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THE RELEVANCE OF ISLAMIC EDUCATIONAL PHILOSOPHY IN GLOBAL CHALLENGES

Ateng Ruhendi¹, Fardan Abdul Basith², Dwi Haryanto Hamdani³, Ayi Dini Purwandi⁴, Muhammad Ridwan Aziz⁵

^{1,2,3,4,5}Universitas Islam Negeri Sunan Gunung Djati Bandung

Email: atengruhendii@uinsgd.ac.id

ABSTRACT

This study aims to examine the conceptual and philosophical foundations of Islamic education through an analysis of classical and contemporary scholarly works, including Ihya' 'Ulum al-Din by al-Ghazali¹, Ta'lim al-Muta'allim by al-Zarnuji, Khasha'ish at-Tashawwur al-Islami by Sayyid Qutb², Manhaj at-Tarbiyah fi at-Tashawwur al-Islami by Ali Ahmad Madkur, and Manahij at-Tarbiyah al-Islamiyyah by Majid Arsan al-Kilani³. The study employs a qualitative library research method with a philosophical approach, focusing on three main dimensions: ontology, epistemology, and axiology of Islamic education. The findings reveal that Islamic education is grounded in a comprehensive philosophical framework in which human beings are viewed as holistic entities integrating physical and spiritual dimensions, oriented toward the realization of insan kamil. Epistemologically, knowledge in Islamic education is derived from an integrated synthesis of revelation, reason, and human experience. Axiologically, it emphasizes the development of noble character (akhlaq), the unity of knowledge and action, and the formation of ethically responsible individuals. Furthermore, the educational theories proposed by these scholars highlight the centrality of intention, ethical conduct (adab), integrative pedagogical approaches, and the social-ideological function of education. In conclusion, the philosophical and theoretical foundations of Islamic education remain highly relevant in addressing contemporary global challenges, including moral degradation, the secularization of knowledge, and the dominance of modern cultural paradigms. The integration of Islamic values into educational systems is essential for fostering individuals who are spiritually grounded, intellectually capable, and socially responsible, thereby contributing positively to society and global civilization.

Keyword: *The Relevance Of Islamic Educational, Philosophy of Islamic Education, Educational Theory; Global Challenges; A Study of the Thoughts*

¹ Abu Hamid al-Ghazali, *Ihya' 'Ulum al-Din* (Beirut: Dar al-Kutub al-'Ilmiyyah, t.t.), Juz I, hlm. 13–20.

² Sayyid Qutb, *Khasha'ish at-Tashawwur al-Islami* (Kairo: Dar al-Shuruq, 1980), hlm. 85–90.

³ Majid Arsan al-Kilani, *Manahij at-Tarbiyah al-Islamiyyah* (Madinah: Maktabah Dar al-Turath, 1987), hlm. 22–30.



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INTRODUCTION

Education is a fundamental aspect of human life, as it allows individuals to develop their potential, broaden their knowledge, and shape their morals and personality. From an Islamic perspective, education is understood not only as a process of transferring knowledge but also as a means of spiritual development, morality, and fostering a closer relationship with God. Therefore, Islamic educational philosophy serves as a conceptual framework that explains the foundations, goals, methods, and direction of education in light of Islamic revelation and scientific heritage. Islamic educational philosophy differs from Western educational philosophy, which is often based on pure rationality, empiricism, or pragmatism. Islamic education is grounded in transcendental values derived from the Quran, Sunnah, and the *ijtihad* of scholars. Therefore, education in Islam aims not only to produce individuals who are intellectually intelligent but also possess noble morals, balanced in both worldly and hereafter life.

