

Reconstruction of Islamic Educational Philosophy: Integrating Revelation, Reason, and Experience in Responding to the Challenges of the 21st Century

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Abstract

Purpose - This study aims to analyze the urgency of reconstructing Islamic educational philosophy, formulate its core renewal principles, and examine the contributions of classical and contemporary Muslim thinkers in developing an integrative and transformative educational paradigm.

Design/Methodology/Approach - The study employs library research as its primary method, drawing on authoritative classical texts and contemporary scholarly works related to Islamic educational philosophy. Data were analyzed through descriptive, thematic, and critical-reflective approaches to identify conceptual patterns and contextual relevance.

Findings - The findings reveal that Islamic educational philosophy must shift from a purely normative orientation toward an emancipatory and transformative paradigm grounded in the integration of revelation, reason, and experience. The thoughts of figures such as Al-Ghazali, Ibn Sina, Ibn Khaldun, Syed Muhammad Naquib al-Attas, Fazlur Rahman, and Nurcholish Madjid contribute significantly to strengthening this integrative framework. This reconstruction supports the formation of holistic individuals who possess spiritual depth, intellectual capacity, and social responsibility.

Originality/Value - The study implies that reconstructing Islamic educational philosophy is a strategic necessity for developing adaptive educational models capable of addressing global challenges without losing their ethical and spiritual foundations. Further empirical research is recommended to explore practical implementation at various educational levels.

Keywords: Islamic Educational philosophy; Philosophical Reconstruction; Integrative Paradigm; Revelation Reason and Experience; Muslim Thinkers

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I. INTRODUCTION

The current of globalization has brought with it challenges of values, such as secularism, liberalism, and materialism that have infiltrated the education system. Islamic education must be able to maintain the integrity of its values amidst the commercialization of education and the influence of foreign ideologies. Wulan Sari et al. (2023) emphasize that in the digital and global era, Islamic education must be able to navigate these challenges by strengthening universal spiritual and ethical values based on revelation and critical reason.

In addition, the development of digital technology also brings new challenges that are no less complex. The current generation of students lives in an environment filled with instant information and social media algorithms, making them vulnerable to disinformation, decreased literacy values, and dependence on technology. Islamic education needs to respond to this condition strategically, through the reconstruction of a pedagogical approach that balances the use of technology and character building (Ismunadi & Khusni, 2021).

Various studies highlight that the dominant normative approach in Islamic education is not responsive enough to the needs of the times. Many Islamic educational institutions are still struggling with textual teaching without strengthening the contextual and transformative dimensions. Wahid dan Hamami (2021) emphasized that the strategy for developing Islamic education curriculum needs to be

adjusted to the demands of 21st century competencies, so that students are not only able to survive, but excel morally and intellectually.

The idea of reconstructing the philosophy of Islamic education is in line with the transformative approach that emphasizes the importance of just social change and strengthening Islamic identity contextually. In Sucipto's view (2013), the philosophy of Islamic education must be directed at the integration of traditional values and global challenges through a critical and solution-oriented practical framework. Furthermore, contemporary Islamic educational philosophy needs to move from a normative paradigm to an emancipatory paradigm. According to Alipia et al. (2025) this reconstruction aims to make Islamic education not only a means of preserving doctrine, but also a tool of emancipation that encourages students to think critically, fairly, and civilized in responding to the realities of life. In the epistemological dimension, Islamic education needs to develop a synthesis between reason, intuition, and revelation. Nur (2022) emphasizes the importance of the reconstructionist model in Islamic education that is able to combine elements of reason, morality, and spirituality as a basis for comprehensive learning. This reflects the need for a holistic educational paradigm.

The integrative-interconnective paradigm as proposed by Ibrahim and Niam (2025), is a potential approach in bridging the legacy of classical Islamic science with contemporary reality. This approach not only accommodates the diversity of sources of knowledge, but also opens up space for interdisciplinary scientific dialogue. This transformation is very important in strengthening the competitiveness of Islamic education amidst the global flow.

