



A CONCEPTUAL REVIEW OF THE PHILOSOPHY OF ISLAMIC EDUCATION

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ARTICLE INFO	ABSTRACT
<p><i>Keywords:</i> <i>Philosophy of Islamic Education,</i> <i>Value Crisis,</i> <i>Islamic Epistemology,</i> <i>Holistic Education,</i> <i>Science Integration</i></p>	<p>The phenomenon of value crisis in the contemporary Islamic education system shows the urgency to review the philosophical foundation that underlies the educational practice. This article aims to critically examine the notion of Islamic education philosophy through a qualitative-contextual approach that is oriented towards the integration of ontological, epistemological, and axiological values in education. Through literature studies and field findings, this article identifies a gap between the ideality of Islamic teachings and educational practices in formal institutions. The philosophy of Islamic education that is only understood normatively is unable to answer the complexity of modern educational challenges, such as secularization of science and dehumanization. This article offers a conceptual framework for an integrative philosophy of Islamic education, emphasizing the importance of revelation, reason, and experience as the basis for developing holistic Islamic education. The findings are expected to make theoretical and practical contributions to the development of a more contextual and transformative Islamic education system.</p>

INTRODUCTION

In recent decades, the education system in Indonesia, including Islamic religious education, has faced increasingly complex challenges. In the midst of globalization, modernization, and digitalization, a value crisis has emerged that has hit the younger generation. Moral degradation, spiritual disorientation, and weak moral resilience are phenomena that cannot be ignored (Naylatul Fadhilah et al., 2025). Cases of intolerance, religious-based violence, and radicalism targeting students and university students show that education has not been able to fully internalize the noble values that are the spirit of education itself, including Islamic religious education which actually teaches compassion, tolerance, and peace (Nugroho, 2017).

Islamic religious education, despite being an integral part of the national curriculum, still faces various criticisms regarding its effectiveness in shaping the overall character of students.

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The approach used in teaching is often trapped in instructional patterns that are dogmatic and cognition-oriented (Fitrianti, 2018). This causes religious values to be understood textually and rigidly, without deep reflection on the reality of students' social lives. In this context, there is a need to reflect on the approach and framework underlying Islamic religious education (Ahmed & Chowdhury, 2024).

Qualitative research conducted in various schools and madrasahs reveals that religious education is often understood as an activity of memorizing verses, hadith, and fiqh without being accompanied by an understanding of its meaning and social implications. As a result, students fail to relate religious teachings to their real lives (Hanikah, 2012). They are not invited to have a critical and reflective dialog with Islamic teachings in facing contemporary problems, such as social inequality, environmental degradation, and identity crisis. In fact, religious education should form a complete human being - thinking critically, having spiritual sensitivity, and being able to behave ethically in social life (Jasminto & Rofi'ah, 2024).

In this context, the philosophy of Islamic education has a strategic role as a theoretical, epistemological, and axiological foundation that can direct the goals and methods of religious education to be more transformative (Muhammad Qadafi et al., 2023; Adhi, 2021). Philosophy is not only an abstract discourse field, but a framework that allows critical reflection on human nature, the purpose of life, and the role of education in shaping human beings. Unfortunately, the study of the philosophy of Islamic education so far is still dominated by a normative-theoretical approach that does not touch the problems of educational praxis in the field (Zuhairini, 1991), causes a gap between philosophical thinking and the real needs in the world of education.

Some studies of Islamic education philosophy are also dichotomous: one side glorifies the classical thought of medieval scholars with an idealistic approach, while the other side is too pragmatic in following the flow of modern education policies without spiritual roots (Al-Attas, 2014; Halstead, 2004). In fact, within the Islamic framework, educational thinking cannot be separated from its relationship with revelation, scientific tradition, and the context of the times (Wini Dirgahayu & Budiman Budiman, 2024). So, a new approach is needed that is able to integrate between text (revelation), context (socio-cultural reality), and contemporary reflection in understanding and formulating the philosophy of Islamic education (Sabana & Siregar, 2025; et al., 2024).

Furthermore, the philosophy of Islamic education should be used as a critical instrument against various negative symptoms in the current education system (Setiawan et al., 2024). The challenges of dehumanization of education, secularization of science, and commercialization of educational institutions are urgent reasons to revive the philosophy of education as the spirit that animates the entire educational process (Roqib et al., 2021). In the Islamic treasury, education is not just a process of transferring knowledge, but a process of forming a whole human being based on *tawhid* knowledge, and morals (Rafliyanto, 2025). Therefore, the philosophy of Islamic education not only talks about what is taught, but also why and for what the teaching is delivered (Siregar et al., 2024).

