



Reconstruction of The Philosophy and Paradigm of Islamic Education

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Abstract

Keywords:

Islamic education;
Educational
philosophy; Paradigm;
Reconstruction

This study aims to examine the urgency of reconstructing Islamic educational philosophy and paradigms in response to the challenges of globalization, the dichotomy of knowledge, and the rigid-indoctrinated nature of traditional pedagogy. Although ideally transformative, the practice of Islamic education still faces methodological limitations and slow adaptation to technology. This research employs a qualitative method using a library research approach, utilizing content analysis and philosophical hermeneutics on relevant primary and secondary literature. The results indicate that the reconstruction of Islamic education must be focused on strengthening the foundation of tawhid, integrating science and religion, and reinforcing the role of humans as stewards (khalifah) on earth and education as an act of worship. The main argument presented is that renewing traditional paradigms toward modernization and integrative-interreflective paradigms is crucial for Islamic education to remain relevant without eroding its spiritual identity. The implications of this study recommend five key strategies: redesigning an integrative curriculum, strengthening critical consciousness-oriented learning methodologies, enhancing teacher competence with a prophetic-global perspective, transforming digital epistemology and cyber-ethics based on Akhlak Karimah, and revitalizing scientific research traditions for civilizational development.

Kata kunci:

Pendidikan Islam;
Filsafat pendidikan;
Paradigma; Rekonstruksi

Penelitian ini bertujuan untuk mengkaji urgensi rekonstruksi filsafat dan paradigma pendidikan Islam dalam merespons tantangan globalisasi, dikotomi ilmu pengetahuan, serta sifat pedagogi tradisional yang kaku dan indoktrinatif. Meskipun secara ideal bersifat transformatif, praktik pendidikan Islam masih menghadapi keterbatasan metodologis dan lambatnya adaptasi terhadap teknologi. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan, melalui analisis isi dan hermeneutika filosofis terhadap literatur primer dan sekunder yang relevan. Hasil penelitian menunjukkan bahwa rekonstruksi pendidikan Islam harus difokuskan pada penguatan landasan tauhid, intelektualitas, serta integrasi ilmu pengetahuan dan agama, sia sebagai khalifah di muka bumi dan pendidikan sebagai bentuk ibadah. Argumen utama yang dikemukakan adalah bahwa pembaruan paradigma tradisional menuju paradigma modern dan integratif-interreflektif sangat penting

agar pendidikan Islam tetap relevan tanpa mengikis identitas spiritualnya. Implikasi penelitian ini merekomendasikan lima strategi utama, yaitu: meran..It ulang kurikulum yang integratif, memperkuat metodologi pembelajaran yang berorientasi pada kesadaran kritis, meningkatkan kompetensi pendidik dengan perspektif profetik-global, mentransformasi epistemologi digital dan etika siber berlandaskan Akhlak Karimah, serta merevitalisasi tradisi penelitian ilmiah untuk pembangunan peradaban.

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1. Introduction

Education is a fundamental element in civilizational development and the formation of human character. In the Islamic context, this process is not merely a means of transferring knowledge, but rather a holistic effort to shape individuals who are knowledgeable, faithful, trusting in God, and of noble character. Moreover, Islamic education plays a strategic role in fostering individuals and communities that are intellectually astute and morally and spiritually exemplary. However, amid globalization, advances in information technology, and rapid socio-structural change, Islamic education faces the significant challenge of remaining adaptive and relevant without eroding its academic and spiritual identity.¹

The philosophy of Islamic education has deep roots in the Islamic intellectual tradition. It offers a rich perspective on humanity, education, and religion.² The philosophy of Islamic education emphasizes integrating knowledge and religion and views human beings as noble creatures with moral and social responsibilities. However, in practice, the philosophy of Islamic education is often not fully implemented within the formal education system. The dichotomy between religious studies and general studies remains a deep-rooted problem in many Islamic educational institutions.³ Furthermore, the pedagogical approaches used tend to be traditional and rote-based, and do little to foster critical and creative thinking among students.