Thus, the reconstruction of Islamic educational philosophy is not merely a theoretical need, but a practical necessity. It must be able to redefine ontology (the nature of humans and education), epistemology (sources and validity of knowledge), and axiology (values and goals of education) so that Islamic education remains contextual and visionary in building a generation that is faithful, critical thinker, and socially responsible.

II. METHOD

This study employs a descriptive qualitative approach using the library research method. The selection of this approach is grounded in the characteristics of the object of study, which is theoretical and philosophical in nature namely, the thoughts of key figures in Islamic educational philosophy. Such topics cannot be examined empirically but must instead be explored through an in-depth investigation of relevant literature. The library research method is considered the most appropriate means to uncover, reconstruct, and critically assess the conceptual framework of Islamic education from the classical period to the contemporary era (Qonita et al., n.d.). This study is not merely intended to describe existing thoughts, but also to reconstruct the developmental direction of Islamic educational philosophy so that it becomes more responsive to contemporary realities.

Data were collected purposively from a wide range of literature sources, both primary and secondary. The primary sources consist of classical works written by Muslim philosophers, while the secondary sources include academic reference books, national and international journal articles, theses or dissertations, and other relevant digital documents. The selection of literature was carried out by considering academic validity, the relevance of content to the research focus, and the contemporary significance of the ideas within the context of modern Islamic education (Ningtias et al., 2024).

The data analysis process was carried out through four interrelated stages. First, data reduction, namely filtering and summarizing information from various sources considered most relevant and authoritative. Second, thematic categorization, which involves grouping ideas based on figures, historical periods, or specific philosophical themes. Third, textual interpretation, conducted through a hermeneutic approach to capture the implicit meanings within each thought in its contextual setting. Fourth, critical reading, which refers to evaluating the relevance and applicability of these ideas in addressing contemporary challenges in Islamic education, particularly in the era of globalization and digitalization (Arfan et al., 2025).

The key figures examined in this study include classical thinkers such as Al-Ghazali, Ibn Sina, and Ibn Chaldean, as well as contemporary scholars such as Syed Muhammad Naquib al-Atta's, Failure Raman, and Nurcholish Masjid. Their ideas are analyzed not only as historical intellectual legacies, but also as philosophical foundations that can be reconstructed to become more contextual in addressing the challenges of contemporary education (Putri et al., 2025).

The writing of the analysis results is presented in a descriptive-analytical manner, aiming to systematically illustrate the dynamics of thought while formulating an integrative and transformative conceptual model of Islamic educational philosophy. Thus, this study is expected to provide an applicable conceptual contribution to the development of an adaptive, progressive, and value-based

paradigm of Islamic education, particularly in responding to the challenges of the digital era and globalization (Maunte et al., 2025).

III. RESULT AND DISCUSSION

A. Basic Concepts of Islamic Educational Philosophy

1. Definition of Philosophy

Etymologically, the term philosophy comes from Greek, namely a combination of the words *philo* which means love or liking, and *sophia* which means wisdom, truth, wisdom, or deep knowledge. Therefore, philosophy can be simply interpreted as "love of truth." (Mukarromah, 2017). Terminologically, philosophy is interpreted as thinking that is carried out systematically, deeply (radical), and comprehensively (universally) in order to understand the nature of everything that exists. In other words, philosophy is a discipline that seriously examines the essence of the truth of everything (Mufid, 2008).

In a broader sense, Harold Titus, a philosophy expert, outlined five definitions of philosophy. First, philosophy is understood as a collection of attitudes and beliefs about life and the universe that are generally analyzed critically. Second, philosophy is a process of thinking and deeply examining beliefs and values that have been considered important. Third, philosophy is an intellectual effort to achieve a comprehensive understanding of reality. Fourth, philosophy functions as a logical analysis of the terms, language, and meaning of the concepts used. Fifth, philosophy covers various fundamental issues that concern humans, where philosophers try to find answers to these issues (Rogahang & Teol, 2024).

