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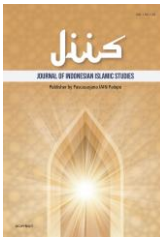

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Reconstructing Islamic Educational Ideology for Learners' Character Development in the Contemporary Era

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Abstract

Contemporary developments, including globalization, digital technology, shifting social values, and moral challenges, have significantly influenced education, necessitating a reconsideration of Islamic educational ideology. Such reconstruction is essential to maintaining the relevance of Islamic education while preserving its foundations in the Qur'an and Hadith. This study examines the reconstruction of Islamic educational ideology for learners' character development in the contemporary era, focusing on its philosophical foundations, value orientations, and practical enactment in learning. The study employed a qualitative library research design. Primary and secondary literature was examined using descriptive-critical content analysis. The findings identify five interrelated dimensions of ideological reconstruction: tawhid (monotheism), akhlaq (moral character), intellectual development, spirituality, and social responsibility. Tawhid provides the foundation of belief, akhlaq guides conduct, intellectual development cultivates critical thinking, spirituality strengthens religious awareness, and social responsibility encourages positive contributions to society and the environment. The proposed reconstruction emphasizes contextual and integrative learning, the integration of Islamic values with modern knowledge, educator role modeling, and character-oriented educational practices. As a conceptual study, the proposed model requires further empirical examination in educational settings. It offers a foundation for developing Islamic education that nurtures faithful, morally upright, intellectually independent, and socially responsible learners while remaining responsive to contemporary developments.

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Introduction

Contemporary developments have brought fundamental changes to various aspects of human life, including education. Globalization, advances in digital technology, cultural change, and increased access to information present both opportunities and challenges for the character development of younger generations. Learners are expected not only to possess intellectual abilities and technological skills but also to develop strong moral, spiritual, and social foundations (Maksum, 2023). Education must therefore extend beyond academic achievement to encompass holistic personal development. In this context, Islamic education occupies a strategic position because it draws on the Qur'an and Hadith as sources of values for nurturing individuals who possess faith, knowledge, and moral integrity.

Nevertheless, contemporary education continues to face challenges, including the weakening internalization of religious values, behavioral changes associated with technology use, and the tendency to separate knowledge acquisition from moral development. Afni (2024) identifies character-related crises, limited understanding of Islam among learners, inadequate facilities, and challenges concerning educator competence. Similarly, Radjendra et al. (2026) emphasize strengthening character education through the internalization of Qur'anic and Sunnah-based values, educator role modeling, and responsible technology use. These challenges underscore the need to reinforce the intellectual foundations and orientation of Islamic education so that it can respond to contemporary developments without compromising its identity or fundamental principles.

A central consideration in addressing these challenges is the ideology of Islamic education, understood as a set of perspectives, values, beliefs, and objectives that underpin educational provision according to Islamic teachings. This ideology concerns not only knowledge transmission but also human development guided by tawhid (the oneness of Allah), intellectual growth, spiritual development, and akhlaq (moral character). Reconstructing this ideology is therefore necessary to strengthen the relationship between faith, intellectual development, morality, and social responsibility. Faisal et al. (2026) argue that Islamic educational reconstruction requires renewed educational objectives, humanistic and dialogic pedagogies, and a stronger role for teachers as agents of moral and intellectual change.

Previous studies have examined the challenges facing Islamic education from several perspectives. Husna et al. (2024) investigate globalization and the development of morally grounded generations. Safirah et al. (2025) discuss the development of curricula grounded in Islamic values in response to digitalization. Abdurrahman et al. (2025) highlight strategies involving curriculum reform, technology integration, educator empowerment, and collaboration between families and communities. These studies contribute substantially to understanding how Islamic education can be strengthened in response to globalization and technological advancement.

Nevertheless, previous research has tended to address globalization, character development, curriculum reform, and pedagogical transformation as relatively separate issues. Further research is needed to synthesize the reconstruction of Islamic educational ideology as a comprehensive foundation for learners' character development by integrating tawhid, akhlaq, intellectual development, spirituality, and social responsibility. This gap motivates the present study. Its novelty lies in formulating an integrative and transformative

ideological orientation for character development rather than merely proposing methodological reforms or curricular adjustments to technological change.

Accordingly, this study examines the need to reconstruct Islamic educational ideology for learners' character development in the contemporary era, identifies its philosophical foundations and value orientations, and formulates ways of translating Islamic educational principles into pedagogical practice. It adopts a qualitative library research approach. Data were obtained by examining primary and secondary literature, including books, scholarly journal articles, and relevant research on Islamic educational ideology, educational philosophy, and character education. The data were analyzed using descriptive-critical content analysis involving identification, thematic classification, interpretation, and conceptual synthesis.

This study seeks to contribute to Islamic educational thought by articulating an educational orientation that integrates tawhid, akhlaq, intellectual development, spirituality, and social responsibility. Such reconstruction constitutes a strategic approach to developing an educational system that nurtures not only knowledgeable learners but also individuals with strong faith, moral integrity, critical thinking skills, independence, and social awareness. Integrating these values is expected to support character development while maintaining the relevance of Islamic education amid contemporary challenges.