Limitations in curriculum design, stagnant teaching methods, and the minimal use of modern technology in the teaching and learning process exacerbate this situation.⁴ As a result, graduates of Islamic education are not yet fully capable of meeting workforce demands, are not sufficiently adaptable to change, and lack competitiveness in the global arena. This indicates an urgent need to reconstruct the philosophy and paradigm of Islamic education; the most pressing issue is that Islamic education and Islamic educational institutions must provide solutions to the various problems currently facing all of humanity. Meanwhile, society continues to change and evolve, leading to more rational and functional patterns of religious

¹ Kader Munir Dkk., "Pendidikan Islam Dalam Perspektif World Conferences on Muslim Education: Tela'ah Ontologis, Epistemologis, Dan Aksiologis," *Didaktika: Jurnal Kependidikan* 14, No. 1 Februari (2025): 1 Februari, <https://doi.org/10.58230/27454312.1843>.

² Ulyan Nasri, "Rethinking Religious Moderation: Revitalisasi Konsep Manusia Perspektif Filsafat Pendidikan Islam Dalam Konteks Multikultural," *Jurnal Ilmiah Profesi Pendidikan* 9, No. 1 (January 29, 2024).

³ Arif Aulia Rizki Dan Salmi Wati, "Integrasi Ilmu Pengetahuan Umum Dan Agama Dalam Pendidikan Islam Modern: Tantangan Dan Peluang," *Jurnal Budi Pekerti Agama Islam* 3, No. 1 (2025): 254–59, <https://doi.org/10.61132/Jbpai.V3i1.896>.

⁴ Muamar Asykur Dkk., "Transformasi Kurikulum Merdeka Dalam Pendidikan Agama Islam: Analisis Peluang, Tantangan, Dan Strategi Implementatif," *Jurnal Al-Qiyam* 6, No. 1 (2025): 1, <https://doi.org/10.33648/Alqiyam.V6i1.1063>.

practice. Advances in science and technology have given rise to new, promising ways of life and value systems.⁵

Awareness of the importance of reconstructing Islamic thought must become a collective responsibility of the Muslim community, particularly among intellectuals and academics.⁶ This reconstruction is not an attempt to overhaul Islamic teachings, but rather to adapt and reinvigorate the fundamental values of Islamic education through a more contextual, integrative, and innovative approach. This reconstruction encompasses renewal in philosophy, curriculum, methods, the role of educators, and strategies for using technology in learning. The ultimate goal is to create an Islamic education system that is not only normatively religious but also rational, practical, and relevant to the needs of contemporary life.

Previous studies on reconstructing Islamic education have generally focused on critiquing the dichotomy of knowledge in general or have been limited to historical analyses of prominent thinkers. However, studies that specifically integrate a philosophical framework for the reconstruction of Islamic thought, such as the principles of human dynamism and creativity aimed at achieving the "*Insan Kamil*," with practical, context-specific approaches to address the challenges of the digital age remain relatively limited. To fill this theoretical gap, this article examines how Islamic philosophy and educational paradigms can be reconstructed by translating these ideas into practical strategies for modern educational systems. The main argument put forward is that Islamic education requires a comprehensive paradigm shift to erode the dichotomy between religious and secular knowledge, transform rigid pedagogical approaches, and optimize learning technologies. Through this holistic, integrative, and contextual reconstruction, Islamic education is expected to produce a generation of Muslims who are not only spiritually and morally superior but also intellectually astute, critical thinkers, and adaptable to global dynamics.

2. Methods

This study used a literature review approach, focusing on conceptual-philosophical analysis.⁷ The primary data include key works on the philosophy and reconstruction of Islamic education, as well as Islamic education policy documents. Secondary data were obtained from articles in reputable journals, textbooks, and scholarly manuscripts indexed in academic databases through manual and digital searches, such as Google Scholar.⁸ Data collection used systematic documentation techniques, including inventory, thematic categorization, and qualitative verification of relevant, up-to-date literature.⁹ Next, the data were analyzed using content analysis techniques and a philosophical hermeneutic approach to interpret the texts, identify scientific dichotomies, and formulate a framework for the adaptive reconstruction of the philosophy of Islamic education.