Philosophy can be understood as a discipline that seeks to understand the various things that arise in the whole of human experience. The goal is for humans to be able to gain a complete and structured understanding of the universe and their own existence. In this context, philosophy is closely related to human efforts to answer various questions that arise from their life experiences. Along with its development, philosophy has made humans into thinking creatures, who are able to face the challenges of life through the power of their rationality. From philosophy, various branches of science also began, so it is not surprising that philosophy is often referred to as the mother of all sciences.

2. Science and Education

The word "science" in Indonesian comes from the Arabic word *ilm*, which is derived from the word 'alima, which means "to know" or "to understand". In its development, science has limitations related to its role in human life. Science functions as a means for humans to solve various problems in everyday life (Sya'roni, 2014).

Science is a means for humans to understand themselves, their environment, and God the Creator. Science cannot be separated or stand alone, but rather is interrelated and dependent on other branches of science. In the framework of Islamic thought, an integrative or holistic approach is an important part of the scientific paradigm. Meanwhile, science is understood as the result of a process of human understanding that is systematically structured and includes reality, structure, and principles related to the objects of study namely nature, humans, and religion. This understanding is obtained through reason and the five senses, and its validity is tested through empirical methods, research, and scientific experiments (Noeng, 2001). The terms "science" and "Islamic science" need to be considered critically from the start because they have the potential to cause ambiguity of meaning. Jujun S. Suriasumantri in Mas'ud distinguishes between science and knowledge. He explains that science is a process of studying knowledge as a whole, covering the stages before, during, and after empirical experience (Mas'ud, 2020).

Educational science is a branch of scientific discipline that specifically discusses education and various aspects related to it. As a scientific discipline, education has a material object similar to other sciences, namely humans and their environment. However, in terms of formal objects, educational science focuses on systematic efforts to shape humans to achieve their perfection. In this context, the learning process becomes the main focus, although it still pays attention to various supporting factors related to achieving the goals of education.

3. Philosophy of Education

Philosophy of education is a branch of philosophy that specifically examines the nature of education, the goals to be achieved, and the fundamental values inherent in it. This discipline also explores basic concepts that are closely related to the world of education, such as the principles of truth, justice, freedom, and human rights. The main goal of the philosophy of education is to provide a deep understanding of the foundations of education, as well as to be a guideline in implementing the educational process to make it more meaningful and effective (Anwar, 2021).

The main purpose of educational philosophy is to provide a foundation for direction and a comprehensive understanding of the essence and implementation of education. Educational philosophy aims to understand the nature of education through an in-depth study of the meaning, urgency, and role of education in transforming individuals and society. In addition, educational philosophy also plays a role in instilling moral and ethical foundations through the formation of a value framework that serves as a guideline in the educational process. Values such as honesty, responsibility, and mutual respect are instilled in students to form moral characters. In addition, educational philosophy provides a clear direction for educational practices by providing references for educators in classroom management, implementing learning methods, and creating a learning environment that supports optimal student development. No less important, educational philosophy encourages the formation of critical thinking skills, namely the skills of analyzing various views and making decisions rationally so that students are able to think independently, logically, and responsibly (Nasution & Nasutio, 2022).

4. *Philosophy of Islamic Education*

Islamic educational philosophy is a study that examines the basis of thought and principles that form the basis for organizing education according to an Islamic perspective. This study aims to provide an understanding of how the ideal educational process is carried out in accordance with Islamic teachings. It includes various concepts, such as educational goals, learning approaches and methods, upheld values, and the roles and relationships between educators, students, and society within the framework of Islamic values. Education in Islam does not only emphasize the aspect of mastering knowledge, but also emphasizes the formation of personality and character based on moral and ethical values derived from the Qur'an and Hadith. (Zahrah, 2022) The importance of integrating moral and ethical values in Islamic education is the key to forming the character of students who are good and socially responsible (Nurzam & Maujud, 2025).