Method

This study employed a qualitative library research design (Purwanto, 2022). This approach was selected because the investigation focused on Islamic educational thought, concepts, and values relevant to reconstructing Islamic educational ideology for learners' character development in the contemporary era. Scholarly literature was examined to develop an in-depth understanding of the philosophical foundations, value orientations, and practical enactment of Islamic educational principles.

The data comprised primary and secondary sources. Primary sources included the Qur'an and Hadith as the principal foundations of Islamic educational values, particularly Qur'an 31:12–19 (Luqman), concerning tawhid and moral education; 96:1–5 (Al-'Alaq), concerning knowledge development; and 33:21 (Al-Ahzab), concerning exemplary conduct. Primary sources also included works by Islamic educational thinkers, namely Falsafah Pendidikan Islam by Omar Mohammad Al-Toumy Al-Syaibany and Ilmu Pendidikan Islam by Zakiah Daradjat. Secondary sources comprised supporting books, national and international journal articles, previous studies, and scholarly publications addressing Islamic educational ideology, globalization, digital technological developments, and character education (Odang et al., 2026).

Data were collected through documentary analysis by searching for, identifying, reading, recording, and classifying relevant literature. Books and scholarly articles addressed Islamic educational ideology, Islamic educational reconstruction, Islamic educational philosophy, globalization, digital technological developments, and character education. Search terms included the Indonesian expressions "ideologi pendidikan Islam," "rekonstruksi pendidikan Islam," "filsafat pendidikan Islam," and "pendidikan karakter Islami," alongside the English terms "Islamic education ideology," "Islamic educational reconstruction," and "Islamic character education." Sources were selected according to their relevance, credibility, identifiable publication details, and contribution to the

discussion. Irrelevant sources, publications with unclear provenance, and duplicates were excluded. The selection yielded 27 sources comprising 19 scholarly journal articles and eight books published between 2020 and 2026. Data were analyzed using descriptive-critical content analysis. Units of analysis included central ideas, philosophical concepts, arguments advanced by Islamic educational thinkers, and the content of Qur'anic verses and Hadith pertaining to learners' character development. Analysis proceeded in four stages: (1) identifying statements and ideas relevant to the research objectives; (2) classifying and coding data according to semantic similarities and thematic relationships; (3) comparing scholarly perspectives in terms of their arguments, intellectual contexts, and relevance to contemporary Islamic education; and (4) interpreting relationships among concepts to develop a comprehensive understanding of the need for ideological reconstruction (Winarti, 2026).

The analytical findings were synthesized into five principal dimensions of Islamic educational ideology: tawhid, akhlaq, intellectual development, spirituality, and social responsibility. Tawhid establishes faith in Allah as the foundation of education. Akhlaq emphasizes the development of behavior and personality consistent with Islamic teachings. Intellectual development concerns reasoning, knowledge acquisition, and critical thinking. Spirituality strengthens religious awareness and the human relationship with Allah. Social responsibility encompasses care, justice, and learners' responsibilities in society. These five dimensions constitute the conceptual framework for an integrative, humanistic, and transformative reconstruction of Islamic educational ideology.

Trustworthiness was strengthened through source triangulation, comparing primary and secondary literature to examine conceptual consistency, the coherence of arguments, and the relationship between Islamic educational thought and the Qur'an and Hadith. These comparisons were used to mitigate subjective interpretation and strengthen the accuracy of the conceptual synthesis. The findings were thus intended to rest on a theoretically sound and academically defensible foundation.

