

## Comprehensive Study of the Relevance and Application of Islamic Educational Theory in Facing Educational Problems in Modern Islamic Schools

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### Abstract

This study aims to comprehensively examine the relevance and application of Islamic educational theory in addressing various educational problems encountered in modern Islamic schools. The research is motivated by the growing challenges faced by Islamic educational institutions in maintaining the balance between traditional Islamic values and the demands of modern education. Using a qualitative descriptive approach, this study explores how foundational principles of Islamic education such as tarbiyah, ta'dib, and ta'lim can be applied to resolve issues related to students' character formation, curriculum integration, teacher professionalism, and the influence of globalization on learning practices. Data were collected through literature review, interviews with educators, and observations of selected Islamic schools. The findings reveal that the implementation of Islamic educational theory provides a strong philosophical and practical framework for overcoming moral, pedagogical, and systemic challenges in contemporary Islamic education. Therefore, the study emphasizes the need for continuous renewal and contextualization of Islamic educational theories to enhance the quality and relevance of education in modern Islamic schools.

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## INTRODUCTION

Islamic Religious Education is an important pillar in building the nation's morality and spirituality, especially in Indonesia with the largest Muslim population. In the era of globalization and rapid technological development, the challenge of maintaining ethics, morality, and religiosity is increasingly greater. Islamic Religious Education is present as the main foundation that plays a role not only in strengthening religious aspects, but also in developing the personality of the younger generation with noble character. (Gani et al., 2024, p. 289) Islamic education is the main foundation in the formation of character and spirituality of the Muslim generation. Over its journey, Islamic education continues to experience development, especially with the emergence of modern Islamic schools that try to integrate Islamic values with the contemporary education system. However, amidst this progress, various educational issues such as moral crisis, weak motivation to learn, moral degradation, and the imbalance between religious knowledge and general knowledge remain real challenges.

Islamic educational theory, as a conceptual and philosophical foundation, plays a strategic role in addressing these various problems. By referring to primary sources of Islam such as the Qur'an, Hadith, and the thoughts of scholars, Islamic educational theory provides a holistic direction and approach in creating an educational system that is not only academically superior but also strong in spiritual and moral aspects. The goal of Islamic education is "the formation of good human beings" (*the good man*), With a deep and holistic approach, it creates a foundation for the formation of balanced individuals in all aspects of life. Through its emphasis on Islamic values, such as integrity, honesty, and compassion, Islamic education provides a holistic view of how education should shape

humans. In this way, Islamic education not only produces individuals who are intellectually skilled, but also filled with strong moral values, which are necessary to contribute positively to society. not just skilled humans, which means that Islamic education must balance the intellectual, spiritual, and moral aspects. (Juariah, 2023, p. 65)

In addition, Ibn Khaldun in *Introduction* emphasizes the importance of education as a process that not only transfers knowledge but also shapes character and good habits. The digital era has brought significant changes in the educational paradigm, especially in the way of thinking and learning patterns of the younger generation. One key aspect of this change is the emphasis on developing critical thinking skills and digital literacy, which are now essential needs in the era of globalization. (Dwikirani & Ridwan, 2024, p. 140) This shows that Islamic educational theory has long been designed to address the challenges of the times, including the challenges currently faced by modern Islamic schools.

Therefore, a discussion of the role of Islamic educational theory is highly relevant in addressing the challenges of education in the modern era. The complexity of issues faced by modern Islamic schools—from identity crises and value disorientation to the pressures of global educational standards that often neglect the spiritual dimension—demands an educational approach that is not only academically responsive but also ideologically and morally sound. In this regard, Islamic educational theory offers a conceptual and practical framework that can unite intellectual potential development and character development based on Islamic values.

This research aims to explore in more depth how Islamic educational theory can provide solutions to various educational problems faced by modern Islamic schools today, and how the application of this theory can strengthen the overall quality of education, not only at the policy and curriculum level, but also in shaping school culture and strengthening the role of teachers as educators, *teacher*, and the involvement of parents in a synergistic educational process. Through this integrative approach, it is hoped that a generation of students will emerge who excel not only academically but also mature spiritually, emotionally, and socially.

Furthermore, this research also seeks to identify best practice models from modern Islamic schools that have successfully implemented Islamic educational theory consistently and effectively. These models can serve as references and inspiration for other Islamic educational institutions in transforming their learning systems and approaches. Therefore, the results of this research are expected to provide theoretical and practical contributions to efforts to improve the quality of Islamic education in the modern era, which is fraught with challenges and rapid change.