Al-Ghazali, a prominent figure in Islamic scholarship, emphasized the importance of education oriented toward purifying the soul (*tazkiyatun nafs*) and fostering morality⁴. He stated: Education is a fundamental aspect of human life, as it allows individuals to develop their potential, broaden their knowledge, and shape their morals and personality⁵. From an Islamic perspective, education is understood not only as a process of transferring knowledge but also as a means of spiritual development, morality, and fostering a closer relationship with God. Therefore, Islamic educational philosophy serves as a conceptual framework that explains the foundations, goals, methods, and direction of education in light of Islamic revelation and scientific heritage. Islamic educational philosophy differs from Western educational philosophy, which is often based on pure rationality, empiricism, or pragmatism. Islamic education is grounded in transcendental values derived from the Quran, Sunnah, and the *ijtihad* of scholars. Therefore, education in Islam aims not only to produce individuals who are intellectually intelligent but also possess noble morals, balanced in both worldly and hereafter life.

Al-Ghazali, a prominent figure in Islamic scholarship, emphasized the importance of education oriented toward purifying the soul (*tazkiyatun nafs*) and fostering morality. He stated:

قَالَ الْغَزَالِي فِي إِحْيَاءِ عُلُومِ الدِّينِ: "الْعِلْمُ بِلا عَمَلٍ جُتُونُ، وَالْعَمَلُ بِلا عِلْمٍ لَا يَكُونُ" (إحياء علوم الدين، ج 3 ، ص 17)

⁴ Abu Hamid al-Ghazali, *Ihya' 'Ulum al-Din* (Beirut: Dar al-Kutub al-'Ilmiyyah, t.t.), Juz III, hlm. 56–60.

⁵ Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 1999), hlm. 1–3.



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This means that knowledge without practice is madness, and practice without knowledge is impossible. This statement emphasizes that knowledge must be combined with good deeds as the primary goal of Islamic education. Similarly, Az-Zarnuji, in *Ta'lim al-Muta'allim*, emphasizes the importance of intention and etiquette in seeking knowledge. He said:

قَالَ الرَّزُّوْجِيُّ: يَبْتَغِي لِطَالِبِ الْعِلْمِ أَنْ يُقِيْدَ نَفْسَهُ فِي الْبِنَاءِ طَلِبَ الْعِلْمِ، فَيَجْعَلُ نِيَّتَهُ طَلِبَ رِضَاِ اللّٰهِ تَعَالَى، وَإِزَالَةَ " الْجَهْلِ عَنْ نَفْسِهِ وَعَنْ سَائِرِ الْجُهَالِ. (تعليم المتعلم، ص 4)

This demonstrates that education in Islam is not merely an intellectual process, but also a spiritual one that guides humans toward the true purpose of life. Meanwhile, modern Islamic educational thought, as expressed by Sayyid Qutb in *Khashaish at-Tashawwur al-Islami*, emphasizes the uniqueness of the Islamic paradigm, distinct from Western ideology. He wrote:

قَالَ سَيِّدُ الْقُطْبِ: "ب: إِنَّ النَّصَّ وَرَ الْإِسْلَامِيَّ لِلْوُجُودِ يَخْتَلِفُ عَنْ سَائِرِ النَّصِّ وَرَاتِ اخْتِلَافًا جَوْهَرِيًّا، لِئِنَّهُ يَسْتَمِدُّ دَ أَصُولَهُ مِنَ الْوَحْيِ الْإِلَهِيِّ".
(خصائص التصور الإسلامي، ص 25)

This statement emphasizes that Islamic educational philosophy must be built on a foundation of revelation, not merely on rational speculation⁶. Furthermore, Ali Ahmad Madkur in *Manhaj at-Tarbiyah fi at-Tashawwur al-Islami* and Majid Arsan al-Kilani in *Manahij at-Tarbiyah al-Islamiyyah* provide a methodological framework relevant to contemporary challenges⁷. They emphasize the importance of developing an Islamic educational curriculum that can meet the needs of the times without losing its spiritual essence and transcendence⁸. Thus, the study of Islamic educational philosophy and theory is of great urgency, especially in formulating an educational system capable of forming a complete human being (Perfect Man), namely a person who is faithful, knowledgeable, charitable, and has noble character⁹.