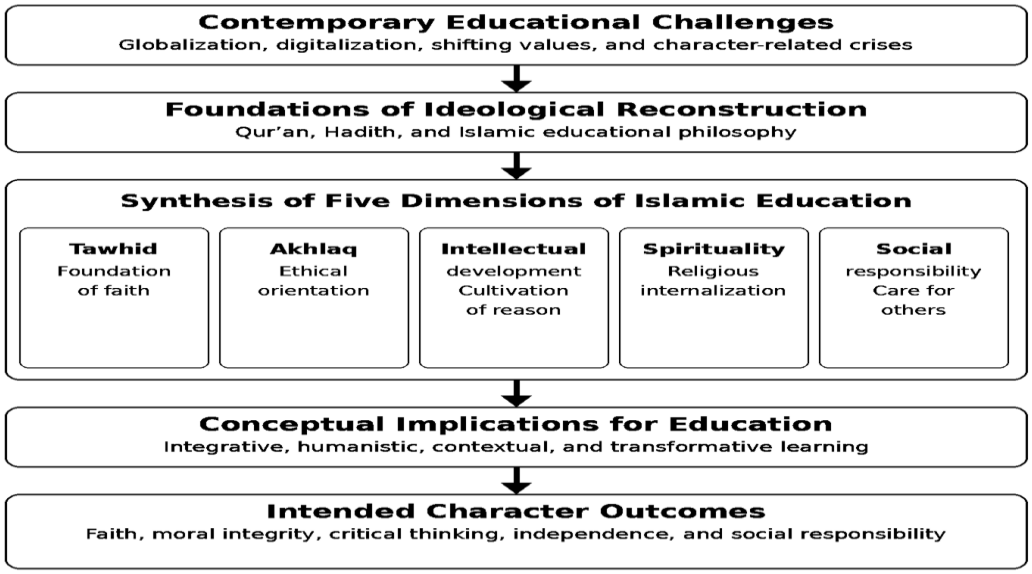

Figure 1. Conceptual Framework

The conceptual framework rests on the argument that contemporary developments, globalization, digital technological advancement, and shifting moral values present new challenges to Islamic education, particularly learners' character development. These challenges necessitate a reconsideration of Islamic educational ideology through philosophical inquiry and values derived from the Qur'an and Hadith. In this study, ideological reconstruction is not presented as an intervention proven to produce character change, but as a reformulation of the orientation and conceptual foundations of Islamic education to maintain its relevance to contemporary educational needs.

Conceptually, the reconstruction integrates five principal dimensions. First, tawhid provides the theological foundation that guides educational direction and objectives through faith in Allah. Second, akhlaq constitutes an ethical orientation governing individual conduct and interpersonal relationships. Third, intellectual development encompasses reasoning, knowledge, and critical thinking. Fourth, spirituality involves internalizing and practicing religious values in everyday life. Fifth, social responsibility embodies Islamic values through care, justice, and responsibility toward society.

Although complementary, these five dimensions have distinct conceptual emphases. Tawhid underpins spirituality, whereas spirituality represents the lived experience of faith. Akhlaq concerns individual moral qualities and conduct, while social responsibility extends moral values to interpersonal relationships and community life. Intellectual development enables learners to understand, evaluate, and apply these values critically and responsibly.

Drawing on the integration of these five dimensions, this study formulates the enactment of Islamic educational principles through integrative, humanistic, contextual, and transformative learning. The conceptual synthesis seeks to nurture learners who possess faith, moral integrity, critical thinking skills, independence, and social responsibility. These characteristics represent ideal educational outcomes proposed on the basis of the literature rather than empirically measured or tested outcomes of this study.

Results

Literature Identification

The review of 27 sources, comprising 19 scholarly journal articles and eight books, identified several major themes relevant to reconstructing Islamic educational ideology for learners' character development in the contemporary era. The literature addressed the nature of Islamic educational ideology, philosophical foundations, contemporary educational challenges, the need for paradigm reconstruction, and the integration of Islamic educational values. The findings indicate that Islamic education extends beyond knowledge acquisition to encompass faith, morality, spirituality, and social responsibility.

The thematic classification yielded four major themes: the ideological and philosophical foundations of Islamic education; contemporary challenges facing Islamic education; the need for ideological reconstruction; and the integration of Islamic educational values in character development. These themes provided the basis for formulating five dimensions of Islamic educational ideological reconstruction.

Synthesis of Islamic Educational Ideological Reconstruction

The analysis and synthesis of the literature yielded five principal dimensions of ideological reconstruction:

1. The Dimension of Tawhid

   Tawhid is the theological foundation that establishes faith in Allah as the basis of all educational activities. It encompasses belief in the oneness of Allah, awareness of humanity's position as servants and stewards (khalifah), and a life orientation grounded in divine values.
2. The Dimension of Akhlaq

   Akhlaq constitutes an ethical orientation concerned with learners' moral qualities and conduct. It encompasses honesty, discipline, patience, courtesy, personal responsibility, and trustworthiness.
3. The Dimension of Intellectual Development

   Intellectual development concerns the cultivation of reasoning and the acquisition of knowledge. It encompasses critical thinking, creativity, problem-solving, knowledge development, and prudent technology use.
4. The Dimension of Spirituality

   Spirituality concerns the internalization and practice of religious values in everyday life. It encompasses awareness in worship, sincerity, gratitude, patience, and the strengthening of the human relationship with Allah.
5. The Dimension of Social Responsibility

   Social responsibility concerns the application of Islamic educational values in community life. It encompasses care for others, justice, tolerance, cooperation, and environmental responsibility.

The synthesis demonstrates that these dimensions occupy distinct yet complementary conceptual positions. Tawhid provides the theological foundation; akhlaq supplies ethical guidance; intellectual development cultivates reasoning; spirituality fosters religious internalization; and social responsibility provides a societal orientation.

Formulation of the Reconstruction Framework

The synthesis yielded a conceptual framework comprising three principal orientations: philosophical, value-based, and practical. The philosophical orientation reinforces tawhid and an understanding of human nature. The value-based orientation integrates akhlaq, intellectual development, spirituality, and social responsibility. The practical orientation concerns the enactment of these values through integrative, humanistic, contextual, and transformative learning.

The framework positions faith, moral integrity, critical thinking, independence, and social responsibility as ideal outcomes of Islamic education. These findings constitute a conceptual formulation derived from the literature, not empirical measurements of changes in learners' character.

