



Reconstructing the Essence of Islamic Education from the Perspectives of the Qur'an, Hadith, and Contemporary Islamic Educational Thought

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Abstract: This study aims to analyze and reconstruct the essence of Islamic education based on the Qur'an, the Hadith, and the thought of classical and contemporary figures. Using a qualitative approach with a literature review method, primary data were obtained from the Qur'an, the Hadith, and authoritative works by Islamic educational figures, while secondary data were obtained from indexed journals and academic books. Data analysis employed content analysis (Krippendorff) and a comparative analysis between Ibn Taymiyyah and Munzir Hitami. The research results indicate that the essence of Islamic education is rooted in divine values aimed at shaping human beings as servants and vicegerents of Allah, through holistic development encompassing spiritual, intellectual, social, and moral dimensions. Surah Al-Bayyinah: 5 and Surah An-Nisa: 1 serve as the main pillars of the theological and epistemological foundations of Islamic education. A comparative analysis of Ibn Taymiyyah (epistemological-theocentric) and Munzir Hitami (teleological-anthropological) reveals common ground in rejecting the dichotomy between religious and secular knowledge, as well as an emphasis on the integration of spiritual, moral, and intellectual values. This integration of values is realized through three pillars: the integration of values (honesty, sincerity, loyalty), the integration of methods (scientific and contemplative), and the integration of goals (worldly and otherworldly happiness). Consequently, a reexamination of the essence of Islamic education is relevant to the development of an integrative education system that combines faith, knowledge, and technology in order to address the challenges of digital disruption and the global moral crisis.

Keyword: The Essence of Islamic Education, Reconstruction, Integration of Values, Ibn Taymiyyah, Munzir Hitami.

Abstrak: Penelitian ini bertujuan untuk menganalisis dan merekonstruksi esensi pendidikan Islam berdasarkan Al-Qur'an, Hadis, serta pemikiran para tokoh klasik dan kontemporer. Dengan menggunakan pendekatan kualitatif dan metode tinjauan pustaka, data primer diperoleh dari Al-Qur'an, Hadis, dan karya-karya otoritatif para tokoh pendidikan Islam, sedangkan data sekunder diperoleh dari jurnal-jurnal terindeks dan buku-buku akademis. Analisis data menggunakan analisis isi (Krippendorff) dan analisis komparatif antara Ibn Taymiyyah dan Munzir Hitami. Hasil penelitian menunjukkan bahwa esensi pendidikan Islam berakar pada nilai-nilai ilahi yang bertujuan membentuk manusia sebagai hamba dan khalifah Allah, melalui pengembangan holistik yang mencakup dimensi spiritual,

intelektual, sosial, dan moral. Surah Al-Bayyinah: 5 dan Surah An-Nisa: 1 berfungsi sebagai pilar utama landasan teologis dan epistemologis pendidikan Islam. Analisis komparatif antara Ibn Taymiyyah (epistemologis-teosentris) dan Munzir Hitami (teleologis-antropologis) mengungkapkan kesamaan dalam menolak dikotomi antara pengetahuan keagamaan dan sekuler, serta penekanan pada integrasi nilai-nilai spiritual, moral, dan intelektual. Integrasi nilai-nilai ini diwujudkan melalui tiga pilar: integrasi nilai-nilai (kejujuran, ketulusan, kesetiaan), integrasi metode (ilmiah dan kontemplatif), serta integrasi tujuan (kebahagiaan duniawi dan akhirat). Oleh karena itu, peninjauan kembali esensi pendidikan Islam sangat relevan bagi pengembangan sistem pendidikan integratif yang memadukan iman, ilmu, dan teknologi guna menghadapi tantangan disrupsi digital dan krisis moral global.

Kata Kunci: *Hakikat Pendidikan Islam, Rekonstruksi, Integrasi Nilai, Ibn Taymiyyah, Munzir Hitami.*

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Introduction

Islamic education currently faces significant fundamental challenges. The modern education system, dominated by a secular-positivist paradigm, tends to separate religious knowledge (naqliyah) from general knowledge (aqliyah), thereby creating a persistent dichotomy (Afandi et al., 2026). This dichotomy produces a generation that is technically competent but spiritually impoverished, or conversely, a generation that is highly proficient in religious rituals but unprepared to face advances in science and technology. On the other hand, the moral crisis and character degradation plaguing various parts of the world demand that the world of education fundamentally redefine its essence and purpose (Syarifudin et al., 2026).