RESEARCH METHOD

Materials and methods should make readers be able to reproduce the experiment. It should be provided sufficient detail to allow the work to be reproduced. Methods that already published should be indicated by a reference:

⁶ Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ABIM, 1978), hlm. 135–140.

⁷ Ali Ahmad Madkur, *Manhaj at-Tarbiyah fi at-Tashawwur al-Islami* (Kairo: Dar al-Fikr al-‘Arabi, 2001), hlm. 60–68; Majid Arsan al-Kilani, *Manahij at-Tarbiyah al-Islamiyyah* (Madinah: Dar al-Turath, 1987), hlm. 22–30.

⁸ Majid Arsan al-Kilani, *Manahij at-Tarbiyah al-Islamiyyah*, hlm. 45–52.

⁹ Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 1999), hlm. 9–12.



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only relevant modifications should be described. Do not repeat the details of established methods.

Identify Subsections

It is both conventional and expedient to divide the method section into labeled subsections.¹⁰ These usually include a section with descriptions of the participants or subjects and a section describing the procedures used in the study. The latter section often includes description of:

- a. Any experimental manipulations or inter-ventions used and how they were delivered-for example, any mechanical apparatus used to deliver them;
- b. Sampling procedures and sample size and precision;
- c. Measurement approaches (including the psychometric properties of the instruments used); and
- d. The research design. If the design of the study is complex or the stimuli require detailed description, additional subsections or subheadings that divide the subsections may be warranted to help readers find specific information.

These subsections include the essential information to comprehend and replicate the study. Insufficient detail will make the reader confused ; too much detail will burden the reader with irrelevant information.¹¹ It should be considered when using appendices and/or a supplemental website for more detailed information.

Participant (Subject) Characteristics

Appropriate identification of research participants is critical to the science and practice of psychology, particularly for generalizing the findings, making comparisons across replications, and using the evidence in research syntheses and secondary data analyses. If humans participated in the study, report the eligibility and exclusion criteria, including any restrictions based on demographic characteristics.

- a. *Research Design* Specify the research design in the method section.
- b. Were subjects manipulated, or were they observed naturalistically?
- c. If multiple conditions were created, how were participants assigned to conditions, through random assignment or some other selection mechanism?
- d. Was the study conducted as a between-subjects or a within-subject design?

¹⁰ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks: Sage, 2014), hlm. 201–205.

¹¹ Wayne C. Booth et al., *The Craft of Research*, 3rd ed. (Chicago: University of Chicago Press, 2008), hlm. 114–118.



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RESULT AND DISCUSSION

1. Philosophical Foundation of Islamic Education

A. Ontological Foundation of Islamic Education

Ontology is the study of the essence of being. In the context of Islamic education, ontology explains the nature of humans, the nature of knowledge, and the purpose of life. Islamic education is based on the view that humans are God's creatures, possessing physical, intellectual, and spiritual potential. Therefore, Islamic education aims to develop all of these potentials so that humans can serve Allah SWT.

Al-Ghazali emphasized that the essence of humans lies not only in their bodies but also in their pure souls. He said:

قال الزرنوجي: طلب العلم من غير عم، لكالجرائنة من غير بذر (تعليم المتعلم، ص 22)

This means that seeking knowledge without good deeds is like plowing the land without sowing seeds.

B. Epistemological Foundations of Islamic Education

Epistemology examines the sources, methods, and validity of knowledge. In Islam, the primary source of knowledge is revelation (the Qur'an and Sunnah), followed by reason and sensory experience, which align with revelation. Therefore, Islamic educational epistemology rejects Western relativism, which relies solely on reason or empiricism. Sayyid Qutb emphasized the uniqueness of the Islamic epistemological paradigm by stating:

قال سيد قطب: "إن مصادِر المعرفة في الإسلام تتَمَثَّل في الوحي والعقل والتجربة، ولكن الوحي هو الصل الذي يوجه العقل ويُهدب التجربة"، (خصائص التصور الإسلامي، ص 47)

This means that the sources of knowledge in Islam are revelation, reason, and experience, but revelation is the source that guides reason and purifies experience.