Islamic educational philosophy is also a systematic, reflective, and transformative study of educational concepts and practices based on Islamic values. It not only aims to formulate educational theories, but also to assess the direction, meaning, and goals of education in the context of ontology (human nature), epistemology (sources and methods of knowledge), and axiology (goals and values of education). Education in the Islamic perspective is not merely a pragmatic or technical activity, but rather a comprehensive effort to form human beings who are faithful, knowledgeable, and have noble character (Rachman & Syafiqurrahman, 2021).

The essential goal of Islamic education is to form individuals who believe and fear Allah and have noble morals. In this framework, education is directed to foster humans to be able to carry out their duties as servants of Allah and leaders (caliphs) on earth optimally. Islamic education does not merely emphasize the development of intellectual aspects, but also instills moral values to form individuals with noble characters and can contribute positively to community life (Dwi Septiwiharti, 2024).

From an Islamic perspective, the learning process is not limited to formal education in the school environment, but also takes place informally in everyday life. Education in Islam is holistic, covering physical, spiritual, and social aspects. Islam emphasizes the importance of sincerity and true intentions in every activity, including in the learning and teaching process. Several main principles in Islamic educational philosophy are important foundations in the implementation of education. First, the principle of tauhid or faith in God Almighty is the main basis, where students are directed to make divine values a guideline in all life activities, including learning. Second, Islamic education emphasizes balance between worldly life and the hereafter, namely forming individuals who are not only successful materially, but also able to achieve safety and happiness in the hereafter. Third, the focus of Islamic education is on forming noble morals, by instilling values such as honesty, patience, humility, justice, and concern for others, which are the benchmarks for educational success. Fourth, sources of knowledge in Islam must refer to the Qur'an and hadith, which are the main guidelines in developing knowledge so that it is always in line with Islamic teachings and beneficial for the welfare of humanity (Siregar, 2022).

B. Scope And Object of Study of Islamic Philosophy of Education

The philosophy of Islamic education has a broad and deep scope, because it does not only discuss the technical dimensions of education, but also touches on essential aspects related to human existence, sources of knowledge, and methodological approaches used in the educational process. This scope reflects the characteristics of holistic Islamic education, which is inseparable from spiritual, moral, and social values.

First, humans in Islamic educational philosophy are seen as creatures who believe in the oneness of Allah, namely realizing and believing in the oneness of Allah as the center of life. In addition,

humans are also endowed with reason to think and reason, and have moral potential (nature) that makes them able to distinguish between right and wrong. Therefore, humans are not only responsible for themselves, but also have social responsibility to society and spiritual responsibility to their God. Education in Islam is directed to form a complete human being: faithful, knowledgeable, and noble (Mulyadi, 2022).

Second, in terms of sources of knowledge, Islamic educational philosophy emphasizes the importance of integration between revelation (the Qur'an and hadith), reason, and experience as an epistemological foundation. Revelation is the main source of absolute and transcendent truth, while reason is used to understand, interpret, and apply the values of revelation in real life. Experience, both individual and collective, also serves as a reference in enriching the learning process and strengthening understanding of reality. The three do not negate each other, but rather complement each other to achieve a complete and comprehensive understanding (Zahrah, 2021).

Third, the educational methodology in Islam is built on the basis of a balance between spirituality, rationality, and sociality. The spiritual aspect emphasizes the importance of the vertical relationship between humans and God, which is reflected in sincerity, right intentions, and the practice of the values of faith. Rationality encourages the use of reason and logic in understanding knowledge, solving problems, and making decisions. Meanwhile, sociality emphasizes interaction and social responsibility in community life. The Islamic educational methodology seeks to harmoniously combine these three aspects in order to create humans who are balanced spiritually, intellectually, and socially (Budi, 2022).