⁵ Sri Minarti, *Ilmu Pendidikan Islam: Fakta Teoretis-Filosofis Dan Aplikatif-Normatif* (Amzah, 2022).

⁶ Ridham Rustaman Dkk., "Rekonstruksi Pemikiran Islam: Telaah Terhadap Gagasan Pembaruan Tokoh-Tokoh Muslim: Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, No. 4 (2025): 4532–38, <https://doi.org/10.31004/Jerkin.V3i4.1025>.

⁷ Agus Susilo Saefullah, "Ragam Penelitian Kualitatif Berbasis Kepustakaan Pada Studi Agama Dan Keberagamaan Dalam Islam," *Al-Tarbiyah : Jurnal Ilmu Pendidikan Islam* 2, No. 4 (2024): 195–211, <https://doi.org/10.59059/Al-Tarbiyah.V2i4.1428>.

⁸ Undari Sulung Dan Mohamad Muspawi, "Memahami Sumber Data Penelitian : Primer, Sekunder, Dan Tersier," *Edu Research* 5, No. 3 (2024): 110–16, <https://doi.org/10.47827/Jer.V5i3.238>.

⁹ Firmansah Kobandaha Dkk., "Manajemen Pendidikan Islam Berbasis Artificial Intelligences Di Era Digital Sebuah Tinjauan Literatur," *Riggs: Journal Of Artificial Intelligence And Digital Business* 4, No. 1 (2025): 1, <https://doi.org/10.31004/Riggs.V4i1.822>.

3. Results and Discussion

3.1 The Philosophy of Islamic Education

Epistemologically, philosophy in the Islamic tradition is not merely a speculative rational search for truth, but an effort to integrate the potential of reason with revelation to understand the nature of reality. Al-Farabi defined philosophy as the science of the nature of existence (*al-ilmu bi al-maujudat bima hiya al-maujudah*)¹⁰. Meanwhile, Al-Ghazali and Syed Muhammad Naquib al-Attas emphasize that its pinnacle is attaining wisdom and refining the soul (*ta'dib*).¹¹ The philosophy of Islamic education is a philosophical study of issues in educational activities, based on the Qur'an and Hadith as primary sources and the opinions of experts, particularly Muslim philosophers, as secondary sources. The philosophy of Islamic education also critically examines the methods used in Islamic education, while providing fundamental guidance on how these methods should be used or developed to achieve their objectives.¹² Some of the key concepts in the philosophy of Islamic education include:

a. Tawhid as the Primary Foundation

Islamic education must be based on tawhid, the acknowledgment of the oneness of Allah SWT, which is at the center of all aspects of human life. The first principle in Islamic education is Tawhid, the belief in the Oneness of Allah SWT. Islamic education emphasizes understanding and internalizing Tawhid in daily life. Tawhid teaches people to acknowledge that everything originates from Allah and that all actions and decisions must be grounded in seeking Allah's pleasure.¹³

b. The Unity of Knowledge and Religion

Islamic education does not separate religious knowledge from secular knowledge. These two aspects must be integrated so that people may gain a comprehensive understanding of life. The hadith of the Prophet Muhammad (peace be upon him) also underscores the importance of knowledge in human life. One well-known hadith states, "Seeking knowledge is an obligation for every Muslim" (HR. Ibn Majah). This indicates that education in Islam is not limited to religious knowledge alone but also encompasses secular knowledge that benefits humanity's well-being. Therefore, Islam encourages its followers to continue learning and expanding their knowledge in various aspects of life.

c. Humans as Stewards of the Earth

Islamic education aims to shape individuals who fulfill their duty as stewards of the earth while upholding Islamic ethical and moral values. This is explained in the Qur'an, Surah Al-Insan, Verse 2

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ آمِشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

Meaning: "Indeed, We created humanity from a drop of mixed semen. We intend to test them (with commands and prohibitions) so that We may make them hear and see."