In Ali Ahmad Madkur's view, Islamic educational methodology must be rooted in this Islamic epistemological perspective. He writes:

قال علي أحمد مدكور: "المنهج التربوي في الإسلام ي يقوم على الجمع بين الوحي والعقل، فلا بُد من إطل العقل، ول يستغني عن الوحي"

(منهج التربية في التصور الإسلامي، ص 66)

This means that the Islamic educational method is built on a combination of revelation and reason; it does not eliminate reason, but it cannot separate itself from revelation either.

C. Axiological Basis of Islamic Education

Axiology is the study of values and goals. In Islamic education, the primary goal is to develop individuals who are faithful, knowledgeable, and have noble



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character. The values of Islamic education are transcendental because they are oriented toward the pleasure of Allah SWT, not merely worldly attainments.

Majid Arsan al-Kilani emphasized that Islamic education has clear moral and spiritual goals:

قال ماجد عرسان الكيلاني: "التربية الإسلامية تسعى إلى بناء الإنسان الكامل المتوازن، الذي يحقُّ العبودية لئلا في لئال جوانب حياته" (مناهج التربية الإسلامية، ص 15)

This means that Islamic education aims to form a complete, balanced human being who realizes his devotion to Allah in all aspects of his life.

Al-Ghazali also emphasized the importance of morals as an educational goal. He said:

قال الغزالي: غَايَةُ الْعِلْمِ الْعَمَلُ، وَغَايَةُ الْعَمَلِ النَّجَاةُ (إحياء علوم الدين، ج 3، ص 21)

This means that the goal of knowledge is charity, and the goal of charity is salvation.

Thus, the axiological foundation of Islamic education integrates moral, spiritual, social, and intellectual values. Islamic education not only shapes intelligent individuals but also individuals with noble character and who are beneficial to society.

2. Philosophical Foundation of Islamic Education

A. Ontological Foundation of Islamic Education

Ontology is the study of the essence of being.¹² In the context of Islamic education, ontology explains the nature of humans, the nature of knowledge, and the purpose of life. Islamic education is based on the view that humans are God's creatures, possessing physical, intellectual, and spiritual potential. Therefore, Islamic education aims to develop all of these potentials so that humans can serve Allah SWT.

Al-Ghazali emphasized that the essence of humans lies not only in their bodies but also in their pure souls. He said:

قال الغزالي: حَقِيقَةُ الْإِنْسَانِ قَلْبُهُ، وَهُوَ اللَّطِيفُ الرَّبَّانِيُّ، وَالْعِلْمُ حَيَاةُ الْقَلْبِ (إحياء علوم الدين، ج 3، ص 19)

This means that the essence of a human being is the heart, something that is tender and divine, and knowledge is the life of the heart.

This emphasizes that Islamic education is not merely developing the intellectual aspect but also addresses the spiritual dimension that is at the core of human existence. Az-Zarnuji also emphasized that the essence of humans as seekers of knowledge must be accompanied by purity of heart and righteous intentions. He said:

¹² Ontology dalam Louis O. Kattsoff, *Elements of Philosophy* (New York: Ronald Press, 1967), hlm. 72–75.