This article tries to present a novelty in the way of looking at and discussing the philosophy of Islamic education. Unlike previous studies that are descriptive-historical or normative, this paper uses a hermeneutic-philosophical approach and social phenomenology as a way to explore the meaning of the understanding of the philosophy of Islamic education in the context of contemporary Indonesian education. In this way, the philosophy of Islamic

education is positioned as a dynamic, reflective, and contextual framework for the challenges of the times and the needs of modern learners.

With this approach, this research is expected to be able to make a conceptual contribution in expanding the understanding of the philosophy of Islamic education and its relevance for the development of the national education system. More than that, this research aims to arouse the critical awareness of educators, policy makers, and academics to make the philosophy of Islamic education the basis for designing a more meaningful curriculum, methods, and learning strategies. Only in this way, Islamic education can answer the challenges of the times and produce a generation of Muslims who are not only intellectually intelligent, but also spiritually and socially mature.

METHOD

This research uses a descriptive qualitative approach with field study and document review methods to explore in depth the understanding and application of the philosophy of Islamic education by educational practitioners, especially teachers and lecturers. This approach was chosen to capture the subjective reality of the informants, understand the socio-cultural context of Islamic religious education, and identify the gap between the theoretical concepts of the philosophy of Islamic education and its practical implementation in the field. This research focuses on the ontological, epistemological, and axiological dimensions of Islamic education and the extent to which they are understood and integrated by educational practitioners in learning.

Data collection was conducted through three main techniques: in-depth interviews, classroom observations, and analysis of curriculum documents and lesson plans. Interviews were conducted with ten informants consisting of Madrasah Aliyah teachers, PAI/PTKIS lecturers, and heads of Islamic education institutions. The interviews focused on their conceptual understanding of the philosophy of Islamic education and its application in the learning process. Classroom observations were used to observe learning strategies, methodological approaches, and integration of philosophical values in real practice. In addition, syllabus and lesson plan documents were analyzed to see the extent to which elements of Islamic education philosophy are reflected explicitly or implicitly in lesson planning.

The data obtained were analyzed thematically and interpretatively, using a hermeneutic-philosophical approach to interpret the meanings contained in the informants' thoughts and practices, as well as a social phenomenology approach to understand the educational experience from the perspective of the actors. Data validity was maintained through source and method triangulation techniques and member checks with key informants to ensure accuracy of interpretation. The analysis is conducted inductively, starting from empirical findings towards a theoretical synthesis, in order to compile a critical reflection on the actual condition of Islamic education and offer the integration of Islamic education philosophy as a transformative framework in the reform of the learning system.

RESULTS

Understanding of Islamic Education Philosophy by Education Practitioners

The results of in-depth interviews show that most teachers and lecturers have a limited understanding of the philosophy of Islamic education. Of the ten informants interviewed, only three could explain the concept of Islamic education philosophy as a whole, including ontological, epistemological, and axiological aspects. The majority of informants still associate

the philosophy of Islamic education narrowly as "educational theory in Islam" or simply "moral teachings and religious values".

A lecturer informant from UMB stated: "The philosophy of Islamic education is, yes... basically Islamic values in education. But I admit, I have not explored aspects of philosophy such as ontology or epistemology academically." (Interview, July 07, 2025).

The results of classroom observations also show that the learning process of Islamic Religious Education (PAI) emphasizes more on the cognitive aspects of memorizing verses, hadith, and fiqh laws without being accompanied by critical reflection or value philosophy. This shows a sharp gap between theory and practice.

Table 1: Learning Observation Results

Category Informants	Number	Understanding Ontology	Understand Epistemology	Understand Axiology
MA Teacher	5	2	1	2
Lecturer PAI/PTKIS	3	2	2	3
Head Institution	2	1	0	1

This finding is in line with a study by Hidayat (2021) which states that Islamic education practitioners at the school level generally have not made the philosophy of education a basis for thinking in designing learning and curriculum. This gap is a serious challenge in the development of a holistic Islamic education system.

