al-Naḥl:68); innate inspiration to non-prophetic human beings, such as Moses' mother (al-Qaṣaṣ:7); satanic suggestions (al-An'ām:121); and symbolic human gestures (Maryam:11). Nevertheless, the primary focus of this article is exclusively on "Prophetic Revelation" or legislative revelation, that is, the distinctive, knowledge-giving, and guiding communication between God and the prophets that constitutes the basis for the transmission of divine law (al-Shūrā:51). The other applications of the root revelation will be considered only insofar as they help delineate its conceptual boundaries and distinguish them from legislative revelation.

The Qur'an does not describe this process solely through the term revelation. Rather, concepts such as speech, word, call, report, descent, sending down, descent, instilling, receiving, recitation, reading, clarification, and conveyance also reveal various dimensions of the origin, content,

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transmission, reception, and efficacy of the divine message. Accordingly, the semantic field of prophetic revelation constitutes a network of linguistic and conceptual relations that gives form to the structure of God's guiding communication with the Prophet and the addressees (Alavi-Mehr, 2013, pp. 41–61).

A) The Semantic Core of the Root Revelation and the Range of Its Qur'anic Applications

The root revelation lies at the center of this network. Lexicographers have emphasized such basic components of its meaning as indication, speed, concealment, writing, message, and the imparting of meaning. Farāhīdī associates revelation with indication, writing, and communication (Farāhīdī, 1989 AD/1409 AH: 3, 320); Ibn Fāris defines it as "A concealed imparting and making known" (Ibn Fāris, 1983 AD/1404 AH: 6, 93); Rāghib Iṣfahānī regards its fundamental meaning as "A rapid indication" that may be realized through symbolic speech, sound, gesture, or writing (Rāghib Iṣfahānī, 1992 AD/1412 AH: 858); and Muṣṭafawī identifies the common denominator of its various usages as "Imparting something to the inner being of another." (Muṣṭafawī, 2009 AD/1430 AH: 13, 59)

Thus, revelation denotes a distinctive and directional transmission of meaning, while its origin, content, and level are determined by the context. The Qur'anic use of revelation is likewise not restricted to legislative revelation. Prophetic revelation is expressed in "Indeed, We have revealed to you as We revealed to Noah and the prophets after Himū (al-Nisā':163) and "We relate to you the best of stories through Our revealing to you this Qur'an" (Yūsuf:3). The Qur'an also speaks of inspiration to non-prophets in "And We inspired the mother of Moses: "Nurse him" (al-Qaṣaṣ:7) and "And when I

inspired the disciples: "Believe in Me and My messenger" (al-Mā'idah:111); of formative guidance in "And your Lord inspired the bee..." (al-Naḥl:68) and "And He revealed to each heaven its command" (al-Fuṣṣilat:12); of God's command to the angels in "When your Lord revealed to the angels..." (al-Anfāl:12); and of a non-divine use meaning a rapid indication in "Then he indicated to them to glorify [God] morning and evening." (Maryam:11) What these cases share is a distinctive act of making known, imparting, or directing. Nevertheless, prophetic revelation occupies a distinct level by virtue of its divine origin, guiding content, and the prophet's mission to convey it.

B) The Speech-Oriented Cluster: Qawl, Kalām, Nidā', and Naba'

The first surrounding cluster of revelation consists of concepts referring to the speech-oriented dimension of divine communication. Qawl presents the message as content attributable to God and capable of being received and transmitted. Thus, in a linguistic conception of revelation, God is the source of the message, the Prophet is its recipient and conveyor, and the message possesses intelligible content (Qaemini, 2002 AD/1381 SH: 35, 39-40; Mufīd, 1944 AD/1364 AH: 211; Lāhijī, 2004 AD/1383 SH: 364).

Kalām and Taklīm provide an even more explicit indication of verbal communication. "And Allah spoke to Moses directly" (al-Nisā':164) establishes the occurrence of divine speech, while the verse "It is not for any human being that Allah should speak to him except by revelation, or from behind a veil, or by sending a messenger..." (al-Shūrā:51) enumerates three forms of communication: "Revelation, speech from behind a veil, and the sending of a messenger." The qualification "By His permission" further indicates that the intermediary operates within and subordinate to divine agency.

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Nidā' (the call), in addition to conveying a message, brings the addressee into a communicative situation: "When he came to it, he was called: "O! Moses!" (Ṭāhā:11). The continuation, "Indeed, I am Allah; there is no deity except Me, so worship Me," (Ṭāhā:14) integrates the imparting of knowledge and the demand for a response within a single speech-oriented structure. Naba' (news), in turn, highlights the epistemic content of revelation. Thus, in "That is from the news of the unseen which We reveal to you" (Hūd:49) and "That is from the news of the unseen which We reveal to you," (Yūsuf:102) Naba' identifies the epistemic content. At the same time, revelation indicates the distinctive means through which access to that knowledge is provided.

This cluster is also consistent with speech-act theory, according to which language does more than report reality: "It can issue commands, prohibit, promise, warn, or commit the addressee to a course of action." (Austin, 1962; Qaemini, 2002 AD/1381 SH: 69; Abdollahi, 2005 AD/1384 SH: 92 ff.) Accordingly, the language of revelation is simultaneously knowledge-giving and action-generating.

C) The Revelatory-Descent Cluster: Nuzūl, Inzāl, and Tanzīl

The terms Nuzūl (descent), Inzāl (sending down), and Tanzīl (revelation) foreground the directionality of communication and the attribution of the message to its divine source. "The revelation of the Book is from Allah, the Almighty, the Wise" (al-Zumar:1) and "A revelation from the Lord of the worlds" (al-Wāqī'ah:80) identify God as the source of the message. The same meaning is reinforced in "It is nothing but revelation revealed," (al-Najm:4) particularly in conjunction with "Nor does he speak from his own inclination." (al-Najm:3)

The verse "The Trustworthy Spirit brought it down upon your heart so that you may be among the warners, in a clear Arabic language" (al-Shu'arā':193-195) makes the principal elements of the process explicit: "The revealed message, the Trustworthy Spirit as intermediary, the Prophet's heart as the site of reception, the mission of warning, and the Arabic language as the form in which the message is conveyed." Likewise, "Indeed, he brought it down upon your heart by permission of Allah" (al-Baqarah:97) places the mediation of the angel within the framework of divine permission. Accordingly, the Prophet is not the source of the message; rather, in relation to God, he is its recipient, while in relation to the people, he is its conveyor.