The Qur'an and Hadith, as the two primary sources of Islamic teachings, possess universal value and flexibility in their application across various historical contexts (Mujiburrahman, Mohamad Khoiril Anwar, Husnul Hidayati et al., 2026). However, contemporary challenges such as digital disruption, globalization, and pluralism demand a reconstruction that is, a reexamination and contextual interpretation of the essence of Islamic education to ensure that Islamic education remains relevant without losing its normative foundation. This reconstruction does not mean changing these teachings, but rather rediscovering the true essence of Islamic education and actualizing it within the framework of contemporary Islamic educational thought (Hermawan et al., 2026).

Therefore, research on the nature of Islamic education has been conducted by previous researchers. Among these studies, the first (Suhendra et al., 2026) focused on the multidimensional aspects of humanity (al-insan, al-basyar, al-nas) as well as the thought of Al-Ghazali, Ibn Arabi, and Hasan Al-Banna; however, it did not specifically link this analysis to key verses such as Surah Al-Bayyinah: 5 (on sincerity in worship) and QS. An-Nisa: 1 (on the unity of human origins and social responsibility) as the normative pillars of Islamic education.

Furthermore, a study (Nabila, 2021) analyzed the objectives of Islamic education from a philosophical perspective and concluded that, in general, Islamic education has two objectives: a general objective of attaining happiness in the hereafter and a specific objective tailored to the needs of a particular time and place for worldly or secular purposes. Furthermore, a study (Zulfa Rahmat Hidayati, Ahmad Syukri Saleh, 2026). notes that various studies on the reconstruction of Islamic education based on the Qur'an and Hadith have begun to emerge, such as research on the reconstruction of leadership in Islamic education, as well as studies on the reconstruction of the concepts of tarbiyah, ta'lim, and ta'dib. However, these studies are still limited to specific aspects and have not yet presented an integrative framework that unites three elements simultaneously: (1) the normative foundations of key Qur'anic verses; (2) a comparative analysis of the thought of classical and contemporary figures; and (3) a conceptual framework that addresses the challenges of 21st-century education.

Thus, there remains an urgent research gap to be filled: a comprehensive reconstruction of the essence of Islamic education that integrates normative sources (the Qur'an and Hadith) with contemporary Islamic educational thought, and is formulated within a framework that is both applicable and contextual. The urgency of this reconstruction is heightened for two reasons. First, Islamic education must serve as a counterbalance to secularism by prioritizing tawhid as its foundational principle. Second, the challenges of the 21st century demand that Islamic education produce not only devout and pious individuals, but also those who are proficient in science and technology and possess a high level of social awareness. Without a clear reconstruction, Islamic education risks losing its relevance amid the changing times (Elfira Rossa Lubis, Natasya Putri Firjilia, Ahmad Zainuri, 2024).

Therefore, the novelty of this study lies in three aspects: (1) the use of Surah Al-Bayyinah: 5 (on sincerity in worship) and Surah An-Nisa: 1 (on social unity) as primary normative pillars that have long been neglected; (2) a comparative analysis between the thought of Ibn Taymiyyah (epistemological-theocentric) and Munzir Hitami (teleological-anthropological) to identify substantial commonalities; and (3) the formulation of the concept of "tauhidization" as an integrative framework that unites faith, knowledge, and social responsibility. This study aims to analyze the essence of Islamic education based on normative sources and contemporary thought, as well as to formulate a conceptual reconstruction that can be applied to address the challenges of the dichotomy between science and the moral crisis. It is hoped that the contributions of this study can serve as a reference for the development of a holistic and humanistic Islamic education system relevant to the needs of the times.

Methods

This study employs a qualitative approach in the form of a literature review (Abdurrahman, 2024). A literature review is a research activity conducted by collecting data and information from various written sources, such as books, journals, articles, and other academic documents relevant to the research problem. This approach was chosen because this study focuses on examining concepts and ideas regarding the nature of Islamic education, which requires an in-depth analysis of existing literature rather than the collection of field data (Rifka Alkhilyatul Ma'rifat, 2024).

Primary data were obtained from the main normative sources of Islamic teachings namely, the Qur'an and Hadith as well as authoritative works by classical and contemporary figures in the field of Islamic education that directly address the nature of Islamic education (Maharani et al., 2026). Secondary data was obtained from indexed scientific journals, research articles, methodological books, and other academic documents relevant to the research topic. Sources were selected based on the following criteria: (1) thematic relevance, meaning that the source must directly address the concept of Islamic education, educational objectives, or the thoughts of prominent figures in Islamic education; (2) credibility, meaning primary sources must consist of authoritative texts (the Qur'an, Hadith, and works by prominent figures), while secondary sources must come from accredited journals or scholarly works that have undergone a peer-review process; and (3) accessibility, meaning these sources must be accessible and verifiable.