The word al-Insan is derived from the root word nasiya, which means "to forget." In the Qur'an, al-Insan appears 73 times across 43 surahs. The term al-Insan generally describes the uniqueness of humankind as God's vicegerents on

¹⁰ Meli Sartika, *Pemikiran Filsafat Al-Farabi*, 8 (2024).

¹¹ Edo Ferdian Dkk., "Sintesis Pemikiran Al-Ghazali Dan Syed Muhammad Naquib Al-Attas Sebagai Landasan Manajemen Pendidikan Islam Yang Bernilai Dan Implementatif," *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora* 7, No. 2 (2026): 01–17, <https://doi.org/10.59059/Tabsyir.V7i2.2992>.

¹² Hidayat Rahamat, "Filsafat Pendidikan Islam.Pdf," Accessed April 2, 2025.

¹³ Dede Setiawan Et Al., "Pandangan Filsafat Pendidikan Islam Terhadap Manusia Dan Masyarakat," *Pendekar: Jurnal Pendidikan Berkarakter* 1, No. 4 (July 14, 2023).

Earth. This uniqueness stems from the fact that, in addition to being physical beings, humans are also psychological beings endowed with fundamental potentials: *fitrah* (innate nature), reason, and the heart. These potentials elevate humankind to the status of God's most noble and exalted creatures.¹⁴

d. Education as Worship

Every educational activity in Islam is considered a form of worship with spiritual value if it is carried out with the right intention and using methods consistent with Islamic teachings. The development and application of Islamic educational science require prophetic and sound ethics, more specifically, ethics developed based on divine values for the advancement and application of knowledge. Thus, the Qur'an offers deductions that can be developed into prophetic ethics for the development and application of Islamic educational science, namely the value of worship; that is, for those engaged in Islamic educational science, its development and application constitute a virtuous act of worship in life.¹⁵

3.5 The Paradigm of Islamic Education: Changes and Challenges

The paradigm of Islamic education has changed over time. The following are some of the main paradigms underpinning Islamic education:

a. The Traditional Paradigm

In the development of Islamic education, the traditional paradigm is generally characterized by teacher-centered learning. In this model, the teacher controls the delivery of material, while students tend to be passive recipients. The transmission of knowledge occurs unidirectionally through methods such as memorization (*hifz*), direct instruction (*musyafahah*), and listening (*istima'*). In practice during the post-classical era, these methods often limited opportunities for interactive classroom discussion.¹⁶

However, this rigid traditional teaching model cannot be equated with the educational methods practiced by the Prophet Muhammad, peace be upon him (*Tarbiyah Nabawiyah*). Historically, learning during the time of the Prophet, peace be upon him, was in fact highly dialogic, interactive, and attentive to the psychological well-being of his companions. The tendency toward one-way, indoctrinatory teaching became widespread only in later periods, when the educational system began to be rigidly formalized.¹⁷ Therefore, modern Islamic educational studies have gradually abandoned this one-way approach in favor of more active and holistic learning models.

b. Modernization Paradigm

The paradigm of modernization in Islamic education emerged as a critical response to methodological stagnation and institutional backwardness in the modern era. In essence, modernization does not mean blindly following Western values (Westernization), but rather an effort to reconceptualize Islamic education so that it can be globally competitive without severing its spiritual roots.¹⁸

¹⁴ Vina Destiana Dkk., "Hakikat Manusia (Perspektif Filsafat Pendidikan Islam)," *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, No. 1 (2024): 70–87, <https://doi.org/10.61132/Jmpai.V2i1.61>.

¹⁵ Abdul Mukit, *Nilai-Nilai Pendidikan Normatif Dan Filosofis: Analisis Nilai Dan Asas Pendidikan Dalam Agama Islam*, 3 (2022).