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قال الزرنوجي: طَلَبُ الْعِلْمِ مِنْ غَيْرِ عَمَلٍ كَالْجَرَائِثِ مِنْ غَيْرِ بَذْرٍ (تعليم المتعلم، ص 22)

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قال سيد قطب: "إِلْ مَصَادِرُ الْمَعْرِفَةِ فِي الْإِسْلَامِ تَتَمَثَّلُ فِي الْوَحْيِ وَالْعَقْلِ وَالْتَّجْرِبَةِ، وَلَكِنَّ الْوَحْيَ هُوَ الصِّلُ الَّذِي يُؤَدِّجُهُ الْعَقْلُ وَيُهْدِيهِ بِالتَّجْرِبَةِ" (خصائص التصور الإسلامي، ص 47)

This means that the sources of knowledge in Islam are revelation, reason, and experience, but revelation is the source that guides reason and purifies experience.

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Majid Arsan al-Kilani emphasized that Islamic education has clear moral and spiritual goals:

قال ماجد عرسان الكيلاني: "التَّزْيِينُ الْإِسْلَامِيُّ تَسْعَى إِلَى بِنَاءِ الْإِنْسَانِ الْكَامِلِ الْمُنْتَزَنِ، الَّذِي يُحَقِّقُ الْعُبُودِيَّةَ لِلَّهِ فِي كُلِّ جَوَانِبِ حَيَاتِهِ" (مناهج التربية الإسلامية، ص 15)

This means that Islamic education aims to form a complete, balanced human being who realizes his devotion to Allah in all aspects of his life.

Al-Ghazali also emphasized the importance of morals as an educational goal. He said:

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Thus, the axiological foundation of Islamic education integrates moral, spiritual, social, and intellectual values. Islamic education not only shapes intelligent individuals but also individuals with noble character and who are beneficial to society.

3. The Concept of Education from an Islamic Perspective

A. Goals of Islamic Education

The goal of education in Islam is not limited to intellectual achievement, but also encompasses the development of a balanced personality encompassing spiritual, moral, social, and intellectual aspects. Islamic education is aimed at developing a perfect human being, a complete human being who is aware of his responsibilities as a servant of Allah and his caliph on earth.

Al-Ghazali emphasized that knowledge must lead humans to knowledge of Allah and obedience to Him. He said:

قال الغزالي: الْعِلْمُ الَّذِي لَا يُورِثُ خَشْيَةَ اللَّهِ لَا يَنْفَعُ فِي الْخِرَةِ (إحياء علوم الدين، ج 3، ص 25)

This means that knowledge that does not foster fear of Allah is of no benefit in the afterlife. Az-Zarnuji also emphasized the same point within the framework of the ethics of the seeker of knowledge:

" قال الزرنوجي: يُبْتِغِي لِطَالِبِ الْعِلْمِ أَنْ يَقْصِدَ بِعِلْمِهِ رِضَا اللَّهِ تَعَالَى، وَالْعَمَلُ بِهِ، وَإِحْيَاءَ الشَّرِيعَةِ" (تعليم المتعلم، ص 8)

This means that a student of knowledge should use his knowledge to seek Allah's pleasure, practice it, and live the Shari'a.

B. Islamic Education Curriculum

The curriculum in Islamic education encompasses knowledge related to this world and the afterlife.¹³ Religious knowledge (ulum al-diniyyah) serves as the primary foundation, while general knowledge (ulum al-dunyawiyyah) is also necessary to support human life. The integration of the two is a hallmark of Islamic education.¹⁴

Sayyid Qutb, in *Khashaish at-Tashawwur al-Islami*, emphasized that all branches of knowledge must be placed within the framework of the Islamic worldview:

قال سيد قطب: "النَّصْرُ وَالْإِسْلَامُ يَجْعَلُ كُلَّ عِلْمٍ مِنْ الْعُلُومِ وَسَبِيلًا لِمَعْرِفَةِ اللَّهِ وَتَعْمِيرِ الرُّضَى وَفُقْ مَنَهْجِهِ" (خصائص التصور الإسلامي، ص 73)

¹³ Omar Mohammad al-Toumy al-Syaibany, *Falsafah Pendidikan Islam* (Jakarta: Bulan Bintang, 1979), hlm. 101–105.