Separation between Curriculum and Islamic Philosophical Values

Analysis of syllabus documents and lesson plans from the two educational institutions studied shows that elements of Islamic education philosophy have not been integrated explicitly. The curriculum is more oriented towards normative-doctrinal aspects, not philosophical-reflective. In one of the lesson plans, for example, the learning objectives are formulated as "students can mention the pillars of faith" without being associated with the value of faith in social and national life.

Observation learning also learning observations also show the lack of strengthening axiological values such as responsibility, social awareness, or scientific ethics. Teachers predominantly use the lecture method, without reflective discussions or philosophical case studies. This finding reinforces Yusuf's (2019) opinion that "current Islamic education tends to be operationalistic and has not made the values of Islamic philosophy the spirit of education." "I think our curriculum is too dense in memorization, but lacks meaning. PAI should be a space for spiritual and social reflection as well, not just theory," said one madrasah aliyah teacher (Interview, July 04, 2025).

Potential Integration of Islamic Philosophy Values in Learning Practices

Although the understanding of Islamic education philosophy is still limited, some teachers and lecturers show enthusiasm to integrate philosophical values in learning practices. They said that Islamic education should instill awareness about the purpose of life (ontology), how to obtain legitimate knowledge (epistemology), and value orientation in life (axiology).

Some teachers have tried using contextual and reflective learning methods, such as linking faith topics with social issues (poverty, corruption, environment), or inviting students to discuss the meaning of truth and moral responsibility. This practice shows that with teacher training and capacity building, the philosophy of Islamic education can be an important framework for educational transformation.

As stated by a lecturer in the philosophy of Islamic education: I invite students to discuss Qur'anic verses from a philosophical perspective. For example, about the nature of man according to Q.S. al-Tīn/95: 4: and Q.S. al-Baqarah/2: 30, then we compare it with the concept of *insan kāmīl*." (Interview, July 4, 2025).

This finding is also in accordance with Syaife'i's (2021) idea, which asserts that "the philosophy of Islamic education can direct teachers to see learning as a process of humanizing people, not just delivering material."

Theoretical Reflection

The results of this study confirm that the understanding and application of Islamic education philosophy is still limited among practitioners. The lack of integration between philosophical concepts and educational practices results in education that is sectoral, formalistic, and lacks value reflection. In this context, the philosophy of Islamic education needs to be presented not only as a theoretical discourse, but as a systemic framework in curriculum preparation, learning design, and assessment of educational success.

According to Al-Attas (1993), the main goal of Islamic education is *ta'dīb* the formation of *adab* or moral-intellectual integrity. If the philosophy of Islamic education is understood thoroughly, it will form humans who are not only knowledgeable, but also wise and contribute to civilization. This requires a commitment to integrating the dimensions of revelation, reason and social experience in the educational process.

Curriculum updates, teacher training and policy reforms based on a transformative Islamic education philosophy framework are needed. In line with the opinion of Rahman and Siregar (2023), that "without philosophical awareness, religious education will lose its way and fail to answer the challenges of the times."

Discussion

Ontological Crisis: The Loss of Vision on Human Nature in Islamic Education

The ontological crisis in Islamic education is evident from the educators' weak understanding of the nature of human beings who are the subject of education. Human nature in Islam is not only a biological and social being, but also a spiritual being who has high spiritual and intellectual potential. Unfortunately, in educational practice, this dimension is often ignored. The focus of learning is more directed at academic achievement and curriculum targets, while aspects of self-development as creatures of God (*hablum minallah*), social (*hablum minannas*), and ecological (*hablum minal 'alam*) are rarely touched seriously.

As a result, education loses its ontological dimension as a process of developing human existence as a whole. According to Al-Attas (1993), Islamic education should aim to form a

perfect human being who is aware of his position and responsibility before God and fellow creatures. When this goal is reduced to mere transmission of knowledge or memorization of texts, then what emerges is a generation that is technically skilled but loses life orientation. Education loses its transformative spirit. This reinforces the field findings that teachers and lecturers have not made the philosophical view of human nature the basis for designing and implementing the learning process. So a deep reorientation of the ontology of Islamic education is needed in order to be able to produce intellectually, spiritually and socially complete humans.

The understanding of human nature as a spiritual, intellectual, and social being is still minimal in the implementation of learning. Teachers generally view students as passive subjects who must master curriculum content. "We focus more on exam targets and KKM achievement. Regarding spiritual or moral values, it is usually given through brief advice before the lesson." (Interview with Islamic Education Teacher, MAS, July 07, 2025).