¹⁶ Fifi Risana Dkk., "Transformasi Metode Pembelajaran Pendidikan Agama Islam: Dari Konvensional Ke Pendekatan Student-Centered Learning," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, No. 01 (2025): 619–32, <https://doi.org/10.23969/Jp.V10i01.23618>.

¹⁷ Ikat Sutriani Dkk., "Metode Pembelajaran Rasulullah Dalam Perspektif Hadits Tarbawi: Studi Analisis Pedagogis Terhadap Strategi Edukatif Nabi," *Paedagogie* 21, No. 2 (2026): 2173–84, <https://doi.org/10.31603/29s51877>.

¹⁸ Dadan Adi Kurniawan, "Modernisasi Sistem Pendidikan Islam Di Indonesia: Dari Awal Abad Ke-20

In this context, the governance of Islamic educational institutions and their curricula must shift from rigid patterns to a more dynamic, research-based model that meets the needs of the times.¹⁹ A key pillar of this paradigm is integrating information technology and pedagogical innovation into the learning process. This transformation goes beyond the mere use of digital devices in the classroom; it shifts learning from textual memorization toward strengthening critical thinking, creativity, and problem-solving skills.²⁰ Furthermore, the modernization paradigm strives to break down the dichotomy that has long separated religious studies (tsaqafah islamiyah) from the general sciences (modern science). This integration of knowledge is essential to prevent students from experiencing a split personality between their intellectual and spiritual aspects.²¹

Through a harmonious synthesis of science and Islamic scholarly values, this paradigm is expected to produce a generation of Muslims who are not only technically and rationally proficient in the global era but also possess profound moral depth and a strong prophetic ethic.

c. The Integrative-Interconnective Paradigm

Combining religious education with science and technology. Kyai Ahmad Dahlan's integrative approach has been implemented in various educational institutions, particularly those under Muhammadiyah's auspices. Muhammadiyah schools are known for their curriculum that combines religious studies with science, mathematics, and technology. This approach aims to prepare students to face global challenges without neglecting Islamic values.²² This approach also helps students see that all fields of knowledge, whether religious or secular, hold spiritual value when directed toward the welfare of the community.²³ In the learning process, this integration can be achieved through teaching methods that link Islamic concepts to scientific phenomena in the world around them. Thus, students understand science not only as a technical discipline but also as part of their awe of God's creation, fostering both spiritual awareness and strong academic abilities.

3.5 The Urgency of Reconstructing Islamic Philosophy and Educational Paradigms

Reconstructing Islamic philosophy and educational paradigms has become crucial in light of modern challenges such as globalization, technological advancements, and social and cultural change. Al-Ghazali viewed education as an effort to perfect the potential of the intellect and the soul, so the learning process aims not only to acquire knowledge but also to shape moral and spiritual character. This perspective reflects a holistic approach that remains relevant in addressing the challenges of the modern world, including rapid technological advancements and shifts in cultural values, while adhering to universal and timeless ethical principles.²⁴ Consequently, religious, cultural, and philosophical approaches need

Hingga Periode Kontemporer," *Mukadimah: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 7, No. 1 (2023): 24–38, <https://doi.org/10.30743/Mkd.V7i1.6151>.

¹⁹ Rizka Septia Dkk., "Strategi Pendidikan Islam Di Era Modernisasi: Integrasi Nilai-Nilai Keislaman Dengan Keterampilan Abad 21 Dan Teknologi," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 9, No. 04 (2024): 322–32, <https://doi.org/10.23969/Jp.V9i04.19758>.

²⁰ Nada Septiyanti, "The Role Of Islamic Education In Fostering Critical Thinking Ability: A Systematic Literature Review," *Journal Of Islamicate Studies* 6, No. 2 (2023): 70–85, <https://doi.org/10.32506/Jois.V6i2.940>.