D) The Cluster of Imparting and Reception: Ilqā', Talaqqī, and the Heart

Ilqā' indicates the transmission or imparting of a message, whereas Talaqqī denotes its reception. In "Indeed, We will cast upon you a weighty word," (al-Muzzammil:5) the expression "A weighty word" indicates that revelation carries an epistemic burden as well as a responsibility-generating one. Likewise, "And indeed, you receive the Qur'an from One who is Wise and Knowing" (al-Naml:6) identifies the Prophet as the recipient and God as the source of the message.

The heart is likewise presented as the locus of receiving revelation: "Upon your heart" (al-Shu'arā':194) and "He brought it down upon your heart." (al-Baqarah:97) The inward nature of reception does not mean that the message is self-generated, since the source of its descent remains divine. The verses "Do not move your tongue with it... Indeed, upon Us is its collection and its recitation... Then, indeed, upon Us is its clarification" (al-Qiyāmah:16-19) likewise demonstrate the connection among reception, preservation,

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recitation, and clarification, and situate the Prophet's role within the framework of divine agency.

E) The Recitation and Conveyance Cluster: Qirā'ah, Tilāwah, Bayān, and Tabligh

Qirā'ah, Tilāwah, Bayān, and Tabligh constitute the social extension of the revealed message. "O! Messenger, convey what has been revealed to you from your Lord" (al-Mā'idah:67) demonstrates the direct connection between sending down (Inzāl) and conveying (Tabligh). In relation to God, the Prophet is the recipient; in relation to the people, he is the conveyor.

Tilāwah is likewise not merely the act of reading words aloud; it is connected with purification and instruction: "He is the One who raised among the unlettered a messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom." (al-Jumu'ah:2) Similarly, in "And We sent down to you the Reminder so that you may clarify to the people what has been sent down to them, and so that they may reflect," (al-Nahl:44) sending down, clarification, and the addressee's reflection constitute three interconnected links. Revelation, therefore, does not end with reception; through clarification and conveyance, it extends into the sphere of the addressee's understanding.

F) The Addressee of Revelation and the Necessity of Response

The structure of revelation operates on two levels: God's communication with the primary recipient, and the communication of the message to its addressees through recitation, clarification, and conveyance. Within the Qur'anic worldview, the range of these addressees is not limited to human beings. On the basis of verses such as those in Surah al-Ahqāf (29-32) and Surah al-Jinn (1-15), the Jinn, too, are addressed by the revelatory call and

are required to listen to, affirm, and act upon the teachings of the Qur'an. Accordingly, the addressee of revelation, whether human or Jinn, is not passive. Commands, prohibitions, calls, reminders, argumentation, warnings, and glad tidings demand judgment and response from the addressee.

"A blessed Book that We have sent down to you so that they may contemplate its verses and so that those of understanding may take heed" (Ṣād:29) connects revelation with contemplation and admonition, while "So that they may reflect" (al-Naḥl:44) indicates that the purpose of clarification is to activate the addressee's understanding. This response is not merely intellectual; it encompasses faith or denial, obedience or disobedience, and commitment to righteous action. Revelation, therefore, places the accountable addressee within an epistemic, volitional, and ethical situation.

G) Guidance as the Organizing Telos of the Network

The ultimate purpose of the revelation network is not merely the transmission of information, but guidance. The Qur'an describes itself as "A guidance for the God-conscious" (al-Baqarah:2) and states: "The month of Ramadan is the month in which the Qur'an was revealed, a guidance for humanity and clear proofs of guidance and criterion," (al-Baqarah:185) and "Indeed, this Qur'an guides to that which is most upright." (al-Isrā':9) Accordingly, sending down, clarification, contemplation, admonition, and response constitute components of an integrated system that culminates in the epistemic and practical guidance of human beings.

Qur'anic guidance has two inseparable dimensions: "Imparting knowledge and providing direction." On the one hand, revelation presents truths concerning God, the human being, the world, history, the origin, and the hereafter; on the other hand, it determines how these truths are to be

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approached and acted upon. The analytical chain of this network may be formulated as follows:

Divine source → speech and message content → descent and imparting → reception in the Prophet's heart → recitation, reading, clarification, and conveyance → the addressee's understanding and contemplation → epistemic and practical response → guidance

This chain is an analytical model derived from the syntagmatic and paradigmatic relations among the relevant lexical items and presents revelation not as a simple event, but as a multi-stage process. On this basis, the semantic network of revelation encompasses three interrelated dimensions: the epistemic dimension, represented by Qawl (speech), Kalām (word), Naba' (report), Kitāb (Book), and Bayān (clarification); the communicative-linguistic dimension, represented by revelation, Taklīm (speech), Nidā' (call), Nuzūl (descent), Ilqā' (imparting), Talaqqī (reception), Qirā'ah (recitation), Tilāwah (recitation), and Tablīgh (conveyance); and the action-oriented and guiding dimension, represented by invitation, command, prohibition, warning, glad tidings, argumentation, contemplation, and the demand for a response.

Accordingly, the structure of Qur'anic revelation may be termed "Speech-oriented, revelatory, and guiding": "It is speech-oriented because it is organized through Qawl, Kalām, Nidā', and Bayān; it is revelatory because the direction of communication from the divine source to the recipient is explicitly established; and it is guiding because it reaches its Telos through the addressee's understanding, choice, and responsible response.