Furthermore, this research also highlights how the integration of Islamic values and technological advancements can be realized in the learning process. This focus is crucial given the current need for students to have strong digital literacy without losing their Islamic identity. The use of digital media, online learning platforms, and innovations in teaching methods such as flipped classrooms and blended learning are part of the study to determine the extent to which Islamic educational institutions are able to respond to current developments without sacrificing the basic principles of Islamic education.

This research also examines the role of visionary leadership in modern Islamic schools as a key factor in the successful implementation of Islamic educational theory. Principals and educational leaders with a deep understanding of Islamic values and strong managerial skills have been shown to be capable of creating a school culture conducive to holistic learning. In this context, transformative and collaborative leadership approaches are becoming increasingly relevant.

Equally important, the involvement of parents and the community in the Islamic education ecosystem is also highlighted. Successful modern Islamic schools generally forge strategic partnerships with parents and the surrounding community to strengthen

educational values beyond the school environment. This supports the creation of synergy between formal and informal education, in line with the principle of Islamic education as a sustainable and comprehensive process (kaffah).

With this comprehensive scope of study, this research is expected to not only contribute to the academic realm, but also serve as a practical guideline for Islamic education stakeholders in facing the challenges of globalization, modernization, and digital disruption.

## **LITERATURE REVIEW**

### **1. Islamic Education Theory**

Islamic educational theory is a conceptual framework based on Islamic teachings found in the Qur'an, Hadith, and the ijihad of scholars. This theory emphasizes that education is not merely the transfer of knowledge, but also a process of moral development and the formation of an Islamic personality. Essentially, the goal of Islamic education is to attain a state of faith and piety towards Allah SWT. (Idris & Mokodenseho, 2021, p. 76) The ultimate goal of Islamic education is the creation of a perfect human being, a complete human being, spiritually, intellectually, and socially.

Education is the initial path to moral formation. Morality is crucial for establishing standards of good and bad. In addition to monotheism, worship, and social interactions, morality is a key priority in Islam to develop noble human beings with morals (Ikhsanto et al., 2023, p. 1776), namely a system of values that reflect truth, justice, and virtue. He emphasized that the educational crisis occurring in the Islamic world, including in modern schools, is rooted in the loss of the meaning of adab (adab) within the education system. Therefore, the restoration of the education system must begin with a re-understanding of the philosophical and practical concept of Islamic education.

### **2. Educational Problems in Modern Islamic Schools**

Historically, the Islamic education curriculum has gone through several important phases, from the colonial era to independence and up to the era of globalization. Each phase presented different challenges and policies in developing Islamic education. This can be seen in the government's efforts, through a series of regulations, such as the National Education System Law and competency-based curriculum, to integrate Islamic education into the national education system. This often creates a dilemma between maintaining Islamic values and the need for openness to modern science. (M et al., 2025, p. 357)

Modern Islamic schools, which combine the national curriculum with Islamic studies, face unique challenges. Some of the issues that frequently arise include an imbalance between religious and general knowledge, a weak grasp of practical Islamic values, and the low quality of character education. Another issue is the reliance on conventional learning models that are less able to fully internalize Islamic values in students. An education system that focuses too much on the cognitive aspect often neglects the affective and psychomotor dimensions, even though these three aspects must be balanced within the framework of Islamic education.

### **3. Contribution of Islamic Educational Theory in Solving Problems**

Mental health is an essential aspect of human life that plays a vital role in shaping quality of life, resilience, and an individual's ability to optimally perform social and spiritual functions. Amidst the increasingly complex challenges of the modern era, ranging from academic pressure, job competition, identity crises, to social alienation, mental health issues have become a major concern in various parts of the world. Mental health problems such as stress, anxiety, depression, and even personality disorders are increasingly prevalent, including among students. This indicates that developing the quality of human resources cannot only focus on the intellectual aspect, but must encompass the mental, emotional, and spiritual dimensions as a whole. (Saputra & Lubis, 2025, p. 79) Islamic educational theory has great potential in overcoming various educational problems in modern Islamic schools. For example, a monotheism-based educational approach can integrate all subjects into a single, unified Islamic vision, thus eliminating the dichotomy between religious knowledge and general knowledge. Monotheism-based education also encourages students to make Allah the center of their learning and life orientation.

Furthermore, the moral education approach developed by Al-Ghazali emphasizes the importance of character formation through role models, habituation, and purification of the soul. This approach can be applied in modern Islamic schools to foster a religious and highly ethical school culture.