²¹ Majida Faruk Dkk., "Dikotomi Ilmu Dalam Pendidikan Islam," *Jurnal Ilmiah Wahana Pendidikan* 9, No. 4 (2023): 310–20, <https://doi.org/10.5281/Zenodo.7680716>.

²² Fadhilah Rifqi Zaidan "Evolusi Pemikiran Pendidikan Islam Oleh Kyai Ahmad Dahlan," (2024).

²³ Anwar Dhobith Dan Tasman Hamami, *Urgensi Pengembangan Kurikulum Pai Melalui Pendekatan Integratif-Interkonektif*, 8 (2023).

²⁴ Tri Setyo Dkk., "Reconstruction Of Islamic Education Goals In The Modern Era Perspectives Of Western Classical Philosophers And Muslim Philosophers," *Jurnal Pedagogy* 17, No. 2 (2024): 199–

a new paradigm that reflects the dynamics of the times and the needs of modern humanity. This paradigm must accommodate spiritual and moral values alongside the development of science and technology, creating a society that balances material and spiritual aspects.²⁵ Some of the main reasons for the need for this reconstruction are:

a. Openness to Global Change

Islamic education must adapt to global developments to remain relevant and competitive. Through its contributions to science and technology, Islamic education not only preserves Islamic intellectual traditions but also advances science and technology. Many scientific discoveries and technological contributions have come from Muslim scholars educated within the Islamic educational tradition.²⁶

b. Integration of Knowledge and Islamic Values

Eliminating the dichotomy between religious and secular studies is crucial to foster a generation with a broad perspective that remains grounded in Islamic values. Amid the surging influence of globalization, there is a growing need to integrate religious studies and secular studies into Islamic Religious Education. This integration is crucial to cultivate individuals who not only possess a deep understanding of Islamic values but can also compete in the global arena. This integrative approach aims not only to produce a generation that excels in spiritual matters but also possesses the ability to think critically, creatively, and innovatively in line with the demands of the globalized era.²⁷

c. Improving the Quality of Education

By reconstructing the philosophy and paradigm of education, it is hoped that the quality of Islamic education will improve and produce a generation of high achievers. According to the philosophy of education, every person possesses the basic ability to think and feel. To prepare people to meet the increasingly complex demands of the workforce, the modern educational paradigm taking shape emphasizes developing practical skills and knowledge. Ethical and moral aspects are often neglected when developing practical education. This raises concerns that education focused solely on training and practical knowledge without considering moral principles may produce irresponsible and immoral students.²⁸

d. Alignment with Technological Advancements

Islamic education must leverage technology to enhance learning effectiveness and expand access to knowledge. Islamic education faces significant challenges, particularly in the era of the Fourth Industrial Revolution. This era is marked by rapid technological advancements such as the Internet of Things (IoT), artificial intelligence (AI), and big data, which are influencing various aspects of life. According to Dito and Pujiastuti, the Fourth Industrial Revolution brings fundamental, transformational changes. Therefore, Islamic education must adapt

208, <https://doi.org/10.63889/Pedagogy.V17i2.238>.

²⁵ Ahmad Suryadi, *Dinamika Pendidikan Islam: Perspektif Historis Dan Tantangan Modern* (Cv Jejak (Jejak Publisher), 2024).

²⁶ Mitasari Dkk., *Modernisasi Pendidikan Agama Islam* (Penerbit Nem, 2024).

²⁷ Muhibbatul Karimah, "Integration Of Religious And General Sciences As Solution To Face Globalization In Islamic Education Learning," *Gajie: Global Journal Of Islamic Education* 1, No. 1 (January 31, 2025).