Data collection was conducted through a systematic literature review by identifying relevant keywords (the nature of Islamic education, educational objectives, Ibn Taymiyyah, Munzir Hitami, reconstruction, and so on), followed by searches in academic databases such as Google Scholar. Sources were selected through a review of titles and abstracts, followed by a review of the full text, and then documented and organized in a structured manner (Asmendri, 2020).

Data analysis in this study employed content analysis, which consisted of data collection, the identification of units of analysis (verses from the Qur'an, hadiths, and key statements from prominent figures), coding and grouping into four thematic categories (epistemology of education, the existential purpose of humanity, social and humanitarian dimensions, and scientific motivation and ethos), interpretation, and drawing conclusions (Krippendorff, 1993). In addition, comparative analysis was also used to compare the thought of Ibn Taymiyyah and Munzir Hitami based on the criteria of curriculum objectives, dimensions, and foundations. Data validity was ensured through source triangulation, which involved verifying information from various different sources to ensure consistency and avoid subjectivity (Sugiyono, 2015).

Results And Discussions

Results

Sources and Number of Verses and Hadiths Studied

This study identified several verses from the Qur'an and Hadith the primary sources of Islamic teachings that relate to the topic of Islamic education. These verses not only command worship but also command learning, elevate the status of those who seek knowledge, and emphasize the purpose of human creation.

Table 1. Qur'anic Verses Cited as Sources for the Findings

No.	Surah and Verse	Main Theme	Translated Excerpt
1	QS. Al-'Alaq (96: 1-5)	The Command to Read and the Pursuit of Knowledge	"Read in the name of your Lord who created... who taught (mankind) with the pen. He taught mankind what they did not know."
2	QS. Al-Mujadilah (58: 11)	The Status of the Learned	"...surely Allah will raise the believers among you and those who have been given knowledge several degrees."
3	QS. Az-Zariyat (51: 56)	The Purpose of Human Creation	"And I did not create the jinn and humankind except to worship Me."
4	QS. Al-Bayyinah (98: 5)	Sincere Worship	"Yet they were commanded only to worship Allah and obey Him sincerely..."
5	QS. An-Nisa (4: 1)	The Common Origin of Humanity	"O mankind! Fear your Lord, who created you from a single soul (Adam)..."
6	QS. Al-Baqarah (2: 31)	The Teaching of Names (Knowledge) to Adam	"And He taught Adam the names of all things..."

No.	Surah and Verse	Main Theme	Translated Excerpt
7	QS. Al-Hajj (22: 41)	Social Roles and the Prosperity of the Earth	“(namely) those who, if We grant them authority on earth, will establish prayer, pay zakat, enjoin what is right, and forbid what is wrong...”

In addition to the verses above, this study also identifies a number of hadiths of the Prophet that serve as the normative foundation of Islamic education, including:

1. Hadith on the obligation to seek knowledge: *“Seeking knowledge is an obligation for every Muslim.”* (HR. Ibnu Majah)
2. Hadith on the virtue of teaching knowledge: *“The best among you are those who study the Qur’an and teach it.”* (HR. Bukhari)
3. Hadith on the ease of the path to Paradise for seekers of knowledge: *“Whoever sets out on a path to seek knowledge, Allah will make the path to Paradise easy for him.”* (HR. Muslim)

Thematic Classification of Verses and Hadiths

Based on a thematic analysis of these verses and hadiths, four main thematic categories were identified that represent the essential dimensions of Islamic education:

Table 2. Thematic Classification of Sources of Islamic Education

Theme Categories	Sources (Verses/Hadiths)	Content Focus
Epistemology of Education (The Sources and Aims of Knowledge)	Surah Al-‘Alaq (96:1-5); Surah Al-Baqarah (2:31); Hadith on the obligation to seek knowledge	Knowledge comes from Allah; the command to read is the key to knowledge; humans are taught what they do not know; the obligation for every Muslim to seek knowledge
The Existential Purpose of Humanity	QS. Az-Zariyat (51:56); QS. Al-Bayyinah (98:5)	Human beings were created to worship Allah; worship grounded in sincerity