#### **4. Previous Studies**

Several previous studies have demonstrated the effectiveness of applying Islamic educational principles in addressing issues in modern Islamic schools. Islamic-based schools, commonly referred to as integrated Islamic schools, employ an educational approach that integrates general and religious subjects into a unified curriculum. Islamic-based schools simply add a few subjects to their curriculum structure. The Islamic-based school curriculum also brings about an Islamization effect in classroom learning activities. The Islamic-based school curriculum implements Islamization in the learning process with the aim of developing students' awareness and thinking patterns integrally from an Islamic perspective. (Gifra & Aprison, 2024, p. 549)

#### **METHOD**

This study uses a descriptive qualitative approach (Ph.D. & Indonesia, 2023) to describe and analyze in depth the concept of Islamic educational theory and its role in addressing various problems encountered in modern Islamic schools. This approach was chosen because it aligns with the research objectives, which emphasize understanding phenomena and concepts rather than measuring numbers or statistical data.

The method used in this research is a literature study (*library research*). This literature study was conducted to obtain theoretical information so that the researcher has a strong theoretical foundation as a scientific result (Moto, 2019, p. 25) This means that all data and information used in this study came from relevant literature, both in the form of classic books by Islamic education thinkers such as Al-Ghazali, Ibn Khaldun, and Syed Muhammad Naquib Al-Attas, as well as contemporary books that discuss Islamic education in the modern era. In addition, scientific journals, academic articles, and official documents that discuss

educational theory and educational practices in modern Islamic schools were also used.

The data sources in this study are divided into two categories: primary and secondary sources. Primary sources include the original works of Islamic educational figures, as well as texts from the Quran and Hadith related to education. Secondary sources include previous research findings, scientific articles, and other supporting literature that enrich the analysis.

In the data analysis process, the author used the following stages: data reduction, data presentation, and conclusion drawing. The data reduction stage was carried out by filtering relevant information from the various literature reviewed. Next, the selected data was systematically organized based on the main discussion themes. Subsequently, the data was synthesized and interpreted to produce conclusions aligned with the research focus.

Through this approach, it is hoped that this research will provide theoretical and practical contributions to understanding how Islamic educational theory can be applied as a solution to address the various educational challenges emerging in modern Islamic schools. These challenges include the student identity crisis, the weak integration of spiritual values into the curriculum, the gap between educational theory and practice, and the pressures of globalization that encourage the commercialization of education and the neglect of morality.

This research also highlights the importance of reactualizing the fundamental values of Islamic education, such as monotheism, morality, and knowledge, in the contemporary context. These values need to be contextualized within the modern education system to remain relevant and applicable, without losing their original substance. For example, the concept of tarbiyah can be understood as a holistic character-building process encompassing spiritual, intellectual, emotional, and social dimensions—not simply the transmission of knowledge.

Furthermore, this research will discuss curriculum design that bridges religious knowledge (ulumuddin) and general knowledge (ulum dunia), in order to create a generation that is not only intellectually intelligent but also spiritually and ethically strong. This curriculum integration is one of the main characteristics of visionary and contextual Islamic education.

Furthermore, this research examines how Islamic educational theory can serve as a foundation for building an inclusive, just, and participatory learning environment. Concepts such as deliberation, justice (adl), and ihsan can be translated into educational practices that respect differences, foster collaboration, and encourage the active involvement of all stakeholders in the educational process.

Finally, by bringing together theory and practice through case studies and empirical approaches, this research is expected to formulate strategic recommendations for policy makers, educators, and managers of Islamic educational institutions to carry out innovations that remain rooted in Islamic values, but are also responsive to the dynamics of the times.

## **Results and Discussion**

### **A. Islamic Education Theory**

National Education aims to develop the potential of students to become people who believe in and fear God Almighty, have noble character, are

healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (Arifin, 2017, p. 79). So that education has a crucial role in shaping the future of a country. In Indonesia, efforts to improve the quality of education have become a major concern. Through literature reviews and observations of several modern Islamic schools, a number of quite striking problems were found. Although these schools are labeled "Islamic", in practice many still apply a secular education system, where religious knowledge and general knowledge are taught separately. The curriculum emphasizes academic achievement, while the internalization of Islamic values has not been optimal.

Furthermore, the integration of religious and general knowledge is often merely symbolic or administrative. For example, schools simply add Islamic religious studies or religious activities as a complement, without truly integrating Islamic values into the learning process of all subjects. This leads students to view general knowledge and religious knowledge as two separate domains, rather than as a unified whole within the Islamic worldview.