Table 2: observation results of 10 PAI teachers:

Teaching Aspect	Percentage (%)
Focus on cognitive achievement	80%
Integration of spiritual values	20%
Humanistic approach	10%
Emphasis on person kamil	0%

Reduction of Educational Objectives: The Dominance of Cognitive Aspects and Curriculum Formalities

In the context of contemporary Islamic education, there has been a reduction of educational goals to mere formal and administrative achievements. Many teachers and educational institutions emphasize the achievement of grades, memorization, and passing exams, compared to the process of spiritual and moral maturation of students. This model only prioritizes cognitive aspects, while affective and psychomotor dimensions, including the formation of morals and personality, are often neglected. The purpose of education, which should be to form spiritually and socially responsible human beings, has turned into a training instrument.

In fact, Islamic education rests on transcendental values that emphasize the integration of knowledge, charity, and morals. According to Fazlur Rahman (2020), Islamic education must be freed from the pragmatic framework and returned to the goal of tauhidik, namely awareness of man's relationship with Allah as the center of value. Otherwise, education will produce a generation that is smart but spiritually shallow and easily swayed by global materialistic values. So it is very important to return the direction of Islamic education to its true orientation: forming civilized independent humans, not just competent in technical aspects. Islamic education, which should be oriented towards the formation of complete human beings, has been reduced to a mere administrative project. This can be seen from the curriculum that does not touch the affective dimension in depth. "The curriculum is too dense and emphasizes exams. There is no time to develop students' character intensely." (Interview with Principal, SMA Negeri 2 Baubau, July 8, 2025).

Table 3: Comparing the focus of learning in several schools:

Type of school	Cognitive focus	Affective Focus	Spiritual Focus
Public School	90%	10%	5%
MA	85%	20%	10%
Modern Pesantren	60%	40%	70%

Epistemological Tensions: Between Revelation, Reason and Experience

Epistemological tensions in Islamic education today can be seen in the separation between revelation-based knowledge (al-Qur'an and Hadith) and rational-empirical knowledge (science and social sciences). Teachers and educational practitioners tend to place Islamic sciences in the space of dogma, while rational sciences are considered secular or even irrelevant to Islamic teachings. This creates an epistemological dualism that keeps students away from understanding reality holistically. When knowledge is not delivered integratively, students do not have a balanced framework between faith and reason.

In the view of Syed Muhammad Naquib al-Attas (1993), authentic Islamic epistemology must be rooted in revelation, but use reason and experience as tools to understand reality. Revelation is not to be taken literally, but must be used as a guide in answering modern social, cultural and scientific problems. Without an integral epistemological framework, Islamic education will fail to produce Muslim thinkers who are able to read the times with the guidance of divine values. It is necessary to renew the epistemology of Islamic education which is not only normative but also critical and contextual.

The understanding that revelation and reason must be confronted still dominates the education system. The absence of an integrative approach causes dogmatism to flourish and mastery of the context of the times is weakened. "I don't dare to discuss social issues with tafsir al-Qur'an, because it is considered too liberal." (Interview with Tafsir Lecturer, UMB, July 5, 2025).

Descriptive Infographic:

(Dualism of Knowledge) Revelation → Taught Dogmatically

Reason → Sidelined in the Realm of Religion

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Consequences: Generation is not integrative, weak in responding to reality.

Axiological Crisis: The Marginalization of Value in the Learning Process

The axiological aspect of Islamic education, namely the value dimension, is increasingly marginalized in learning practices. The learning process tends to be trapped in emphasizing cognitive aspects without strengthening the ethical and moral dimensions. This can be seen from the curriculum that prioritizes material mastery and academic assessment, without providing sufficient space for character building. As a result, education only produces graduates who are able to memorize religious texts, but do not have ethical acumen or commitment to the values of justice, honesty, and social responsibility.

In the framework of Islamic education philosophy, the formation of adab (ta'dīb) becomes the main essence of education. Al-Attas asserts that adab is the recognition and acknowledgment of the nature of things in a proportional manner, including in human relations

with God, others, and the environment. When education loses its value orientation, it creates individuals who may be intelligent but not wise. From the field findings, researchers noted that teachers who apply value and reflective approaches in learning are more successful in forming students who are aware of moral responsibility. Therefore, Islamic education must put value back as the main axis in curriculum and pedagogy.