Theme Categories	Sources (Verses/Hadiths)	Content Focus
Social and Humanistic Dimensions	QS. An-Nisa (4:1); QS. Al-Hajj (22:41)	The unity of human origin; social responsibility; enjoining what is right and forbidding what is wrong; the stewardship of the earth
Motivation and the Ethos of Scholarship	QS. Al-Mujadilah (58:11); Hadith on the ease of the path to Paradise; Hadith on the virtue of teaching	Allah elevates the status of those who seek knowledge; the promise of an easy path to Paradise for those who seek knowledge; the virtue of teaching the Qur'an

Findings on the Thoughts of Prominent Figures in Islamic Education

This study also draws on the thoughts of prominent figures in Islamic education. Based on an analysis of their works, several concepts regarding the goals of education were identified, which can be categorized as follows:

Table 3. Findings on the Thoughts of Prominent Figures Regarding the Goals of Islamic Education

Character	Concept of Educational Goals	Emphasized Dimensions
Ibn Taymiyyah	Achieving tawhid through the study of Allah's verses (qauliyah and kauniyah); knowledge of Allah's wisdom, power, and sunnah	Tawhid, epistemological-theocentric
Abd al-Rahman Shaleh Abd Allah	Four dimensions of goals: physical, spiritual, intellectual, and social	Physical, spiritual, intellectual, social
Abdul Fatah Jalal	To make human beings God-fearing servants of Allah	Spiritual, worship-oriented
Ali Ashraf	Balanced personality development through spiritual, intellectual,	Holistic-balanced

Character	Concept of Educational Goals	Emphasized Dimensions
	rational, emotional, and physical nurturing	
Ghozali	Moral guidance and purification of the soul; the formation of individuals possessing noble character and piety	Moral-spiritual
Soejoeti	Education that embodies Islamic values within institutions and the curriculum	Integrative-normative
Munzir Hitami	Education cannot be separated from the holistic purpose of human life	Teleological-anthropological

Patterns of Meaning Based on the Interpretations of Experts in Islamic Education

An analysis of the thoughts of leading figures in Islamic education reveals three main patterns of meaning:

1. Education as the process of shaping God-fearing servants of Allah (Abdul Fatah Jalal, Quran 98:5). Education is not merely the transfer of knowledge, but also the cultivation of piety and sincerity.
2. Education as the balanced development of human potential (Ali Ashraf, Soejoeti, Abd al-Rahman Shaleh). Spiritual, intellectual, emotional, and physical aspects must be developed in an integrated manner.
3. Education as the integration of faith and knowledge (Ibn Taymiyyah, Integral Education Theory). Religious knowledge and general knowledge are not separated in a binary manner but are unified within the framework of tawhid.

Comparison Matrix of Classical and Contemporary Thought

Theme	Classical Figures	Contemporary Figures
Educational Objectives	Ibn Taymiyyah: Achieving Tawhid Through the Study of Allah's Verses	Munzir Hitami: The purpose of education cannot be separated from the

Theme	Classical Figures	Contemporary Figures
		purpose of human life
Dimensions of Education	Abd al-Rahman Shaleh: four dimensions (physical, spiritual, intellectual, social) Abd al-Rahman Shaleh: four dimensions (physical, spiritual, intellectual, social)	Ghozali: Moral Guidance and Purification of the Soul
Integration of Values	The Classical Theory of Integral Education: The Integration of Spiritual, Moral, and Intellectual Aspects	Modern holistic education: the integration of academic, emotional, social, and spiritual aspects
Curriculum Foundations	Soejoeti: Education must prioritize Islamic values in educational institutions and the curriculum	Contemporary approach: combining faith and piety with science and technology

In a study on the nature of Islamic education based on the Qur'an and Hadith, it was found that the essence of Islamic education is rooted in divine teachings aimed at shaping human beings in accordance with the purpose of their creation as servants and vicegerents of Allah on earth. Islamic education is not understood merely as a process of knowledge transfer, but rather as the holistic development of the human being, encompassing spiritual, intellectual, emotional, and physical aspects. A thematic classification indicates that the essence of Islamic education can be realized through: (1) instilling sincerity in worshiping Allah (Quran 98:5); (2) fostering an awareness of equality and social responsibility (Quran 4:1); (3) the development of a well-balanced personality (Ali Ashraf, Abd al-Rahman Shaleh); and (4) the integration of spiritual, moral, and intellectual values into the educational process (Holistic and Integral Theories). Explanations by figures such as Ibn Taymiyyah, Ghazali, and Soejoeti also emphasize that Islamic education must be oriented toward tawhid, character building, and a balance between knowledge and

divine values. Thus, classical and contemporary Islamic educational thought converge on one point: the true essence of Islamic education is the process of shaping well-rounded individuals who are intellectually astute, spiritually profound, and morally noble, and who are capable of integrating faith and piety with knowledge and technology in social life.