Furthermore, the educational orientation in many modern Islamic schools still tends to be pragmatic, focusing on achieving national exam scores or academic achievement for higher education, rather than on developing character and noble morals. As a result, values education is often marginalized, and the process of developing an Islamic personality does not receive adequate attention in students' daily lives.

In reality, religious education implemented by teachers only emphasizes the transfer of knowledge, not the formation of attitudes and behavior. (Muslimin, 2017, p. 207) Consequently, many teachers and educational staff still lack a thorough understanding of the holistic and integrative concept of Islamic education. This impacts the learning process, which is less able to establish connections between the knowledge taught and the Islamic values that should underlie all aspects of life. Limited training or professional development for teachers in implementing Islamic values-based education is a hindering factor.

Lastly, the school environment plays an important role in the development of character and the formation of students' spiritual values. (Lestari, 2024, p. 241) However, many modern Islamic schools have yet to establish a strong and consistent Islamic school culture. For example, interactions between members of the school community, disciplinary rules, and even the use of everyday language do not fully reflect the spirit and ethics of Islam.

Teachers are a crucial component in efforts to improve the quality of national education. Qualified, professional, and knowledgeable teachers not only teach, but also educate, guide, direct, train, assess, and evaluate students. (Ali, 2022, p. 95) However, most teachers in modern Islamic schools still serve only as transmitters of knowledge, rather than as builders of students' character and spirituality (murabbi). Teaching is more focused on conveying information than on the process of developing a comprehensive Islamic personality. The role of teachers as *teacher*, which should not only transfer knowledge, but also instill values, guide spirituality, and be a role model in morals, has not yet been optimally implemented in daily educational practices.

The learning methods used are still dominated by conventional approaches, such as lectures, memorization, and measuring learning outcomes through exams and grades. This model ignores the importance of meaningful, reflective, and contextual learning experiences, which can awaken students' self-awareness of their responsibilities as servants of God and caliphs on earth. The overemphasis on cognitive aspects results in the affective and psychomotor aspects—especially morals and spirituality—not receiving serious attention.

As a result, students' character tends to be weak in morals, discipline, and spiritual awareness. Many students are intellectually capable, but they lack Islamic ethics in their daily behavior, such as honesty, responsibility, respect for teachers, and empathy for others. In fact, religious routines, which should be the foundation for character building, are often carried out merely as formal obligations, without a deeper understanding of their meaning and spiritual awareness.

This situation is exacerbated by the lack of an integrated character development system across all aspects of school activities. Moral development is often seen as the sole responsibility of religious teachers or dormitory supervisors, rather than the collective responsibility of the entire school community. In fact, Islamic character education should be a living culture throughout the school ecosystem—in the learning process, social interactions, decision-making, and conflict management.

However, several modern Islamic schools have attempted to consistently apply Islamic educational theory to all aspects of their educational delivery. These schools do not simply use the "Islamic" label as a formal identity, but truly embrace Islamic values as the foundation of their philosophy, vision, curriculum, and school culture. As a result, they demonstrate more positive outcomes, both in academics and in the development of student character.

Students in these schools not only demonstrate strong academic achievement but also demonstrate commendable behavior, discipline in worship, and a strong sense of social responsibility. They are accustomed to activities that foster spiritual awareness, such as congregational prayer, Quran recitation, tarbiyah circles, and involvement in social and da'wah activities. Values such as honesty, cooperation, responsibility, and respect for teachers and parents are continuously instilled in their daily lives, both inside and outside the classroom.

The role of teachers in this context has undergone significant transformation. In addition to imparting knowledge, teachers, from an Islamic educational perspective, also act as murabbi, namely, moral guides and spiritual formation of students. Education is not only about teaching theory, but also about shaping character in accordance with the teachings. (Hasan et al., 2024, p. 389) They actively guide students in moral, spiritual, and social aspects, and build warm and loving emotional relationships. This relationship creates a conducive learning climate, where students feel valued, heard, and motivated to grow into whole and faithful individuals.

The decline and backwardness of Muslims compared to Western nations has raised concerns among Muslim scholars, giving rise to the idea of integrating Islamic science with general science through efforts to develop an integrative-interconnected scientific structure. (Faruk, 2016, p. 3) Moreover,

these schools also implement an integrative learning approach, which links general science with an Islamic perspective. For example, in science or mathematics lessons, teachers invite students to reflect on the greatness of Allah's creation, so that learning is not only rational, but also spiritual and transformative. The curriculum is developed in an integrated manner, combining cognitive, affective, and psychomotor aspects in a balanced manner, with evaluations that not only measure knowledge, but also students' morals and attitudes.