²⁸ Nelvia Susmita, M. Zaim, And Harris Effendi Tahar, "Tinjauan Filosofis: Membangun Landasan Etika Dan Pengetahuan Dalam Filsafat Pendidikan Kontemporer," *Journal Of Education Research* 4, No. 4 (December 27, 2023).

to these changes to remain relevant in preparing a future generation that is both outstanding and competitive.²⁹

The best curriculum for reconstructing Islamic philosophy and educational paradigms is an integrative, adaptive curriculum that combines Islamic values with contemporary knowledge and responds to technological developments.³⁰ This curriculum fosters interdisciplinary connections, promotes critical thinking, and encourages meaningful learning by linking the material to real-life contexts.

The curriculum is also designed not only to teach faith, worship, and ethics but also to develop mastery of science, technology, and digital literacy, as well as soft skills such as critical, creative, collaborative, and communicative thinking. The transdisciplinary approach offers an original contribution by integrating transdisciplinary principles with Islamic education, aiming to bridge the gap between traditional religious teachings and contemporary global challenges.³¹ Thus, this study offers a holistic framework that integrates spiritual values with scientific knowledge, thereby fostering a more inclusive and adaptive educational model.

3.5 Strategies for the Reconstruction of Islamic Education

To achieve a holistic reconstruction of the philosophy and paradigm of Islamic education, systemic and paradigmatic strategic steps are required, including:

a. Redesigning the Curriculum Based on the Integration of Knowledge

The Islamic education curriculum must balance religious and general knowledge and reflect changing times. The current curriculum often fails to meet students' needs in an era of globalization and rapid social change. Therefore, the Islamic Religious Education curriculum must be revised to ensure that instructional materials remain relevant and contextual. The updated curriculum must integrate general knowledge with religious teachings, so that students not only acquire theoretical religious knowledge but can also apply it in their daily lives. This requires developing a curriculum responsive to changing times and social needs, and ensuring that teaching materials reflect a dynamic sociocultural context.³² Therefore, Islamic Religious Education plays a vital role in preserving and strengthening traditional and religious values so that they remain alive amid the tide of globalization.

b. Strengthening Critical Consciousness-Based Learning Methodologies

Reconstructing teaching methods prioritizes a shift from passive textual memorization to developing critical consciousness. Islamic education is emphasized as a process of conscientization that encourages students to think analytically, creatively, and emancipatorily. Thus, Muslims do not view the implications of globalization as a hollow inevitability (given), but rather as a social reality that can be analyzed and addressed rationally and constructively.³³

²⁹ Taufikur Rohman, Mukhamad Ilyasin, And Akhmad Muadin, "Kontribusi Islam Terhadap Perkembangan Pendidikan Islam Dalam Era Industri 4.0," *Journal Of Instructional And Development Researches* 4, No. 6 (December 30, 2024).

³⁰ Hasbi Habibi, "Revitalization Of The Islamic Education Paradigm: An Islamic Epistemological Perspective," *Bestari* 21, No. 2 (2024): 102, <https://doi.org/10.36667/Bestari.V21i2.1532>.

³¹ Abdullah Hanif Dkk., "Implementation Of Transdisciplinary Approaches In Islamic Education To Face Contemporary Global Challenges," *Eduprof: Islamic Education Journal* 6, No. 2 (2025): 2, <https://doi.org/10.47453/Eduprof.V6i2.283>.

³² Hendri Irawan, "Memahami Organisasi Kurikulum Pendidikan Agama Islam: Perspektif Dan Evaluasi Dalam Konteks Pendidikan Umum," *Peradaban Journal Of Interdisciplinary Educational Research* 2, No. 2 (August 31, 2024).

³³ H. Mulyadi M.S.I S. Ag Dan Pt Salim Media Indonesia, *Sejarah Pendidikan Islam: Problematika*

c. Improving the Competence of Teachers and Educational Staff

Teachers must have a broad perspective in both religion and modern science and be able to teach using innovative approaches. Teachers need the latest knowledge and skills to teach using effective, relevant methods. They must integrate technology into the learning process, understand emerging global issues, and teach students to think critically in the face of globalization's influence.³⁴ With competent teachers and an adaptive curriculum, Islamic education can continue to shape a strong and relevant Muslim identity in the era of globalization.