The object of study of Islamic educational philosophy includes human relations in three main dimensions that are interrelated and fundamental. First, the relationship between humans and God (theocentric), which emphasizes that all educational activities must be directed towards achieving the pleasure of Allah SWT. This confirms that the ultimate goal of Islamic education is to form pious and noble people. Second, the relationship between humans and other humans (humanistic), which prioritizes human values such as justice, compassion, tolerance, and social solidarity in the educational process. These values are the basis for building a harmonious and civilized social life. Third, the relationship between humans and the universe (cosmological), which teaches the importance of preserving the environment and utilizing natural resources wisely. This is a manifestation of human responsibility as caliphs on earth, as mandated in Islamic teachings. Thus, Islamic educational philosophy is not only oriented towards spiritual aspects, but also social and ecological aspects in an integral manner (Zulfaqor, 2022).

Thus, the philosophy of Islamic education is not sectoral or compartmentalized, but rather integrative and multidimensional. It views education as a totality process that touches all aspects of human life, both worldly and hereafter, individual and social, physical and spiritual. This makes Islamic education a comprehensive and relevant system to form a superior generation, with character, and oriented towards the welfare of the community as a whole.

C. Classical and Contemporary Figures in Islamic Educational Philosophy

Education in Islam is not merely a process of transferring knowledge, but rather a comprehensive effort to shape a whole person spiritually, intellectually, socially, and morally. From time to time, Muslim thinkers have made significant contributions in formulating an educational paradigm that is not only based on revealed texts, but also considers the historical context and challenges of the times. In the dynamics of this development, great figures have emerged who offer a philosophical framework for Islamic education in accordance with their era.

Al-Ghazali unites Sufistic and scientific approaches in education. He emphasized the importance of *tazkiyah al-nafs* (purification of the soul) as the core of education, and emphasized that knowledge is not an end goal, but a means to get closer to Allah. Knowledge that is not put into practice and does not foster morals, according to him, will backfire spiritually (Asrori & Rusman, 2020).

Ibn Sina was a pioneer in building an education system based on Islamic rationalism. He arranged the stages of education based on age, starting from the play stage to intellectual formation. Education, according to Ibn Sina, must facilitate the development of human potential both physically, emotionally, and cognitively (Susanti, 2021).

Ibn Khaldun, through his *Muqaddimah*, places education in a social and historical context. He rejects rote memorization systems that are not accompanied by understanding and supports approaches that develop students' critical reasoning. He also highlighted the importance of environment, tradition and social climate as main factors in the educational process (Haryati et al., 2023).

Entering the contemporary era, the challenges of globalization, modernity, and secularism have encouraged the birth of new ideas in Islamic education. Figures such as Syed Muhammad Naquib al-Attas, Fazlur Rahman, and Nurcholish Madjid present more contextual and solution-oriented thinking to the problems of the times.

Syed Muhammad Naquib al-Attas initiated the concept of ta'dib as the goal of education, namely the instillation of adab as the foundation for the formation of knowledgeable and moral human beings. He rejected the dichotomy between religious knowledge and worldly knowledge and viewed that all knowledge has a spiritual position if placed in the correct hierarchy of knowledge. The concept of ta'dib refers to the educational process that aims to influence and instill adab values into humans. Its essence lies in the formation of the character of students to become moral and civilized individuals. To realize this, a person must be able to distinguish between good and bad. In this regard, Syed Muhammad Naquib al-Attas emphasized that reason and the values contained in the Qur'an are two key elements that enable humans to distinguish between truth and error. According to him, reason and revelation are not separate entities, but complement each other in guiding humans towards true understanding and a civilized life (Rachmadiani & Haryanto, 2025).