Discussion

The research findings are analyzed in depth in this discussion. This section differs from the objective presentation of data in that it seeks to interpret the meaning behind the verses and the thinkers' ideas. It also combines classical and contemporary concepts, synthesizing them into a comprehensive framework for Islamic education. In addition to highlighting the unique position of this study within the dynamics of contemporary education, another objective is to provide critical answers to the problems formulated.

A Basic Analysis of the Essence of Islamic Education in the Qur'an and Hadith

The research findings indicate that Qur'anic verses Al-Bayyinah 5 and An-Nisa 1 serve as the main pillars that function as standards. Further analysis indicates that these two verses serve as the theological foundation and epistemological blueprint for education. Islamic education must focus on cultivating the correct intention (niyyah) as the foundation of every scholarly activity, as evidenced by the emphasis on the word mukhlisīna (ikhlas) in Surah Al-Bayyinah. This is in line with the Prophet's famous statement, "Innamal a'malu binniyat," which places spiritual motivation above cognitive achievement (Saomi et al., 2025). Therefore, Islamic education fundamentally rejects the notion of choosing between religious knowledge and general knowledge, as both must be driven by a consciousness of worship (B, 2004).

Meanwhile, Surah An-Nisa, verse 1, states that humanity originates from a single soul, which has significant social implications. According to this verse, education is meant to foster collective consciousness rather than nurture selfish and competitive individuals (ijtimaiyah). Islamic education calls for an increase in social responsibility and the preservation of familial ties (ar-rahim). In contrast, modern secular education focuses solely on enhancing individuals' ability to compete in the job market. This serves as a sharp critique of the global education system, which often neglects human solidarity (Rohani et al., 2025)(Hakim et al., 2025).

The Nature of Humanity as the Foundation of Education

The finding that human beings are multidimensional entities is reinforced by the discussion of human nature in this article. According to the Qur'an, al-basyar refers to the biological and physical aspects of human beings, and al-insān refers to human weaknesses and innate potential. Meanwhile, al-nās refers to the fact that human beings are social creatures. Based on this, this study concludes that Islamic education must be designed to accommodate all three dimensions simultaneously.

An interesting point of convergence emerges after conducting a critical analysis of the perspectives of Ali Ashraf and Abdul Fatah Jalal. While Jalal strongly emphasizes the vertical aspect (*habl min Allah*) with the aim of making humans obedient servants, Ashraf adds that a horizontal balance is necessary through cognitive and emotional development. According to this study, the concept of *fitrah* connects the two. *Fitrah* is an innate potential bestowed by Allah, which encompasses a natural inclination toward goodness (*hanif*) and the ability to think logically (Waharjani et al., 2024)(Mildan & Khulasoh, 2024). Consequently, neglecting either the intellectual or spiritual element means denying the very essence of human creation. In other words, Islamic school curricula must incorporate a critical understanding of *ayat kauniyah* (the natural world), not merely the rote memorization of rituals (Nabila, 2021).

Comparison of Thinkers' Ideas (Critical Analysis)

A comparative matrix between classical figures (Ibn Taymiyyah, Abd al-Rahman Shaleh) and contemporary figures (Munzir Hitami, the modern Ghazali) is one of the unique findings of this study. The comparative analysis shows that although language evolves, there are similarities in substance.

According to Ibn Taymiyyah, the purpose of education consists of four components: the attainment of *tawhid* through the study of Allah's verses (*qauliyah* and *kauniyah*), knowledge of Allah's attributes, His power, and His *Sunnah* (Ahwani et al., 2025). This approach is highly epistemological-theocentric, and the entire teaching-learning process is focused on reading the "text" created by God. A teleological-anthropological perspective, on the other hand, is offered by Munzir Hitami (Achmad & Fitria, 2024). He states that the purpose of education cannot be separated from the overall purpose of human life (Yani, 2021).