Discussion

The Nature of Islamic Educational Ideology

Islamic educational ideology provides the intellectual foundation that determines the direction, objectives, values, and provision of education according to Islamic teachings. The literature reveals several emphases in understanding educational ideology. Samsudin (2020) views ideology as a perspective that shapes educational objectives, curricula, and methods, positioning it as a framework guiding educational systems. Ulandari and Usman (2026) emphasize that Islamic education is grounded in the Qur'an and Sunnah and seeks to cultivate faith, knowledge, moral character, and human skills. Rahmi et al. (2025) focus on human nature, emphasizing the balanced development of physical, intellectual, moral, and spiritual capacities. These perspectives suggest that Islamic educational ideology can be understood through educational systems, normative foundations, and conceptions of human nature.

Despite their different emphases, these perspectives share an understanding of education as a process inseparable from particular values, beliefs, and objectives. Islamic educational ideology must therefore extend beyond a collection of religious ideas and be embodied in an educational system that connects faith, knowledge development, personal formation, and social responsibility.

The normative foundations of Islamic educational ideology are derived from the Qur'an and Hadith. One fundamental principle appears in Qur'an 51:56 (Adh-Dhariyat):

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ﴿٥٦﴾

Translation: *"I did not create jinn and humankind except to worship Me."*

This verse establishes devotion to Allah as a purpose of human creation. From an educational perspective, worship encompasses not only religious rituals but also activities undertaken in accordance with divine values and prescriptions. Islamic education should therefore guide learners toward an awareness of Allah reflected in their conduct, acquisition of knowledge, and responsibilities in life. The verse provides a theological basis for understanding Islamic educational objectives as extending beyond academic success toward the formation of individuals devoted to Allah (Anggian & Sofy, 2026).

A further foundation appears in Qur'an 2:30 (Al-Baqarah), which describes humanity's position as stewards on earth. Allah states:

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰۤىِٕكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ ۚ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾

Translation: *"And when your Lord said to the angels, 'I will appoint a steward on earth,' they said, 'Will You place therein one who causes corruption and sheds blood, while we glorify You with praise and sanctify You?' He said, 'Indeed, I know what you do not know.'"*

This verse illustrates humanity's responsibility to manage and preserve life on earth. Stewardship entails knowledge, reasoning, moral awareness, and social responsibility. Educationally, the verse establishes that learners' potential should be developed not merely for personal benefit but also for the welfare of society and the environment. Islamic

educational ideology must therefore integrate individual piety with humanitarian and social responsibilities (Tamyiz & Rokhimah, 2026).

Drawing on the literature and these normative foundations, the nature of Islamic educational ideology can be articulated through four principal dimensions. The theological dimension establishes tawhid and devotion to Allah as the central educational orientation. The epistemological dimension positions the Qur'an, Hadith, reason, and experience as foundations of knowledge development. The anthropological dimension views human beings as possessing physical, spiritual, intellectual, and innate capacities (fitrah) requiring balanced development. The axiological dimension directs education toward moral character, social responsibility, and human welfare (Wijaya & Sabda, 2023). Ideological reconstruction thus seeks an educational system integrating divine values, intellectual development, human dignity, and moral formation.

Philosophical Foundations and Objectives of Islamic Education for Character Development

The philosophical foundations of Islamic education guide educational objectives, curricula, pedagogy, and assessment according to Islamic perspectives on humanity, knowledge, and values. These foundations can be analyzed through ontology, epistemology, and axiology. Ontology concerns human nature as Allah's creation, endowed with physical, intellectual, spiritual, and innate capacities. Epistemology examines the sources and acquisition of knowledge through revelation, reason, and experience, whereas axiology addresses the values and purposes governing the use of knowledge. Gasali et al. (2026) explain that integrating philosophical and theological foundations in Islamic education seeks to develop individuals with intellectual, spiritual, moral, and social balance. These dimensions therefore serve both as intellectual frameworks and analytical tools for formulating character-oriented Islamic education.

In practice, the ontological dimension views learners as individuals whose potential requires holistic development. Educational objectives should consequently encompass spiritual, emotional, and moral growth alongside academic achievement. Curricula should balance religious content, knowledge acquisition, and personal development. Pedagogically, teachers should accommodate differences in learners' abilities and needs. Assessment should address not only cognitive abilities but also the development of attitudes and behavior. Learners are thus regarded as active subjects of holistic education.

The epistemological dimension recognizes that knowledge in Islamic education is acquired not only through observation and rational inquiry but also through revelation as a principal source of guidance. Educational objectives should enable learners to develop knowledge while understanding truth in accordance with Islamic teachings. Curricula should integrate religious and general disciplines to avoid separating knowledge from divine values. Pedagogy should cultivate critical, dialogic, and reflective thinking while attending to revealed values. Assessment should examine learners' ability to understand, analyze, and apply knowledge responsibly. Knowledge is therefore not merely information to be mastered but a means of developing awareness and wisdom.

The axiological dimension establishes Islamic values as the basis for determining the benefits and uses of knowledge. It directs educational objectives toward the formation of faithful, morally upright, and responsible individuals. Honesty, justice, discipline, care,

and responsibility should be integrated across curricular subjects. Teachers should model these values and foster learning environments that embody them. Assessment should consider learners' consistency in applying moral values in everyday life. The three philosophical dimensions are interrelated: conceptions of human nature guide knowledge development, while values govern its application.