3.2. The Old Testament: A Revealing, Historical, and Covenantal Structure

In the Hebrew Old Testament) Tanakh (תנ"ך / there is no single technical term that is equivalent in every respect to revelation in the Christian tradition or to revelation in Islamic terminology. Accordingly, "Revelation in the Old Testament" is used in this study as an analytical designation for a network of forms of divine self-disclosure reconstructed through the interaction of speech, appearance, vision, knowledge, historical events, covenant, law, and collective remembrance.

A) The Lexical Field of Revealing, Seeing, and Knowing

Three Hebrew roots) גלה, gālāh, ראה (rā'āh), and ידע (yāda'), are among the most important components of this field. Gālāh denotes the removal of concealment and disclosure; Rā'āh denotes seeing and appearing; and Yāda' denotes knowing and making known (Brown, 1906). None of these terms, taken individually, encompasses all dimensions of divine communication; rather, their meanings become clear through their interrelationship with one another and with the "Word of the Lord".

In Psalm 98:2-3, God "Makes Known" his salvation, his righteousness is "Revealed," and the ends of the earth "See" his salvation. Thus, the salvific act, the disclosure of its meaning, and the addressee's perception constitute components of a unified structure (Talmon, 1985: 54-55).

The same connection is evident in the narrative of Samuel. He did not yet "Know" the Lord, and the word of the Lord had not yet been "Revealed" to him (1 Samuel 3:7). At the end of the account, however, the Lord appears at Shiloh and reveals himself "By the word of the Lord" (1 Samuel 3:21). Thus, knowledge of God emerges through the interconnection of appearance,

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speech, and recognition of the divine origin of the message. "Revelation" or "Disclosure" does not merely refer to becoming visible; it may also concern God, his will, command, promise, judgment, or the meaning of his historical action.

B) The Word of the Lord, Hearing, and the Prophetic Mission

The "Word of the Lord" is one of the central elements of this network. Formulations such as "The word of the Lord came to/upon..." (Jeremiah 1:2, 4; Ezekiel 1:3; Jonah 1:1) connect the reception of the message to its divine source. The formula "Thus says the Lord" likewise establishes this relationship. In Deuteronomy 18:18-20, God promises to put his words into the prophet's mouth. Accordingly, God is the source of the word, the prophet is its recipient and bearer, and the people are its addressees and respondents.

The divine word is not merely informational; through promise, command, warning, judgment, and the call to return, it transforms the condition of the addressee and can therefore be interpreted in light of speech-act theory (Austin, 1962). The event at Sinai likewise gives prominence to "Hearing": the people hear the sound of the words but see no form (Deuteronomy 4:12). In this way, knowledge is structured through hearing the word and accepting its obligations. At the same time, the written record of the law makes possible the transmission of this knowledge to subsequent generations.

C) Appearance, Vision, Symbol, and the Necessity of Interpretation

Divine communication is not limited to audible speech; it also encompasses appearance, vision, dreams, symbols, and angelic mediation. Nevertheless, these forms generally become religious messages when they are accompanied by speech and interpretation.

In the narratives concerning Abraham, God's appearance is connected with promise, command, and covenant (Genesis 12:7; 17:1). Genesis 15:1 conveys the word of the Lord to Abraham in a vision, and the narrative culminates in the establishment of a covenant (Genesis 15:18). In the account of the burning bush, the appearance of the angel provides the prelude to hearing the call, the identification of God, and Moses' commission (Exodus 3:2-10). Thus, seeing without hearing and responding does not complete the communicative process.

Numbers 12:6-8 distinguishes between prophetic visions and dreams and the more direct mode of communication associated with Moses, while Numbers 24:4 and 16 place hearing the words of God, knowledge, and vision alongside one another. Likewise, in Isaiah 6:1-8, the vision of the divine holiness is accompanied by confession, purification, commissioning, and the prophet's response. Jeremiah's symbolic visions likewise do not acquire prophetic meaning without verbal interpretation (Jeremiah 1:11-14). Thus, visions and symbols do not replace the word; rather, they require interpretation, a point that was also significant in post-exilic traditions and in discussions concerning the relationship between law and prophecy (Bosman, 2014: 377-394).

D) The Interconnection of the Word and Historical Events

Knowledge of God in the Old Testament is connected with his historical actions; however, not every historical event is, in itself, revelation. An event enters the network of divine self-disclosure when its meaning is interpreted through speech, narrative, or religious confession. Thus, the event provides the historical context for knowledge, while the word discloses its religious meaning (Talmon, 1985:54-56, 62).

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The Exodus from Egypt is the paradigmatic example of this structure. God sees the suffering of the people, hears their cry, knows their affliction, and acts to deliver them; this intention is communicated to Moses through the word (Exodus 3:7-10). The meaning of this event is transmitted to subsequent generations through ritual and retelling (Exodus 12:26-27; Deuteronomy 6:20-25). The historical confession in Deuteronomy 26:5-9 places the present individual within the shared history of the people, while Psalm 78:5-7 connects the transmission of God's deeds and commandments with knowledge, hope, and the observance of his commands. Consequently, religious knowledge is formed at the intersection of historical events, verbal interpretation, and collective remembrance.

E) Covenant and Law as an Organizing Structure

The "Covenant" is not merely one of the subjects of revelation; rather, it constitutes a structure that connects disclosure, knowledge, law, and human response. God reveals himself and his will, addresses the individual or the community, and the desired response is structured in terms of trust, obedience, and faithfulness.

In the Abraham narrative, the command to depart, the promise of blessing and land, and the establishment of the covenant constitute stages of a single relationship (Genesis 12:1-7; 15:1-18; 17:1-14). At Sinai, this relationship assumes a collective and law-centered form (Exodus 19:4-6; 24:3-8). Speech, writing, reading, and collective commitment are components of this same structure. The promise of a "New Covenant" likewise reconstructs this relationship, linking the law with the inner being of the human person and making the "Knowledge of the Lord" one of the principal outcomes of the

covenant (Jeremiah 31:31-34). Thus, the covenant serves as the connecting link among revelation, law, memory, and faithfulness.