This study identified several key points: both oppose positivism, which separates religious values from science. There is a major difference here. While Ibn Taymiyyah spoke of the purification of faith amid the decline of classical Islamic civilization, Munzir Hitami addressed the identity crisis in the era of globalization (Ali, 2023)(İbrahimoglu et al., 2024). Therefore, classical thought offers a solid ontological foundation, whereas contemporary thought offers relevant, practical strategies to address the challenges facing society today. The concept of education becomes timeless once these two perspectives are integrated.

This study found that the core of Islamic education is the process of *tauhidization* across the entire spectrum of life, based on an analysis of Holistic and Integral Education Theory. *Tauhid* is not merely reciting "*La ilaha illallah*"; it is the acknowledgment that Allah alone is the source of law and truth. This indicates that there is no dichotomous separation between *naqliyah* which is revelatory knowledge and *aqliyah* which is rational knowledge.

Three main pillars of integration emerged as a result of this synthesis. The first is the integration of values, which means internalizing honesty, loyalty, and sincerity in all matters; the second is the integration of methods, which means combining a scientific approach with a tadabbur or contemplative approach; and the third is the integration of goals, which means achieving both worldly and otherworldly happiness (Erika et al., 2026). The results reinforce Soejoeti's view that Islamic education must incorporate Islamic values into its institutions and curriculum (Sa'adi, 2025)(Alfarisy & Iswandi, 2025). However, this study also adds another dimension: educators and students become self-aware, so that education is not merely a transfer of knowledge but a transformation of character (P & Tripitasari, 2026).

Implications for the Modern Education System and Contextual Relevance

The essence of Islamic education is of great importance because the modern education system is currently experiencing a moral crisis and a decline in character (Ngadiyan, 2025). According to this study, the modern education system which places too much emphasis on quantitative outcomes, such as test scores and grade point averages has lost its humanity. This is where Islamic education serves as a "counterbalance."

First, from a curricular perspective, it is important for Islamic education to integrate faith, science, and technology (Imtak and Iptek). This means not merely placing verses from the Qur'an at the beginning of science chapters, but using Islamic principles as the foundation for the development of new technologies, such as bioethics, artificial intelligence, and environmental ethics. Second, from a pedagogical perspective, teachers in Islamic education must do more than simply convey knowledge; rather, they must become murabbi, or spiritual mentors, who are able to emulate the Prophet's character (Fitriana et al., 2020).

Finally, this study suggests that a generation possessing not only skills but also spiritual depth will emerge if the essence of Islamic education is consistently applied. It is hoped that this generation will be able to serve as agents of change who promote the values of Rahmatan lil 'Alamin compassion for all of creation, not just for a particular group or nation amid the challenges of digital disruption and globalization. This is the tangible benefit that Islamic education offers to world civilization.

Conclusion

Based on the research findings and discussion, the essence of Islamic education is rooted in the Qur'an and Hadith, which view education as the holistic development of the human being, not merely the transfer of knowledge. Islamic education aims to shape human beings into God-fearing servants of Allah and stewards on earth by integrating the spiritual, intellectual, social, and moral dimensions in a balanced manner. Surah Al-Bayyinah: 5 and Surah An-Nisa: 1 serve

as the main pillars of the theological and epistemological foundations of Islamic education. A comparative analysis between Ibn Taymiyyah (epistemological-theocentric) and Munzir Hitami (teleological-anthropological) reveals substantial similarities in their rejection of the dichotomy between religious and secular knowledge, as well as in their emphasis on the integration of spiritual, moral, and intellectual values as the foundation of education.

The integration of values in Islamic education is realized through three pillars: the integration of values (the internalization of honesty, loyalty, and sincerity), the integration of methods (a blend of scientific and contemplative approaches), and the integration of goals (happiness in this world and the hereafter). This study reinforces Soejoeti's view that Islamic education must integrate Islamic values into educational institutions and curricula, and emphasizes the importance of self-awareness among educators and students so that education becomes a transformation of character, not merely a transfer of knowledge.

The implications for the modern education system are the need to integrate faith, knowledge, and technology into the curriculum and the learning process, as well as to critically examine modern education which is overly focused on quantitative achievements through a holistic approach that emphasizes character development, spirituality, and social and moral responsibility. Thus, reconstructing the essence of Islamic education can serve as a conceptual foundation for developing an educational system that produces a generation that is intellectually intelligent, possesses strong spiritual awareness and social ethics, and is capable of becoming agents of change who uphold the values of *Rahmatan lil 'Alamin* amid the challenges of digital disruption and globalization.

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