These philosophical foundations also relate to several central concepts in Islamic educational objectives: insan kamil, ta'dib, tarbiyah, and ta'lim. Insan kamil describes the educational ideal of a person attaining relative completeness in faith, knowledge, morality, and responsibility. Ta'dib emphasizes the cultivation of adab, or the ability to recognize and accord things their appropriate status and value. Tarbiyah emphasizes the gradual nurturing, guidance, and development of human potential. Ta'lim focuses on teaching and imparting knowledge to learners. These four concepts have distinct but complementary emphases in explaining Islamic educational objectives and processes.

These distinctions matter because an exclusive emphasis on ta'lim risks producing knowledgeable learners who may not apply their knowledge ethically. Tarbiyah attends to the growth and development of human potential, while ta'dib emphasizes adab as an essential element in the application of knowledge. Insan kamil represents the ultimate ideal pursued through these educational processes. Suryani et al. (2024) explain Islamic educational objectives through the interconnected concepts of insan kamil, ta'dib, 'abd Allah (servant of Allah), and khalifah. Educational success is thus assessed not only through knowledge acquisition but also through the formation of individuals characterized by adab, faith, righteous deeds, and social responsibility.

Given these distinctions, ta'dib can be positioned as the principal orientation in reconstructing Islamic educational ideology, with tarbiyah and ta'lim supporting its realization. This orientation reflects the importance of connecting knowledge acquisition with the cultivation of adab and conduct. Insan kamil represents the ideal person whom education seeks to nurture. Islamic education therefore aims to develop not only intellectually capable individuals but also people who use their knowledge in accordance with divine, humanitarian, and moral values.

In contemporary education, these principles should be enacted through learning that integrates knowledge, internalization, and the practice of Islamic values. Learners should not merely understand religious teachings theoretically but should be guided to apply them through honesty, discipline, responsibility, respect for others, and social care. Masiadi et al. (2026) emphasize that Islamic educational philosophy informs educational policy, guides curricula, and cultivates knowledgeable and morally upright Muslim individuals. Islamic educational development should therefore ensure alignment between learning objectives, content, methods, teacher role modeling, and assessment so that educational values extend beyond the conceptual level.

The philosophical foundations and objectives of Islamic education consequently complement one another in learners' character development. Ontology establishes an understanding of the human capacities to be developed; epistemology determines the sources and acquisition of knowledge; and axiology guides its application according to Islamic values. These dimensions are enacted through ta'dib as the orientation toward adab, tarbiyah as the development of potential, and ta'lim as knowledge acquisition in pursuit of the ideal person (insan kamil). In this study, these relationships underpin

ideological reconstruction integrating intellectual capability, spiritual maturity, moral integrity, and social responsibility in response to contemporary challenges.

Challenges Facing Islamic Education in the Contemporary Era

Contemporary Islamic education faces challenges associated with social change, digital technological development, globalization, and shifting values. These challenges vary across institutions according to social conditions, available facilities, educator competence, and learner characteristics. The literature identifies insufficient alignment between Islamic educational objectives and pedagogical practice, readiness for digitalization, and the separation of religious and general disciplines. These issues indicate that the challenges extend beyond the technical aspects of instruction to the consistency between ideological foundations and educational implementation.

A major concern is insufficient alignment between Islamic educational objectives and classroom practice. Conceptually, Islamic education seeks to nurture faithful, knowledgeable, and morally upright individuals. Achieving this aim requires instruction that connects subject mastery with the internalization and practice of Islamic values. When instruction prioritizes content delivery and academic achievement, character development may receive insufficient attention. This reveals a potential gap between the ideals and practice of Islamic education. However, such a gap must be understood in relation to individual institutional contexts and cannot be generalized to all Islamic educational institutions.

Another challenge concerns digital technologies, which have transformed learning resources, communication patterns, and learner interactions. Digitalization facilitates access to learning materials, broadens sources of knowledge, enhances creativity, and enables more interactive learning. Conversely, it entails risks such as exposure to unverified information, social media misuse, privacy violations, and dependence on digital devices. Khasanah (2024) identifies obstacles to digitalization in Islamic educational institutions, particularly inadequate infrastructure, human resource competence, and curricular readiness. These findings suggest that digitalization concerns not merely learner behavior but also institutional preparedness to manage technological change.

Digital technology cannot therefore be regarded automatically as a cause of declining learner morality. Its effects depend on usage patterns, digital literacy, parental guidance, educator role modeling, and institutional policies. Technology can support character development when used to develop knowledge, expand religious understanding, and foster positive learning interactions. Without supervision and moral guidance, however, it may contribute to behavioral and interpersonal difficulties. Islamic education should consequently cultivate digital literacy that extends beyond technical competence to include information evaluation, ethical communication, and responsibility in digital environments.