F) Recipients and the Collective Scope of Communication

The recipients of divine communication are diverse: the patriarchs, Moses, the prophet, the king, a chosen individual, or the community of Israel. At Sinai, Moses serves simultaneously as recipient, intermediary, and conveyor (Exodus 24:3-7), while in the prophetic literature, the prophet is responsible for faithfully transmitting the word.

This communication also has a collective dimension. Deuteronomy 31:9-13 requires the law to be read before men, women, children, and resident foreigners so that they may hear, learn, and observe it. Accordingly, the addressee is not limited to the first generation; the written text, ritual, narrative, and community transmit revelatory memory across time. In the post-exilic period, the consolidation of the Torah also assumed an important role in the assessment of prophetic authority (Bosman, 2014: 377-394).

G) The Addressee's Response: Hearing, Remembering, and Faithfulness

The process of divine self-disclosure does not end with knowledge; the addressee must hear, remember, make decisions, and remain faithful. The command "Hear, O! Israel" (Deuteronomy 6:4-9) connects hearing with love of God, placing the words in one's heart, and teaching them to one's children. Likewise, the people's response in Exodus 24:3 and 7 combines hearing with a commitment to act, while Deuteronomy 30:15-20 presents love, hearing, and faithfulness as the way of life.

At the same time, the history of the Old Testament includes disobedience, forgetfulness, covenant violation, prophetic criticism, exile, repentance, and return. Consequently, covenantal identity must be preserved through

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remembrance, rereading the law, and renewing the community's response. The ultimate purpose of divine self-disclosure is therefore not merely the accumulation of information, but knowledge of God, renewal of the covenantal relationship, practical orientation, and the formation of the historical identity of the community.

On this basis, the network of divine communication in the Old Testament may be formulated as follows:

Divine source and initiative in self-disclosure → appearance/word/vision/event → reception by an individual or community → knowledge and interpretation → covenant, law, and remembrance → hearing, obedience, and faithfulness → salvation, guidance, and formation of historical identity

This chain is an analytical model rather than a fixed sequence applicable to all narratives. The structure of the Old Testament can be properly understood only when God's self-disclosure, the interpretive word, historical action, communal memory, and the addressee's ethical response are viewed in relation to one another. Accordingly, this network may be characterized as a "Revealing, historical, and covenantal" structure.

4. Comparative Analysis

Building on the independent reconstruction of the two networks, the comparison in this section focuses on seven commensurable components: source, content, and mode of realization, intermediary, recipient, addressee, and purpose. These components are not lexical equivalents; rather, they constitute analytical units for assessing differences in the relative emphasis

and arrangement of the elements of divine communication. The following table provides a condensed framework for this comparison.

Component	The Holy Qur'an	The Old Testament
Source	God as the revealer, speaker, and sender down of the message	God as the revealer and self-discloser, speaker, and actor in history
Content	Divine knowledge, guidance, judgment, commands and prohibitions, warning, and glad tidings	God, His word and will, promise, law, and the meaning of historical actions
Mode	Revelation, speech, descent, imparting, speech from behind a veil, and the sending of a messenger	Word, appearance, vision, dream, symbol, and interpreted event
Intermediary	The angel/Trustworthy Spirit in transmission to the Prophet; the Prophet in conveying the message to the people; and, in some instances, communication without angelic mediation	The angel of God, Moses, the prophet, and other religious intermediaries; in some cases, direct address
Recipient	The chosen Prophet who receives, preserves, and conveys the message	The prophet, Moses, one of the patriarchs, a chosen individual, and in some cases the community
Addressee	Human beings, individually and collectively, who are called to hear, understand, believe, and act	The covenant community and individuals sharing a common history, who are called to knowledge, remembrance, and faithfulness
Purpose	The epistemic, faith-based, ethical, and practical guidance of human beings	Knowledge of God, faithfulness to the covenant, salvation, and the continuity of the community's religious-historical identity

At the level of source and content, both texts emphasize divine initiative and agency and do not regard revelatory knowledge as a product of the recipient's autonomous mind. In the Qur'an, expressions such as "The revelation of the Book is from Allah" (al-Zumar:1) and "The Trustworthy Spirit brought it down upon your heart" (al-Shu'arā':193-194) emphasize the divine origin of the message. Its content consists of knowledge and guidance, together with judgment, invitation, warning, and glad tidings. In the Old

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Testament, God is likewise made known through appearance, speech, and historical action, while promise, law, and the meaning of historical acts form part of the content of divine self-disclosure. Thus, the Exodus from Egypt is understood through the word and narrative as a salvific act of God. The difference, therefore, does not concern the fundamental principle of divine agency, but rather the manner in which that agency is represented: in the Qur'an, speaking, revealing, and sending down receive greater emphasis, whereas in the Old Testament, appearing, making known, and acting in history receive greater weight.

At the level of mode of realization and the role of intermediaries, both texts display a diversity of channels of communication. The Qur'an refers in al-Shūrā:51 to revelation, speech from behind a veil, and the sending of a messenger, while the concepts of descent, imparting, and reception clarify the transmission of the message (Ṭabāṭabā'ī, 1970 AD/1390 AH: 18, 72-78; Ṭūsī, n.d.: 9, 175-177) .

The Trustworthy Spirit, or an angel, serves as the intermediary of transmission in certain instances (al-Shu'arā':193-194; al-Baqarah:97), while after receiving the message, the Prophet recites, clarifies, and conveys it to the people (al-Naḥl:44; al-Mā'idah:67; al-Jumu'ah:2).