Fazlur Rahman emphasized the double movement approach, namely the critical interaction between the text of revelation and the social context. In the context of education, he proposed the renewal of the Islamic system and curriculum to be responsive to modern realities, without losing the essence of Islamic teachings. Fazlur Rahman's thoughts, especially through the double movement approach in hermeneutics and the application of the principle of ijtihad, were very influential in encouraging the renewal of Islamic education in Indonesia. The double movement approach that he initiated emphasized the importance of understanding the Qur'an in the context of the history of its revelation and applying its meaning in a relevant way in the modern era. This became the foundation for the development of an Islamic education system that was responsive to the dynamics of the times. Meanwhile, the principle of ijtihad provides space for flexibility in the preparation of the curriculum, so that Islamic values can be integrated in efforts to answer global issues such as social justice, environmental sustainability, and ethics in the business world. Education based on values and morals such as justice ('adalah), brotherhood (ukhuwah), and social responsibility is the basis for the formation of students' character so that they are not only religious, but also able to think critically and have competitiveness in a global context (Hidayat et al., 2024).

Nurcholish Madjid champions the idea of Islamizing science in an inclusive sense, not isolating, but also not subjecting religion to secular logic. He emphasizes the importance of education that is open to modernity, democratic, and respects plurality, as part of intellectual ijtihad in contemporary Islam. Nurcholish Madjid, who is familiarly called Cak Nur, is one of the leading intellectual figures in Indonesia who is widely known for his contribution in encouraging the renewal of Islamic thought through a neo-modernist approach. He is known for his moderate and open views, especially in efforts to align Islamic values with the development of science. According to Madjid, the integration of Islam and science within the framework of neo-modernism is crucial in responding to the complex challenges of the modern world. He encourages an open and contextual understanding of religion, and sees science not as a threat, but as a partner that can enrich Islamic insight. Open discussion and contextualization of teachings are important aspects in his approach to thought (Iswanto & Mawardi, 2024).

D. Reconstruction and Relevance of the Concepts of Classical and Contemporary Figures in Islamic Educational Philosophy Thought

The essential goal of Islamic education is to produce insan kamil, namely a perfect human being who has a balance between spiritual, intellectual, and social aspects in all dimensions of his life. This concept is not only theoretical, but is the culmination of the holistic and transformative mission of Islamic education. In this view, students are not enough to just be academically intelligent individuals, but must also have spiritual depth and social responsibility. Thus, Islamic education is directed to prepare humans who are not only successful in worldly life, but also obtain salvation in the hereafter.

Islamic education is also not limited to the development of cognitive aspects, such as logic, analysis, and critical thinking skills, but includes affective and moral dimensions. The goal of character and moral formation is a main pillar in the Islamic education system. Students are guided to have behavior that reflects divine values, such as honesty, justice, compassion, responsibility, and patience. The educational process must encourage the internalization of these values in everyday life, so that a generation is born that is not only intellectually educated, but also has strong noble morals.

Moreover, Islamic education aims to foster a divine awareness (ma'rifatullah) in students. This awareness is the central point in education that views life as a mandate from Allah and all activities as part of worship. By realizing that he is a servant of Allah as well as a caliph on earth, students are

directed to understand their role and responsibilities in society and the universe. Islamic education, in this case, becomes a means of perfecting human nature, helping to direct innate potential to the path that is pleasing to Allah, and producing individuals who are ready to contribute to a just and dignified civilization (Natadireja & Nurachadijat, 2023). Thus, Islamic education not only produces technically competent graduates, but also individuals who are able to be role models in society and bring blessings to the universe (rahmatan lil 'ālamīn).

1. Human Concept

Islam views humans as special creatures of God because they are endowed with rational potential ('aql), free will (irādah), and moral responsibility (taklīf). These three potentials make humans creatures who are able to make conscious choices, are responsible for their actions, and have the capacity to know and draw closer to their God. In the Islamic view, humans are not merely biological or social entities, but spiritual beings who have a transcendent mission as khalīfah (leader) on earth and as 'abd (servant) of God (Shofiyah et al., 2023).