The dichotomy between religious and general disciplines remains another challenge. Their separation can reduce religious knowledge to worship and ritual while orienting general knowledge exclusively toward practical and technological needs. From an Islamic perspective, however, knowledge contributes to humanity's understanding of life and fulfillment of responsibilities as servants of Allah and stewards on earth. Ghazy et al. (2025) explain that digitalization presents challenges to learning systems, educator

competence, and the development of modern Islamic education. Educational renewal should therefore recognize the connections between knowledge development, technological readiness, and the reinforcement of Islamic values.

Social change and globalization also require Islamic education to adapt its pedagogical approaches to contemporary societal needs. Information flows and intercultural interactions expose learners to diverse ideas, traditions, and developments in knowledge. Such openness nevertheless requires the ability to evaluate information and sustain Islamic values in social life. Islamic education should cultivate openness, critical thinking, and tolerance without abandoning fundamental Islamic principles. These challenges do not imply that social change necessarily conflicts with religion; rather, they highlight the need to guide change according to divine and humanitarian values.

The challenges facing contemporary Islamic education can thus be grouped into three principal issues: the gap between educational objectives and practice, digitalization and institutional readiness, and the dichotomy of knowledge. These issues are interconnected because they concern the orientation, implementation, and development of Islamic educational systems. Ideological reconstruction is therefore needed to strengthen the integration of tawhid, knowledge acquisition, character development, and social responsibility. It is intended not to reject contemporary developments but to establish Islamic values as guidance for responding to social and technological change critically, selectively, and responsibly.

The Need for Islamic Educational Ideological Reconstruction in Response to Contemporary Challenges

Reconstructing Islamic educational ideology is essential because contemporary change requires reconsideration of the intellectual foundations that determine educational direction, objectives, and provision without abandoning fundamental Islamic teachings. Reconstruction is understood not merely as methodological renewal, curriculum development, or educator improvement but as a reexamination of relationships among conceptions of humanity, sources of knowledge, educational objectives, and the values underpinning character development. Whereas practical reform focuses on technical improvements, ideological reconstruction addresses the underlying reasons and purposes of education. Suratin and Munawarsyah (2025) argue that reconstructing the Islamic educational paradigm is necessary to strengthen tawhid, integrate religious and general knowledge, and cultivate awareness of human responsibilities as stewards. Ideological reconstruction thus seeks to restore coherence among divine principles, knowledge development, and humanitarian responsibilities.

The need for reconstruction is also evident in the importance of moving beyond knowledge transmission toward personal and character development. Islamic education should connect knowledge acquisition with the internalization and practice of values so that educational success reflects not only academic achievement but also conduct, responsibility, and spiritual maturity. Learning should foster critical thinking, independence, social awareness, and moral consciousness. Hadi et al. (2026) emphasize knowledge integration and character development in addressing contemporary Islamic educational challenges. Syahid (2025) advocates integrative strategies involving curriculum renewal, technology use, and educator competence to sustain Islamic values

in society. These perspectives indicate that educational renewal must address conceptual and operational aspects so that Islamic values serve both as normative foundations and as guides for educational decision-making.

Nevertheless, ideological reconstruction extends beyond knowledge integration and character development alone. Knowledge integration may improve relationships between religious and general disciplines, while character education may enhance learner conduct. Neither fully resolves how Islamic conceptions of humanity, knowledge, and values can be translated consistently into objectives, curricula, pedagogy, and assessment. Reconstruction must therefore begin by reorganizing these relationships to prevent discrepancies between educational ideals and practice. Renewal requires more than adding religious content or character-building routines; all educational components must share mutually reinforcing philosophical and value orientations.

Accordingly, this article proposes that Islamic educational ideological reconstruction should integrate four foundational dimensions: tawhid as the theological foundation, knowledge integration as the epistemological foundation, holistic human development as the anthropological foundation, and moral formation and social responsibility as the axiological foundation. These dimensions constitute an interconnected whole rather than independent elements. Tawhid guides knowledge development; knowledge integration expands humanity's ability to understand life; human potential development constitutes an educational objective; and moral character and social responsibility provide criteria for the application of educational values. This proposition positions character development not as an incidental educational outcome but as a consequence of the overall ideological orientation of Islamic education.

Islamic educational ideological reconstruction is thus required to develop an educational system responsive to contemporary change while remaining consistent with Islamic principles. It should be enacted through renewed educational orientations, integrative curricula, educator development, and learning that connects spiritual, intellectual, moral, and social dimensions. The novelty of this proposition lies in positioning the four ideological foundations as a framework connecting educational philosophy with all components of educational provision. Through this approach, Islamic education seeks not only to maintain its identity but also to enable learners to address contemporary challenges critically, wisely, and responsibly.

Reconstructing Tawhid, Akhlaq, Intellectual Development, Spirituality, and Social Responsibility

Islamic educational ideological reconstruction requires reconsideration of the fundamental values guiding learners' character development. Five principal dimensions should be developed in an integrated manner: tawhid, akhlaq, intellectual development, spirituality, and social responsibility. They perform distinct yet complementary functions in balancing belief, knowledge, inner awareness, conduct, and environmental concern. Reconstruction establishes Islamic values not merely as instructional content but also as foundations for educational policy, curriculum development, pedagogy, and character assessment.