In the Old Testament, audible speech, appearance, vision, dream, symbol, and historical event coexist with the roles of angels, Moses, and the prophets. However, visual and historical forms generally acquire their meaning through interpretive speech (Eichrodt, 1967: 15-20; von Rad, 2001: 85-88). For example, in the account of the "Burning bush" (Exodus 3:2-6), the visual appearance of the fire does not, by itself, complete the communication. Rather, the interpretive word of (Y-H-W-H), beginning with the address

"Moses! Moses!" and explaining the covenant with the patriarchs, gives the vision its identity and meaning. Likewise, in Amos's vision of the "Basket of summer fruit" (Amos 8:1-3), the visual symbolic form remains ineffective without verbal interpretation and the interpretive statement, "The end has come upon my people." Thus, the principal difference is not between "Linguistic" and "Non-linguistic" communication, but rather in the manner in which verbal, visual, and historical channels are combined.

At the level of recipient and addressee, legislative revelation in the Qur'an is particularly associated with the chosen Prophet, who, in relation to God, is the recipient and, in relation to the people, the conveyor of the message (al-A'rāf:158; al-Aḥzāb:39; Ṭabrisī, 1952 AD/1372 AH: 1, 398-400). The addressees, in turn, are called, individually and collectively, to hear, reason, contemplate, believe, and act (al-Baqarah:285; al-Nisā':82; al-Mulk:10).

In the Old Testament, in addition to the prophet, patriarchs, Moses, chosen individuals, and sometimes the community as a whole occupy positions of encounter with divine speech or appearance. Sinai is a prominent example of this collective dimension (Exodus 19-24; Deuteronomy 4:12). In both texts, reception of the message is not complete without the addressee's response. However, because of its connection with the community, law, and historical memory, the Old Testament formulation makes the collective and intergenerational dimension more explicit. Deuteronomy 6:4-9 and 20-25, for example, place hearing, preserving the words, and transmitting the narrative of deliverance to the next generation within a unified structure.

The purpose of divine communication in both texts extends beyond the transmission of information. In the Qur'an, revelation seeks to transform human knowledge, faith, and action through guidance, admonition,

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instruction, purification, warning, and glad tidings. In the Old Testament, divine self-disclosure leads to knowledge of God, the formation or renewal of the covenant, practical orientation for the community, and the continuity of its historical identity. Thus, guidance constitutes a shared ultimate core. However, in the Qur'an it is formulated more prominently in terms of the transformation of knowledge, faith, and action. In contrast, in the Old Testament it is expressed more prominently through knowledge of God, covenantal faithfulness, historical salvation, and the continuity of the religious community.

The comparative findings indicate that one should not posit an absolute dichotomy between "Word in the Qur'an" and "History in the Old Testament." The Qur'an likewise employs narratives and historical events for the purpose of guidance. At the same time, the Old Testament cannot be understood apart from the word of God and the linguistic interpretation of historical events. The more precise difference lies in the relative weight and arrangement of the elements: in the Qur'an, Qawl and Kalām form a more explicit chain with descent, reception, recitation, and conveyance; in the Old Testament, self-disclosure and the word are interwoven with historical events, covenant, and communal memory. The common core of the two networks may therefore be identified as "Divine guidance and responsible human response," which provides the basis for deriving the educational implications discussed in the following section.

5. Educational Implications

Drawing on the semantic and comparative findings and in accordance with methodological principles, the educational implications in this section are

inferred from the stable relationships within the semantic networks rather than from any single word or event. These implications are conceptual and normative in nature. They indicate which orientations regarding the foundations, objectives, principles, educational relationship, and methods of religious education are more compatible with the structures of the two texts. Assessing their empirical effectiveness requires independent field research.

5.1. Foundations, Objectives, and Principles

A) Reconciling the Authority of Guidance with Human Agency

The first foundation of revelation-based education is the integration of divine authority in guidance with responsible human agency. In both texts, God is the initiator of communication and the source of truth; however, guidance does not achieve its purpose without the addressee's hearing, understanding, interpretation, decision-making, and response. Accordingly, religious education is compatible neither with an autonomy detached from truth nor with one-way indoctrination that renders the learner passive. The learner must understand the message, assess its reasons and implications, and consciously determine their relationship to it.

The study by Khalili, Kallioniemi, and Bagheri Noparast (2022) likewise connects agency in Islamic education with rationality, intention, will, choice, and the social context. Accordingly, religious education should create opportunities for questioning, reasoning, revisiting one's understanding, and responsible choice. The corresponding objective is to cultivate "Guided Religious Agency": "A person who, while accepting the authority of truth, possesses the capacity to understand, judge, and explain the reasons underlying their beliefs and the practical consequences of their choices".

B) The Unity of Knowledge, Value, and Action

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The second foundation is the inseparability of knowledge, value, and action. In the Qur'anic semantic network, information and knowledge are accompanied by commands, prohibitions, calls, reminders, warnings, and glad tidings. Thus, revealed knowledge is not presented merely to increase the addressee's information; rather, it is intended to affect their dispositions, judgments, and actions. In the Old Testament as well, knowledge of God is connected with law, covenant, obedience, and faithfulness. The people come to know God through His word and His deeds. Still, this knowledge becomes complete when it manifests itself in covenantal fidelity and the practical orientation of the community.

In explaining the concept of Islamic education, Halstead (2004) regards individual development, moral-social education, and the acquisition of knowledge as interconnected dimensions. Shah (2018) likewise criticizes reducing Islamic education to the transmission of a fixed body of religious information and emphasizes an interdisciplinary, critical understanding oriented toward human flourishing. These perspectives are consistent with the semantic structure of the two texts, because in both, "Knowing" is a precondition for transforming the human being's relationship with God, the self, others, and the world.

On the basis of this foundation, the objective of religious education can be formulated at three interconnected levels:

- Cognitive level: a considered understanding of the text, teachings, and reasons;
- Affective and ethical level: the formation of love, hope, responsibility, and moral sensitivity;

•Practical level: the manifestation of understanding and dispositions in decisions, behavior, and social relationships.