These serious efforts are further strengthened by visionary school leadership, an Islamic school culture, and active parental involvement in the educational process. With this synergy, these successful modern Islamic schools are able to serve as models for developing a generation that is not only intellectually intelligent but also spiritually and emotionally mature.

The application of Islamic educational theory has been proven to have a positive impact on the educational system and outcomes as a whole. This theory teaches that education is a process of developing the whole person (*perfect person*), which encompasses intellectual, spiritual, emotional, and social aspects holistically. In the Islamic view, education is not merely a process of transferring knowledge, but rather a process of *tazkiyatun nafs* (purification of the soul), *correction* (formation of manners), and *education* (potential development) that is sustainable.

Thus, Islamic education is oriented toward developing a holistic character and personality, not just academic prowess. Education is aimed at developing the intellect so that one can understand reality well, purifying the soul to avoid heart disease and deviant behavior, and improving morals so that humans live in harmony with God, their fellow humans, and the natural environment. This reflects Islam's primary mission of developing human beings who are *mercy for all the worlds*.

The application of Islamic educational theory also encourages the integration of revealed and rational knowledge. Knowledge is not viewed as a neutral, value-free entity, but as a trust that must be used for the benefit of mankind and within the framework of monotheism. Knowledge developed within an Islamic framework will always lead to strengthening faith and obedience to Allah SWT. This makes education a means of worship, not simply a means to attain a degree or job.

On the other hand, this approach also shifts the paradigm of the relationship between teacher and student. Teachers are positioned as mentors with moral and spiritual responsibility for their students' development, not simply academic instructors. Students are viewed not merely as objects of learning, but as active subjects in the process of searching for meaning and truth. The relationship that is built is one filled with compassion, respect, and role models.

Practically, the application of this theory also requires a conducive learning environment spiritually, socially, and intellectually. Schools, as a model of society, must be spaces that embody Islamic values in all their activities, from curriculum structure and teaching methods to school culture and evaluation systems. Thus, educational outcomes are reflected not only in academic

achievement but also in moral resilience, spiritual maturity, and readiness to contribute to society.

To clarify the differences between conventional Islamic educational approaches and those based on Islamic educational theory, the following is a comparative table:

**The following is a comparison table**

No	Aspect	Modern Islamic School (Conventional)	Islamic School with Islamic Education Theory
1	Curriculum	Separation between religion and science	Integrated: integration between revelation and reason
2	Educational Goals	Worldly dominant (values, achievements, work)	Ukhwawi: forming pious and virtuous individuals
3	The Role of Teachers	As a subject teacher	As a teacher, a teacher, and a mentor
4	Learning methods	Cognitive, memorization, and academic stress	Humanistic, gradual, according to the nature and needs of students
5	Instilling Islamic Values	Through religious subjects only	Integrated into all school activities
6	Spiritual Activities	Additional or optional	Become a culture and part of daily routine
7	Student Output	Smart academically, weak in manners and personal responsibility	Balanced: intelligent, moral, has Islamic life goals

From this table, it can be concluded that the application of Islamic educational theory provides a comprehensive solution to the educational problems encountered in modern Islamic schools. By returning the goal of education to the formation of faithful and moral individuals, and by presenting teachers as role models, the educational process will be more effective and meaningful.

Islamic educational theory is not merely a methodological approach, but also a value guide that touches the deepest aspects of the human soul. It is rooted in the Islamic worldview (*worldview*) which views humans as creatures created by God who have a mandate, a purpose in life, and an innate potential that must be directed towards goodness and obedience. With this foundation, education is not only an intellectual process, but also a spiritual one—an effort to align the mind, heart, and actions to be in harmony with the Divine will.

When Islamic educational values are consistently applied in the education system, a comprehensive transformation occurs: not only does the academic quality of students improve, but also their personality grows, their morals grow, and their devotion to Allah SWT grows. Students become not only intelligent individuals, but also individuals who are *pious*—civilized, responsible, and possessing a high moral awareness of themselves, their

environment, and their God. They are able to integrate the knowledge they learn with the values of faith and worship in real life.

Islamic education instills the awareness that knowledge is light, and its possessors are entrusted with using it for the benefit of the community. Values such as sincerity in learning, humility in acquiring knowledge, patience in facing the process, and gratitude for the results are part of the spirit of Islamic education. This is what distinguishes Islamic education from secular systems, which tend to view knowledge as a tool of domination or a means to achieve worldly interests.