1. Reconstructing Tawhid

Tawhid is the principal foundation of Islamic educational ideological reconstruction because it establishes belief in the oneness of Allah as the basis of all educational activities. It guides learners to recognize that knowledge, work, social relationships, and everyday activities are connected to human responsibilities toward Allah. Islamic education should therefore not separate knowledge development from faith formation (Qadariyah, 2026).

In practice, tawhid should be enacted through policies and pedagogies connecting each discipline with awareness of Allah. Natural science instruction, for example, can guide learners to understand the order of nature as a sign of Allah's greatness, while economics instruction can connect transactions with honesty, justice, and respect for others' rights. School policies can also integrate tawhid into institutional visions, school culture, learning activities, and educator role modeling.

Indicators of tawhid include learners' ability to explain the relationship between faith in Allah and responsibilities in life, recognize knowledge as a trust, and consider religious values in decision-making. Tawhid differs from spirituality: the former concerns foundational belief and theological orientation, whereas the latter concerns the lived experience of faith and inner closeness to Allah cultivated through religious practice. Tawhid thus provides the foundation of belief, while spirituality represents one way in which that belief is internalized.

2. Reconstructing Akhlaq

Akhlaq guides learners in applying Islamic teachings to everyday conduct. Its reconstruction is necessary because technological developments and social changes can influence communication, interpersonal relationships, and decision-making. Moral formation cannot rely solely on instruction about virtuous behavior; it also requires educator role modeling, habituation, supervision, and educational environments that support positive conduct (Puspita & Hidayah, 2025).

Akhlaq should therefore be translated into pedagogical strategies that enable learners to practice virtuous conduct. Teachers can facilitate group discussions governed by respect for different opinions, problem-based learning requiring honesty in reporting information, and presentations that cultivate courteous communication. In digital contexts, learners can be assigned to verify information before sharing it and encouraged to avoid derogatory comments.

Akhlaq can be assessed through behavioral observation, reflective journals, self-assessment, and peer assessment. Indicators include academic honesty, discipline in learning, courteous communication, responsibility for completing tasks, and respect for differences. Successful moral formation is thus reflected not only in learners' ability to explain virtuous conduct but also in their consistency in practicing it.

3. Reconstructing Intellectual Development

The reconstruction of intellectual development aims to cultivate learners who think critically, creatively, and openly and use knowledge responsibly. Islamic education encourages learners to master religious knowledge while developing general knowledge and skills required in modern life. This integration enables learners to understand problems comprehensively without separating intellectual activity from faith and morality (Khatin & Fauzi, 2025).

Intellectual development should be pursued through dialogue between Islamic scholarly traditions and modern knowledge. Islamic scholarly traditions provide value foundations and ethical frameworks through the Qur'an, Hadith, scholarly thought, and methods developed within Islamic civilization. Modern knowledge contributes through empirical research, observation, experimentation, and technological development. These traditions can be connected through interdisciplinary learning that respects the characteristics and methods of each discipline.

For example, when examining environmental issues, learners can study ecological concepts in natural science alongside the principles of human stewardship and the prohibition against causing corruption on earth. They can then observe environmental conditions, collect data, discuss the causes of problems, and formulate solutions informed by scientific reasoning and Islamic ethics. Assessment can examine their ability to analyze problems, use evidence, articulate arguments, and consider the moral implications of proposed solutions.

Knowledge integration does not entail conflating disciplinary methods or imposing religious explanations on every scientific finding. Instead, it promotes a mutually enriching dialogue among knowledge, values, and human responsibility. Learners can thereby develop critical thinking without losing their Islamic orientation.

4. Reconstructing Spirituality

Spirituality concerns learners' inner awareness in understanding, internalizing, and practicing religious teachings. It is expressed not merely through formal worship but also through awareness of religious values as guides for action. Islamic education should strengthen spirituality through regular worship, religious reflection, study of the Qur'an and Hadith, and educator role modeling (Patimah et al., 2025).

Reconstructing spirituality requires learning experiences that enable learners to understand the meaning of religious activities. After congregational prayer, for example, teachers can invite learners to reflect on the discipline, patience, solidarity, and responsibility embodied in worship. In Qur'anic instruction, learners should be guided not only to read and memorize verses but also to understand their meanings and relate them to everyday experiences.

These strategies suggest that spirituality cannot be cultivated solely through instructions or compulsory participation in religious activities. Experience, habituation, role modeling, and reflection should be sustained to enable learners to develop inner awareness independently. Indicators include commitment to worship, the ability to reflect on religious values, awareness of the need for self-improvement, and consistency in applying religious values without constant supervision. Spirituality thus strengthens the connection between faith in Allah and everyday conduct.

5. Reconstructing Social Responsibility

Social responsibility seeks to develop learners' concern for others, the environment, and community life. Islamic education recognizes that human beings have responsibilities toward Allah and obligations to maintain constructive relationships with other people and nature. Character development should therefore cultivate mutual assistance, tolerance, justice, care, and cooperation (Saifuddin et al., 2026).