With that foundation, Islamic education is not limited to developing intellectual aspects to face worldly life alone, but is also directed at spiritual and moral development to prepare for the afterlife. Education in Islam functions to form a complete human being (insan kāmīl), namely a person who is able to integrate intellectual, emotional, social, and spiritual dimensions in his life. In this context, the role of educators becomes very central, not only as a transmitter of knowledge, but also as a character builder and moral example (uswah hasanah). Meanwhile, the ideal Islamic education curriculum includes integration between Islamic knowledge and general knowledge, with a holistic approach that balances mastery of science, self-development, and strengthening faith. The ultimate goal is to create a generation that is not only intellectually intelligent, but also has integrity, social responsibility, and high spiritual awareness in living worldly life while preparing for the afterlife.

2. Epistemology of Islamic Education

Epistemology in Islam is based on the view that the source of knowledge is not singular and closed, but rather complementary and open. Fundamentally, there are three main sources of knowledge recognized in the Islamic scientific tradition, namely revelation, reason, and experience (Zahrah, 2022). Revelation, in this case the Qur'an and Sunnah, is seen as a source of absolute truth that comes from God and is the foundation of all forms of knowledge. It not only provides spiritual guidance, but also universal principles that can be used as an ethical and normative framework in understanding the reality of life.

The second source is reason ('aql), which in Islam is never positioned as an opponent of revelation, but rather as a true partner in the process of seeking truth. Reason functions as an instrument for understanding the texts of revelation, exploring the universe, and analyzing humanitarian issues critically and logically. In many verses of the Qur'an, humans are encouraged to think, reflect, and use their reason as a form of intellectual worship. Therefore, in Islamic epistemology, rationality is not only legitimate, but also an integral part of the Islamic knowledge process.

The third source is experience, which includes human interaction with the environment, social reality, and historical events that shape human understanding of the world. From an Islamic perspective, experience is considered important because through direct interaction with life, a person can test, verify, and reflect on the truth obtained from revelation and reason. This also encourages learning that is applied, not stopping at the theoretical level, but is manifested in real actions that are beneficial to individuals and society (Ulfatun Naili Nadhiroh, 2021).

In the context of contemporary thought, figures such as Syed Muhammad Naquib al-Attas and Fazlur Rahman firmly reject the dichotomy between religious and worldly knowledge. Both view that all knowledge essentially comes from Allah and can be directed towards noble goals if it is within the framework of Islamic ethics. Al-Attas proposed the concept of integrating knowledge through the instillation of manners and a hierarchical order of knowledge, while Fazlur Rahman, with his double movement approach, emphasized the importance of contextual interpretation of revelation to answer modern problems. Both agree that modern Islamic education must be based on epistemological integration that not only connects revelation, reason, and experience, but also eliminates artificial barriers between "religious" and "general" knowledge, in order to produce human beings who are spiritually, intellectually, and socially complete.

3. Islamic Education Methods

The methodology in Islamic education is built on the basis of a holistic approach that includes cognitive, affective, and psychomotor aspects in an integrated manner. Education is not merely interpreted as a process of transferring knowledge (information), but more than that, as a process of forming a complete personality and character. Therefore, the approach in Islamic education is transformative, namely aiming to change the way students think, behave, and act towards self-

perfection as perfect humans. This approach also integrates the dimension of spirituality, which is the main difference between the Islamic education system and the secular model.

The distinctive methods in Islamic education reflect a holistic and transformative approach that integrates cognitive, affective, and psychomotor aspects in a unified manner. Education is not merely seen as a process of knowledge transfer, but more importantly, as a process of shaping a complete and noble character. One of the fundamental methods is *tazkiyah*, which refers to the purification of the soul through the habitual practice of righteous deeds and the strengthening of spiritual awareness. *Tazkiyah* does not only mean avoiding sinful behavior, but also cleansing the heart from disgraceful traits and replacing them with noble character. This process aims to produce learners who are not only intellectually intelligent but also possess a pure and sincere heart, making them capable of receiving knowledge wholeheartedly and applying it responsibly. In practice, *tazkiyah* is implemented through spiritual exercises such as prayer, remembrance of God (*dhikr*), fasting, and the internalization of values like honesty, trustworthiness, and sincerity (Rizal, 2022).