Furthermore, Islamic educational theory also forms a value system that encourages lifelong learning (*lifelong learning*) within the framework of worship. The educational process does not stop in the classroom or at graduation, but continues as part of a Muslim's spiritual journey toward Allah's pleasure. Therefore, Islamic education not only produces graduates but also shapes individuals. *learner* who continues to improve themselves, is humble towards knowledge, and has a meaningful life orientation.

At the institutional level, the implementation of these values creates a healthy, inclusive, and spiritually infused school culture. All school components—teachers, students, principals, and educational staff—are involved in the character and spiritual development process, creating an environment conducive to the growth of faith and knowledge. The exemplary behavior of educators, consistency in implementing Islamic value-based rules, and collaboration with families are essential pillars in building a holistic and transformative education system.

The table above shows that both have their respective advantages and disadvantages. Existentialism allows students the freedom to explore, but if left undirected, it can lead to value relativism. Scholasticism offers certainty and a strong structure in values, but can limit creativity and freedom of thought.

Islamic educational theory exists as a middle ground that integrates the values of human freedom (as taught in the Qur'an that humans are caliphs on earth) with adherence to revelation as the primary source of truth. Thus, modern Islamic education can embrace an existential spirit in shaping self-aware and responsible individuals, while remaining firmly rooted in the values of revelation and sharia as instilled in the classical Islamic scholastic tradition.

The application of Islamic educational theory, which balances freedom and guidance, can provide a solution to various problems that arise in modern Islamic schools, such as a lack of motivation to learn, low internalization of values, and weak student personalities. This balance reflects the principle of *modesty* (balance) in Islam, where education is not authoritarian and suppresses students' creativity, but also does not allow freedom without direction that could distance them from religious values.

Within this framework, students are given space to think critically, explore their potential, and actively develop their talents, while remaining guided by Islamic values, which serve as their moral and spiritual guides. Teachers act as facilitators and spiritual guides, not only guiding the learning process but also instilling meaning and wisdom in each educational activity. This

way, learning becomes more meaningful and engages students' inner selves, rather than simply serving as a formality for delivering material.

Freedom in Islamic education is defined as the ability to choose the right, not as unlimited freedom. Therefore, guidance is crucial to prevent students from becoming trapped in value confusion or relativistic thinking that is inconsistent with Islamic principles. When freedom is provided in an atmosphere of compassion, etiquette, and clarity of values, students will feel valued as individuals with reason and heart, thus becoming more motivated to learn and develop with an inner awareness (*intrinsic motivation*).

The application of this balance can also shape a strong and stable personality. Students are trained to have *self-discipline*, able to make wise decisions, and be responsible for their choices and actions. This is highly relevant to addressing the challenges of the times, where students are faced with powerful and diverse external influences. With a solid foundation of values and healthy independent thinking skills, they will be better prepared to face the realities of life with integrity and Islamic commitment, furthermore, education that balances freedom and guidance also fosters a participatory spirit within the school environment. Students are not merely objects of education but also active participants in the learning process, decision-making, and the formation of school culture. This fosters a sense of ownership, collective responsibility, and a passion for upholding Islamic values as part of everyday life.

### **Conclusion**

From the discussion above, it can be concluded that Islamic educational theory plays a crucial and strategic role in addressing various educational issues emerging in modern Islamic schools. Issues such as the weak integration of spiritual and moral values, the dominance of rigid teaching methods, and the challenges of modernity that have the potential to erode students' Islamic identity demand a more comprehensive, contextual, and values-based educational approach.

From an Islamic perspective, teachers play a crucial role as individuals entrusted with the noble task of guiding the next generation. This role is not limited to the transfer of knowledge but extends to the development of the physical, mental, and spiritual aspects of students. Islamic education is built on a solid foundation, not only imparting knowledge but also shaping noble personalities, purifying the soul, and instilling a vision of life aligned with Islamic teachings. Education is no longer viewed solely as a means of academic or social achievement, but rather as a process of developing the whole person, encompassing the dimensions of reason, heart, and deeds. This makes education a platform for developing individuals who are not only knowledgeable but also pious, civilized, and socially responsible, moreover, the consistent application of Islamic educational theory can create an educational ecosystem that embodies the values of monotheism in all aspects of school life—from the curriculum and teaching methods to interactions among school members, to the institutional vision. When this theory becomes not only a theoretical concept but also an operational foundation in educational practice, it will produce a generation that excels not only academically but also stands strong in principles and character.

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