Accordingly, the objective of revelation-based education is not merely to "Know Religion" or reproduces doctrinal propositions. Rather, it is the formation of a "Guided and responsive human being": "A person possessing understood and reasoned knowledge who regards themselves as responsible before the truth and for the consequences of their choices; maintains coherence among belief, value, and action; belongs to a religious community and tradition while retaining the capacity for reflection and dialogue; and consciously and critically appropriates the historical experience of the religious community." In the Qur'anic model, the cognitive, faith-based, ethical, and practical dimensions of this objective are more prominent, whereas in the Old Testament model, covenantal faithfulness, historical memory, and the continuity of communal identity receive greater emphasis. The assessment of educational success should therefore encompass not only knowledge but also the ability to interpret reason, make ethical decisions, and apply what has been learned in real-life situations.

C) The Social and Historical Nature of Religious Identity

The third foundation is the social and historical nature of religious identity. This dimension is more explicit in the Old Testament, where remembrance of the Exodus, the law, the covenant, disobedience, exile, and return situates the new generation within the historical narrative of the people. In Deuteronomy 6:20-25, a child's question about the commandments is answered by recounting the deliverance from Egypt. Psalm 78:5-7 likewise connects the transmission of God's deeds and commandments to future generations with

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hope, knowledge, and faithfulness. Thus, religious identity is formed not merely through the transmission of propositions but through the individual's conscious entry into a shared narrative and collective memory.

This dimension is also present in the Qur'an. Public recitation, collective addresses, the narratives of prophets and earlier communities, and the call to draw lessons from them move education beyond pure individualism. The Qur'an does not regard the purpose of these narratives as entertainment or mere historical awareness; rather, it presents them as a basis for reflection, strengthening of the heart, and guidance (Yūsuf:111; Hūd:120). By hearing these narratives, the addressee is confronted with experiences of faith, denial, justice, oppression, defeat, and salvation and is thereby prompted to reassess their present situation.

Niyozov and Memon (2011), in examining developments in Islamic education, emphasize the need to rethink the relationship between Islamic tradition and heritage, contemporary challenges, and the diversity of Muslims' life contexts. Accordingly, religious education should, on the one hand, cultivate a sense of belonging to tradition, community, and historical memory and, on the other, preserve the possibility of thoughtful reinterpretation of tradition, understanding of the other, and responsibility toward the issues of the present time. The desired identity in this model is neither an isolated nor a closed identity, but rather one that is rooted, self-aware, and capable of dialogue.

D) Educational Principles

At least three educational principles can be inferred from the aforementioned foundations:

- 1) The Principle of Gradualness and the Procession Nature of Education:
In both networks, guidance does not consist of a single moment or the sudden transmission of information. Reception, hearing, understanding, interpretation, remembrance, decision, and action constitute successive links in a process. In the Qur'anic tradition, gradual revelation (Tanzīl), "The piecemeal descent of verses in accordance with events, needs, and the community's capacity for spiritual transformation throughout the prophetic mission," is connected with the strengthening of the heart, reflective recitation, and the gradual internalization of teachings (al-Furqān:32; al-Isrā':106; see also Marefat, 2009 AD/1388 SH: 1, 135). In the Old Testament as well, the covenant is perpetuated through retelling, instruction, ritual, and historical renewal. Therefore, religious education should provide opportunities for meaningful repetition, deepening of understanding, practical exercise, and reflection, while avoiding haste or expectations of sudden transformation.
- 2) The Principle of Methodological Diversity: Speech, questioning, reminder, reasoning, narrative, symbol, ritual, and historical experience constitute different channels for the transmission and internalization of meaning. In other words, the diverse revelatory modes not only communicate truths but also create conditions in which learners can actively reconstruct and consolidate meaning within their own horizons of understanding by reflecting on narratives and arguments. Accordingly, restricting religious education to one-way lecturing or memorization of material is incompatible with the multidimensional structure of the revelatory semantic networks.

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Methodological diversity does not mean fragmentation or an entertainment-oriented approach; rather, each method should be selected in accordance with the objective, content, and cognitive condition of the addressee.

- 3) The Principle of Appropriateness to the Addressee: Address becomes an educational event when it recognizes the language, prior knowledge, lived experience, and capacity for understanding of the addressee. The distinction between individual and collective address, direct discourse and narrative, warning and glad tidings, as well as differences in the language used to guide different segments of society, demonstrates that the transmission of a constant truth entails multiple modes of expression. Observing appropriateness never means relativizing or altering truth according to the addressee's wishes; rather, it means selecting the most effective form of expression for enhancing their capacity for understanding, choice, and considered response .

These principles are not external recommendations but are instead inferred from the procession, multidimensional, and addressee-oriented structures of the two semantic networks .

5.2. The Relationship between Educator and Learner

In the educational relationship, too, in keeping with the methodological distinction, it is unjustified to draw a direct analogy between the educator and God or the Prophet. The defensible implication is that the human educator is neither the source of revelation nor the possessor of prophetic authority; rather, the educator is responsible before the truth, the text, and the learner

and must provide the conditions for valid understanding and responsible response.

Accordingly, the educator is not the proprietor of truth or the source of religious authority, but rather serves as its trustee, interpreter, and facilitator of understanding. The educator is responsible for establishing connections among the text, interpretive tradition, learners' questions, and contemporary contextual requirements. Authority in this context derives from specialized knowledge, scholarly integrity, justice, ethical commitment, and the capacity for explanation and reasoning, rather than from formal status alone. This form of authority is distinct from authoritarianism, as scholarly authority encourages questioning and critical evaluation, whereas authoritarianism treats questioning as disobedience.

The learner, too, is not merely a receptacle for the accumulation of information within this relationship. The learner should be heard, their questions should be taken seriously, and they should be given the opportunity to articulate, revise, and deepen their understanding. Nevertheless, learner agency does not imply normlessness or relativism. The learner's response takes shape through dialogue with the text, tradition, reasoning, experience, and the ethical consequences of one's choices. Educational freedom, in this sense, is not freedom from all standards; rather, it is freedom to understand, judge, and accept responsibility.