The second method is *tadabbur*, which involves deep contemplation of God's verses, both those written in the Qur'an (*qauliyah*) and those manifested in the universe (*kauniyah*). *Tadabbur* encourages learners not just to read or memorize, but to understand the meaning and wisdom behind every creation and life event. This method simultaneously develops spiritual and intellectual intelligence while nurturing a heightened sensitivity to reality. Through *tadabbur*, Islamic education fosters individuals who are reflective, contemplative, and wise in making decisions (Supriadi, 2022).

The third method is *mudzakarah*, which is a critical dialogue and discussion between teachers and students as a means of exchanging ideas. *Mudzakarah* not only builds a scientific and intellectual culture, but also trains learners to think openly, communicate logically, and argue persuasively. It promotes critical thinking and active learning, making the educational process more dynamic and participatory (Adnan, 2025).

The fourth method is *uswah*, or the provision of role models, in which the teacher serves as a moral and spiritual figure who exemplifies ideal behavior for students. A teacher is not just a transmitter of knowledge, but also a living embodiment of the values and principles of Islam, thereby becoming an influential guide for learners in both their personal and social lives (Wahidi & Syahidin, 2024).

The combination of these four methods *tazkiyah*, *tadabbur*, *mudzakarah*, and *uswah* demonstrates that Islamic education is not merely a tool for imparting information, but a comprehensive means for nurturing holistic personalities. It is a system that remains relevant and contextually responsive, equipping students to face the challenges of the modern world while remaining rooted in strong spiritual and moral foundations.

In conclusion, Islamic education is fundamentally an integral and transformative system that emphasizes not only cognitive development but also the balanced cultivation of spiritual, moral, and social values. The concept of *insan kāmīl* as the ultimate goal of Islamic education serves as the foundation for shaping a holistic human being who can navigate worldly life wisely while preparing for the hereafter. Its epistemology grounded in revelation, reason, and experience demonstrates that Islam encourages openness to knowledge while maintaining its divine ethical framework. The distinctive methods of *tazkiyah*, *tadabbur*, *mudzakarah*, and *uswah* further affirm that Islamic education is designed to form a comprehensive and contextually relevant personality in response to the challenges of modern times. Therefore, the reconstruction and revitalization of Islamic educational concepts drawing from both classical and contemporary thinkers constitute a strategic effort to meet current educational needs and to contribute to the development of a just, dignified, and God-conscious civilization.

IV. CONCLUSION

This study has critically examined the urgency and relevance of the reconstruction of Islamic educational philosophical thought through an analysis of basic concepts and contributions from classical and contemporary figures. The findings show that the challenges of the times such as globalization, secularism, and technological disruption demand a shift in the paradigm of Islamic education from a normative-conservative model to a transformative emancipatory approach. The reconstruction framework built on the basis of the integration of revelation, reason, and experience presents a more comprehensive educational approach oriented towards the development of the whole person.

The contribution of this study to the development of Islamic scientific studies lies in the assertion that Islamic philosophical thought, when reconstructed contextually, is able to become a conceptual foundation for an educational system that is not only loyal to spiritual values, but also adaptive to the demands of the times. The relevance of the thoughts of figures such as Al-Ghazali, Ibn

Sina, and Ibn Khaldun, as well as Syed Muhammad Naquib al-Attas, Fazlur Rahman, and Nurcholish Madjid, shows that the intellectual heritage of Islam is a living tradition that continues to provide direction in the development of humanistic, civilized, and transformative education. However, further, more in-depth and applicable research is needed regarding the implementation of the reconstruction of Islamic educational philosophy in various levels of education, so that philosophical concepts do not stop at the level of discourse, but are transformed into real and impactful educational practices

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