Social responsibility can be developed through collaborative learning and community service. For example, learners can work in groups to identify social issues within their

schools, such as cleanliness, bullying, insufficient concern for peers, or resource waste. Groups can discuss the issues, formulate solutions, and implement appropriate activities. These initiatives may include community service, donation drives, peer mentoring, and environmental cleanliness campaigns.

Islamic education should also cultivate social and ecological literacy to help learners understand the relationships among individual conduct, community life, and environmental sustainability. Environmental learning may involve waste management, tree planting, water conservation, and observation of local environmental conditions. Such activities develop environmental knowledge while fostering responsibility and care through direct experience.

Indicators of social responsibility include willingness to help others, cooperation, respect for differences, participation in social activities, and environmental stewardship. Assessment may involve observing group activities, documenting community service, reviewing reflective reports, and evaluating individual contributions. Social responsibility thus extends beyond a moral concept to concrete actions that benefit communities and the environment.

6. An Integrative Model for Reconstructing Islamic Educational Values

The five dimensions should be situated within a coherent educational framework. Tawhid establishes foundational belief and life orientation; akhlaq guides conduct; intellectual development cultivates reasoning and knowledge acquisition; spirituality strengthens religious internalization; and social responsibility guides the application of values in society. Character development therefore requires the integration of all five dimensions across policy, curricula, pedagogy, school culture, and educational assessment. The proposed integrative model is presented below.

Dimension	Conceptual Foundation	Contemporary Challenge	Implementation Strategy	Character Indicators
Tawhid	Oneness of Allah; humanity as servants and stewards.	Separation of knowledge from divine values.	Integration of tawhid across subjects and school policies.	Faith, religious awareness, and responsibility as servants of Allah.
Akhlaq	Conduct grounded in Islamic teachings.	Declining courtesy and irresponsible behavior.	Role modeling, habituation, ethical discussion, and behavioral reflection.	Honesty, discipline, courtesy, and responsibility.
Intellectual development	Cultivation of reason and pursuit of knowledge.	Dichotomy of knowledge and limited critical thinking.	Interdisciplinary learning, small-scale inquiry, and problem-solving.	Critical, creative, logical, and responsible use of knowledge.
Spirituality	Internalization of the human relationship with Allah.	Formalistic and insufficiently reflective religious instruction.	Regular worship, contemplation, reflection, and role modeling.	Awareness in worship, introspection, and self-control.

Social responsibility	Human beings as social beings and stewards.	Individualism, limited social concern, and environmental degradation.	Collaborative learning, community service, and ecological activities.	Empathy, tolerance, cooperation, and environmental concern.

The model demonstrates that each dimension has distinct character development objectives, although their implementation should be mutually reinforcing. Environmental learning, for example, can integrate all five dimensions. Learners can recognize nature as Allah's creation through tawhid, demonstrate honesty and discipline through akhlaq, analyze environmental problems using scientific knowledge through intellectual development, reflect on human responsibilities through spirituality, and undertake cleanliness and tree-planting activities through social responsibility. A single learning activity can thus provide an opportunity to enact several Islamic educational values simultaneously.

Evaluation of the model should involve continuous assessment of changes in learners' knowledge, attitudes, and conduct. Assessment is not intended to measure the absolute quality of an individual's faith or inner spiritual state but to observe behavioral indicators demonstrated in educational settings. Teachers may use observation sheets, reflective journals, self-assessment, peer assessment, portfolios, and activity documentation. Assessment findings can then inform character development monitoring and pedagogical improvement.

The reconstruction of tawhid, akhlaq, intellectual development, spirituality, and social responsibility thus constitutes an integrative model for reorienting Islamic educational ideology. Its novelty lies in the functional relationships among the five dimensions, encompassing foundational belief, moral conduct, intellectual development, religious internalization, and the enactment of social responsibility. Islamic education consequently seeks to nurture learners who understand religious teachings, develop knowledge, internalize Islamic values, and apply them in everyday life.

Conclusion

Reconstructing Islamic educational ideology entails reinforcing its foundations and orientation so that education remains grounded in fundamental Islamic values while responding to contemporary challenges. This conceptual synthesis indicates that reconstruction can be articulated through five integrated dimensions: tawhid, akhlaq, intellectual development, spirituality, and social responsibility. The novelty of the proposed model lies in their functional relationships: tawhid establishes foundational belief, akhlaq guides conduct, intellectual development cultivates reasoning, spirituality strengthens religious internalization, and social responsibility encourages positive contributions to society and the environment. These complementary dimensions collectively establish a holistic orientation for Islamic education.

The proposed model can be enacted by integrating Islamic values into curricula, interdisciplinary learning, educator role modeling, regular worship, behavioral reflection, collaborative activities, and environmental stewardship. However, because the study employed library research, the model remains conceptual and does not provide empirical

evidence of effectiveness in developing learners' character. Further research is needed to examine the appropriateness, feasibility, and effects of implementing the model in educational settings.

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