d. Digital Epistemological Transformation and Cyber Ethics

The use of technology in Islamic education must move beyond mere technical tools toward epistemological and ethical transformation. Digitalization and artificial intelligence (AI) need to be integrated to reconceptualize the process of seeking knowledge (*thalab al-'ilm*), the processing of scholarly data, and the expansion of the horizons of contemporary *ijtihad*.³⁵

Furthermore, Islamic education bears the responsibility of establishing a framework for cyber-ethics and digital literacy grounded in the principles of Akhlak Karimah, so that technological advancements are utilized wisely, critically, and with a focus on the public good (*maslahah ammah*).³⁶

e. Promoting Research and Scholarly Study

Islamic education must be more active in conducting research that advances science and civilization. Islamic education remains relevant as a strategic instrument for driving global progress and fostering harmony among humankind. Historically, Islamic education has served as a bridge connecting various civilizations, strengthening the exchange of knowledge, values, and multiculturalism. With the rapid development of science and technology, Muslims are called upon to continue learning and improving their skills so they can compete and adapt to the changing times. This knowledge can be used to improve living standards, help others, and contribute to a better and more just society. Furthermore, the pursuit of knowledge also equips Muslims with the ability to protect themselves from ignorance and deviation.³⁷

4. Conclusion

This article reaffirms its main argument that the sustainability and relevance of Islamic education in the contemporary era depend heavily on a fundamental reconstruction of its philosophy and paradigm. The reconstruction proposed in this study is not a deconstruction of Islam's substantive values, but a reconceptualization that integrates the foundations of *tawhid* and prophetic ethics with the demands of modern science. This research demonstrates that the dichotomy between scientific inquiry and the rigid, indoctrinatory nature of

Kontemporer Pendidikan Islam (Pt Salim Media Indonesia, 2023).

³⁴ M. Ali Fikri, *Pendidikan Islam Dan Pembentukan Identitas Muslim Di Era Globalisasi*, 3, No. 1 (2024).

³⁵ Andika Apriansyah Dkk., "Islam, Teknologi, Dan Artificial Intelligence: Tantangan Epistemologi, Etika Digital, Dan Otoritas Keagamaan Dalam Konteks Pendidikan Islam," *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 11, No. 02 (2026), <https://journal.unpas.ac.id/plugins/generic/pdfsviewer/pdf.js/web/viewer.html?file=https%3a%2f%2fjournal.unpas.ac.id%2findex.php%2fpendas%2farticle%2fdownload%2f44201%2f24762%2f161752>.

³⁶ Shoimul 'Arofah As-Syadzili Dkk., "Transformasi Pembelajaran Pendidikan Agama Islam Di Era Digital: Tantangan, Peluang, Dan Strategi Implementasi," *Global Education Journal* 4, No. 2 (2026): 1281–92, <https://doi.org/10.59525/Gej.1909>.

³⁷ Muhammad Abdullah Fauzan Et Al., "Analisis Hadis Keutamaan Ilmu Dalam Konteks Pendidikan Islam," *Setyaki : Jurnal Studi Keagamaan Islam* 2, No. 4 (November 11, 2024).

traditional pedagogy can be overcome through a holistic, integrative synthesis of knowledge oriented toward critical awareness and a digital epistemology grounded in cyber ethics.

Theoretically, this article contributes to strengthening the discourse on the philosophy of Islamic education by bridging the gap between classical philosophical idealism and modern practical needs. Practically, these findings suggest that Islamic education policymakers and curriculum developers should adopt a transdisciplinary approach and transform educators into globally minded agents of change.

Nevertheless, this study is limited to a conceptual framework and philosophical analysis based on a literature review. Therefore, further research is recommended to conduct empirical studies to test the effectiveness of its application in the field, for example, through the evaluation of integrated curriculum models in madrasahs or Islamic universities, as well as the concrete formulation of a curriculum on cyber ethics and artificial intelligence (AI) literacy in religious education.

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