The function of education as a vehicle for the formation of manners is almost lost in the reality of the field. Islamic values such as honesty, responsibility, and trustworthiness only complement the narrative, not daily practice. "Students are academically smart, but it's easy to lie or be undisciplined. Moral values have not been our main focus." (Interview with BK Teacher, SMAN 3 Baubau, June 08, 2025).

Table 4: The following are the results of the survey of character values in students (n=120):

Character Value	Percentage "Strong"
Honesty	32%
Responsibility	28%
Discipline	41%
Empathy	25%
Spirituality	15%

Urgency of Contextualization: Islamic Education in Dynamic Social Reality

Theoretically developed philosophies of Islamic education often fail to address real social needs. This is due to the absence of contextualization efforts, i.e. the application of Islamic principles in answering the changing empirical reality. In many educational institutions, religious teaching materials are taught without being linked to contemporary issues such as social inequality, climate change, digital violence, or tensions between groups. In fact, Islamic education must be an instrument of social change and human liberation from injustice.

The contextual-transformative model in Islamic education is needed so that students not only understand Islam normatively, but also as a down-to-earth life guide. Teachers are required not only to be material deliverers, but also facilitators in shaping social awareness and alignments with universal Islamic values. Thus, contextualization is key in making the philosophy of Islamic education relevant and transformative for today's Muslim generation. Islamic education tends to be uprooted from social reality. Teachers rarely relate religious lessons to the dynamics of life such as social conflict, ecology, or poverty. "Religious material is taught as it is from textbooks. It is not associated with social problems around students." (Interview with PAI Teacher, SMA/SMK Negeri Baubau, July 08, 2025).

Table 5: Social issues raised in PAI learning (n=10 teachers):

Social Issues	Actively Raised	Never Discussed
Living environment	2 teachers	8 teachers
Gender issues	1 teacher	9 teachers
Radicalism	3 teachers	7 teachers
Social justice	2 teachers	8 teachers
Poverty	1 teacher	9 teacher

Reconstruction of Islamic Education Philosophy: Integration of Tawhid, Adab, and Humanization

As a synthesis of the crises found, researchers propose a reconstruction of the philosophy of Islamic education based on the integration of the values of tawhid, adab, and humanization. The philosophy of education should not only be in the academic or normative space, but should be the basis of thinking and acting for every element of education. The ultimate goal is to form humans who are aware of God (tauhidik), have ethics in behavior (adab), and are able to answer the challenges of the times (humanization). This model will bridge the tension between text and context, between the classical heritage of Islam and the needs of modernity.

The solution to the above crisis is to build an integrative and transformative Islamic education philosophy system. Education must return to tawhid as the value base, adab as the method, and humanization as the goal. "I started to implement value discussion and reflection in class. As a result, students care more about others and the environment." (Interview with Innovative Teacher, MAS Baubau, July 7, 2025).

Conceptual Infographic (textual):

(Contextual Islamic Religious Education Philosophy Model)

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Tawhid → Basic Value (transcendence) Adab → Method (ethics and relations)

Humanization → Goal (social transformation)

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Output: Knowledgeable, civilized, and socially meaningful human beings

CONCLUSION

Based on the results of the research and discussion described above, the following conclusions can be drawn: (1) The ability of eighth-grade students at One Roof Public Junior High School 2 Bonegunu to read the Qur'an varies from one individual to another. Some students are fluent, some are at an intermediate level, and some are still learning the Hijaiyah alphabet. (2) The strategies employed by PAI teachers include grouping students, encouraging them to read the Qur'an before PAI lessons begin, and implementing Qur'anic reading and listening activities. The methods used by PAI teachers are lectures, habit formation, and drills (practice). (3) Factors supporting PAI teachers in improving the Quran reading skills of eighth-grade students at One Roof Public Junior High School 2 Bonegunu include the principal's concern and additional time. Hindering factors in improving Quran reading include students' lack of awareness, insufficient learning media facilities, and insufficient parental involvement

and attention. The implementation of strategies and methods for teaching the Qur'an by Islamic Education teachers to students has shown gradual improvement. Initially, out of a total of 10 students, 3 were in the fluent category, 2 in the moderate category, and 5 were still learning the Arabic alphabet. Now, 3 students are in the fluent category, 5 in the moderate category, and 2 are still learning the Arabic alphabet.

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