The integration of authority and accountability is also consistent with findings in dialogical religious education. In their action research, Lundy et al. (2022) emphasize the co-creation of knowledge, teachers' reflective practice, and the role of school and community participation in enriching the experience of religious education. Cohen and Ben-Zvi (2020), likewise, have

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employed a "Knowledge-Building Community" model in Jewish education to foster open dialogue about text, context, and identity. Their findings indicate that within a learning community, learners can participate in constructing and revising a more complex understanding of religious identity rather than merely reproducing ready-made answers.

On this basis, the desirable relationship may be termed "Guided and Reasoned Dialogue." It is "Guided" because it has a subject matter, source, standards, and an epistemic purpose; and it is "Dialogical" because the learner is given the opportunity to ask questions, articulate experiences, offer interpretations, and reconsider their understanding. This model lies between two undesirable extremes: one-way lecturing, which renders the learner passive (cf. Freire, 2001 AD/1379 SH: 59-63), and unanchored dialogue, which treats every viewpoint as valid without assessing the reasons supporting it (cf. Bagheri, 2009 AD/1388 SH: 1, 178-182; Alexander, 2008: 27-32).

Within the covenantal model, the educational relationship also acquires a temporal and collective dimension. The educator and learner are situated within a network of trust, responsibility, and continuity, while the community, ritual, and collective memory play a role in shaping the learner's identity. Education within this framework is not merely a one-time transmission of content but an ongoing accompaniment in the process of knowing, interpreting, and committing.

Nevertheless, the transmission of identity should not lead to the imposition of a single narrative or the elimination of critical questions. The distinction among the "Text," "Interpretation of the Text," and the "Educational Application of Interpretation" is essential here. Encountering valid yet

differing interpretations, examining their historical contexts, and making the interpreter's presuppositions explicit can guide the learner from imitative acceptance toward a conscious appropriation of tradition. Thus, fidelity to tradition is not incompatible with systematic reflection; rather, reflection can give rise to a more mature form of belonging.

5.3. Educational Methods

The following educational methods constitute the pedagogical translation of the recurring components of the two networks: the connection between speech and understanding calls for explanatory instruction; the call for response calls for dialogue and feedback; the connection between event and narrative calls for historical education; covenant and remembrance call for identity formation and commitment; and the unity of knowledge and action calls for reflective action. These methods are complementary and should be combined in accordance with the objective, content, and characteristics of the addressee.

A) Explanatory Instruction and Reflective Dialogue

The association of Qawl, Kalām, Nidā', recitation, clarification, and invitation in the Qur'an indicates the necessity of clarifying meaning and activating the addressee's understanding. The message should be presented in a manner that enables the addressee to identify its content, understand its conceptual relationships, and reflect on its reasons and implications. Accordingly, the corresponding method involves the systematic and clear presentation of content, accompanied by questioning, comparison of interpretations, reasoning, and reflection.

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Within this method, memorization, recitation, and retelling may serve as foundations for learning, but they should not be equated with the ultimate purpose of instruction. The learner should be able to explain the meaning of the text in their own words, identify its central questions, distinguish among different interpretations, and examine its relationship to real-world issues. The Qur'an's invitation to contemplate the verses (Şād:29) and to listen to different statements and follow the best of them (al-Zumar:18) is likewise consistent with such a reflective orientation.

Shahin (2018) emphasizes the need to move beyond the transmission of a fixed body of information toward a critical, reflective, and interdisciplinary form of education. Within this framework, dialogue does not mean abandoning systematic instruction; rather, it is a means of making prior understandings explicit, testing reasons, and involving the learner in the construction of knowledge.

B) Reminder, Ethical Feedback, and Fostering Hope and Responsibility

Warning and glad tidings in the Qur'anic network are not two separate instruments for frightening or rewarding. Together with invitation, reminder, and the articulation of the consequences of actions, they confront the addressee with the consequences of their choices. Warning reveals the significance of error and responsibility, while glad tidings opens before the human being a horizon of hope and the possibility of transformation. Accordingly, their educational application should preserve the unity of "Warning and the possibility of correction".

The corresponding method is feedback that identifies an error accurately and fairly, explains its consequences, and at the same time clarifies the

possibility of making amends and the path toward correction. Such feedback focuses on behavior, reasons, and consequences rather than attacking the learner's character. Its purpose is not to produce paralyzing shame or fear-based obedience, but to cultivate ethical self-assessment and responsible decision-making.

Consequently, educational reminders should contain three components: clarifying the gap between the existing and desired states; explaining responsibility and consequences; and opening a path toward return and correction. Eliminating the third component turns warning into a form of psychological threat, while eliminating the first two separates glad tidings from ethical responsibility.

C) Narrative-Historical Education

In the Old Testament, an event is transformed into a living memory through speech, narrative, and interpretation. The retelling of the Exodus, covenant, defeat, exile, and return connects the past with present identity and responsibility. Within this framework, the narrative method is not merely the telling of stories to generate interest; rather, it is an interpretive process through which the learner examines the relationships among characters, events, ethical conflicts, divine action, and human response.

Reed, Frith, Cornwall, and Davis (2013) emphasize the capacity of narrative theology to connect text, experience, and religious education. Porkarli's (2025) empirical study likewise indicates that biblical narratives can contribute to meaning-making and the narrative formation of young people's identities, provided that education moves beyond superficial retelling and leads learners toward interpretation and the establishment of connections between narrative and lived experience.

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The narrative-historical method may involve several stages: "Reconstructing the context of the narrative; identifying the central issue and conflict; analyzing the actions and motivations of the characters; examining the narrator's role and point of view; comparing interpretations; and, finally, assessing the relationship between the narrative and an issue in the present. In this way, the past does not become a simplistic model for imitation but instead provides a horizon for understanding and judgment".

This method is not exclusive to the Old Testament; the Qur'anic narratives likewise possess extensive potential for narrative education. The difference lies in their relative prominence: "In the Old Testament, the historical narrative of the people and the covenant carries greater weight in the formation of collective identity; in the Qur'an, narrative serves not only history but also reflection, the strengthening of the heart, and the articulation of broader patterns of guidance and misguidance".

D) Collective Remembrance and Critical Identity Formation

The connection between revelation, covenant, and historical memory in the Old Testament demonstrates that collective remembrance is one of the fundamental channels of religious education. Recounting God's deeds, rituals, experiences of faithfulness and disobedience, and narratives of defeat and return brings the new generation into a shared history. In educational settings, this method can be realized through concrete examples, including: "Remembrance-oriented rituals and symbols, such as the observance of Passover (Pesach) to commemorate deliverance from Egypt (Exodus 12:26-27), or the observance of the Feast of Booths (Sukkot) to recall the period of wandering in the wilderness." (Leviticus 23:42-43)

Textual and material records and memorials, such as preserving the tablets of the Ten Commandments in the Ark of the Covenant; Ezra's public reading of the scrolls of the Law after the return from the Babylonian exile (Nehemiah 8:1-8); or the erection of memorial stones at Gilgal to transmit the memory of the crossing of the Jordan to future generations (Joshua 4:4-7, 21-24). Religious sites, family narratives, and collective memory, including recounting the stories of the ancestors in connection with covenantal sites such as Bethel and Shechem, and transmitting this memory orally through parent-child questions and answers concerning commandments and historical events (Deuteronomy 6:20-25).

Nevertheless, collective memory is always selective: "It highlights certain voices while rendering others less visible. Therefore, identity formation should not be limited to the uncritical repetition of an official narrative. The learner should be taught to distinguish among the event itself, its narrative representation, and the subsequent uses of the narrative; to compare different narratives; and to identify instances of omission, silence, or marginalization". The study by Cohen and Ben-Zvi (2020) demonstrates that the connection between text and context within a "Knowledge-building Community" can formulate Jewish identity not as a fixed label but as an issue for dialogue, multilayered understanding, and conscious choice. Accordingly, critical identity formation does not seek to sever the individual from tradition; rather, it makes it possible for religious belonging to develop from the level of inheritance or habit to the level of knowledge, interpretation, and conscious commitment.

E) Reflective Action and Commitment

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The connection between knowledge, covenant, obedience, and action requires religious learning not to remain limited to theoretical understanding. Reflective action is a method through which the learner identifies a real-life issue, examines it in light of the text and tradition, discusses possible courses of action, and then evaluates their decision and behavior.

Groom's (2011) "From life to faith and from faith to life" model likewise connects present experience, reinterpretation of tradition, interpretive dialogue, and practical decision-making. Accordingly, the learning process can begin with an issue arising in an individual or social context, deepen through analysis of the text and tradition, and ultimately lead to a decision, behavioral change, a service project, or an assessment of the consequences of an action.

The distinction between this method and practical activity without reflection is that action should arise from understanding and judgment and should be evaluated after it has been undertaken. The learner should be able to explain why they chose a particular course of action, which religious principle that action is related to, and what consequences it has had for themselves and others. In this way, commitment becomes the product of understanding, participation, and choice rather than merely a demand for obedience.

The comparative synthesis of the aforementioned methods provides a composite model for revelation-based education. The Qur'anic structure more prominently highlights the potential for explanatory instruction, reasoned dialogue, reminder, the cultivation of hope, and responsibility for response; the Old Testament structure more clearly reveals the potential for historical narrative, collective memory, covenantal identity, and sustained commitment.

This difference does not mean that each method belongs exclusively to one tradition; rather, it reflects differences in the relative weight and arrangement of the components.

A judicious combination of these two sets of methods can prevent two forms of educational deficiency: first, propositional and memory-centered instruction that has little connection with life, experience, and action; and second, experience-centered education without standards, which becomes detached from the text, reasoning, and epistemic authority. The desirable model connects textual knowledge with experience, dialogue, narrative, judgment, and action, transforming the learner into an agent who is responsible both before the truth and for the consequences of their choices.

Conclusion

The study demonstrated that the semantics of revelation in the Holy Qur'an and the Old Testament cannot be explained through the simple equivalence of a single word. In the Qur'an, a semantic network with a speech-oriented, revelatory, and guiding center of gravity emerges, extending from the divine source through reception, recitation, understanding, and the epistemic and practical response of the community. In the Old Testament, a revealing, historical, and covenantal network is more prominent, connecting speech, appearance, event, covenant, and communal memory within the process of knowing and remaining faithful. The difference between the two texts is not an absolute opposition between word and history, but rather a difference in the relative weight and arrangement of these elements.

The shared core of the two networks is "Divine guidance and responsible human response." Four educational conclusions follow from this core: "The

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authority of truth can be reconciled with learner agency; religious knowledge should lead to judgment and action; education is procession, multidimensional, and responsive to the addressee; and opportunities for questioning, interpretation, and response should accompany epistemic authority." At the level of distinction, the Qur'anic structure demonstrates greater potential for explanatory instruction, reflective dialogue, reminder, and individual-collective responsibility. In contrast, the Old Testament structure places greater emphasis on narrative-historical education, collective memory, covenantal identity, and sustained commitment. Accordingly, the article's innovation lies in the systematic linkage of "Textual data → semantic relationship → structural comparison → educational implication" and in avoiding direct and impressionistic inferences from sacred texts.

This study remains at the level of textual analysis and the philosophy of education and does not make claims regarding the empirical effectiveness of the proposed methods. Testing this model in curricula, religious education classrooms, and diverse cultural contexts, together with empirical assessment of the roles of dialogue, narrative, collective memory, and reflective action, could provide.

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