¹⁴ Majid Arsan al-Kilani, *Manahij at-Tarbiyah al-Islamiyyah* (Madinah: Dar al-Turath, 1987), hlm. 55–60.



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This means that the Islamic view makes every knowledge a means of knowing Allah and prospering the earth according to His method.

Ali Ahmad Madkur added that the Islamic education curriculum must be designed by taking into account human needs, without separating itself from the values of revelation:

قال علي أحمد مدكور: "المنهاج التربوي الإسلامي تسعى إلى التوفيق بين حاجات الإنسان المادية والروحية في ضوء الوحي" (منهج التربية في التصور الإسلامي، ص 112)

C. Islamic Educational Methods

Islamic educational methods emphasize the process of habituation, role modeling, advice, discussion, and direct practice. Education takes place not only in the classroom but also in everyday life.

Islamic educational methods emphasize the process of habituation, role modeling, advice, discussion, and practice. Ma'jid Arsan al-Kilani explains:

قال ماجد عرسان الكيلاني: "الطريقة التربوية الإسلامية تعتمد على اللدج، والجوار، والقوة، والعمل الجماعي" (منهاج التربية الإسلامية، ص 45)

D. The Role of Teachers in Islamic Education

From an Islamic perspective, teachers are not merely transmitters of knowledge, but also spiritual guides, moral role models, and motivators. Az-Zarnuji emphasized the importance of selecting teachers who are knowledgeable and possess noble character:

قال الزرنوجي: "يُنْبَغِي لِطَالِبِ الْعِلْمِ أَنْ يُخْتَارَ السُّنَادَ الْكَامِلَ فِي الْعِلْمِ وَالْعَمَلِ" (تعليم المتعلم، ص 10)

This means that students must choose teachers who are perfect in both knowledge and practice. Al-Ghazali also described teachers as second parents to students:

قال الغزالي: "ح ق المَعْلَمُ أَكْبَرُ مِنْ ح ق الوَالِدَيْنِ، لِأَنَّ الوَالِدَ سَبَّبَ فِي حَيَاةِ الْفَانِي، وَالمُعَلِّمُ سَبَّبَ فِي حَيَاةِ الْبَاقِي" (إحياء علوم الدين، ج 3، ص 27)

This means that the teacher's rights are greater than the rights of both parents, because parents are the cause of mortal life, while teachers are the cause of eternal life.

4. Islamic Educational Theories

A. Educational Theory according to Al-Ghazali

Al-Ghazali (d. 1111 CE) was one of the great figures who discussed education extensively in his monumental work, *Ihya Ulum al-Din*. According to him, education should be directed towards the formation of noble morals and the purification of the soul. Education is not merely the transfer of knowledge, but also a means of drawing closer to God. He said:



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قال الغزالي: "غَايَةُ الْعِلْمِ الْعَمَلُ، وَغَايَةُ الْعَمَلِ النَّجَاةُ، وَالْعِلْمُ بِلا عَمٍّ، لَ جُنُونٌ، وَالْعَمَلُ بِلا عِلْمٍ، مَ لَ يَكُونُ" (إحياء علوم الدين، ج 3، ص 21)

This means that the goal of knowledge is good deeds, and the goal of good deeds is salvation. Knowledge without good deeds is madness, while good deeds without knowledge are impossible.

Al-Ghazali's educational theory emphasizes the importance of integrating knowledge and good deeds. Education must guide students not only to acquire knowledge but also to develop good morals and good deeds.

B. Educational Theory according to Az-Zarnuji

Az-Zarnuji, in his work "Ta'lim al-Muta'allim," emphasized an educational theory centered on manners and ethics in the pursuit of knowledge. For him, the blessings of knowledge are largely determined by intention, manners, and perseverance. He wrote:

قال الزرنوجي: "بِنِي لِطَالِبِ الْعِلْمِ أَنْ يُقِيَ لَدَمَ النَّيَّةِ فِي ابْتِدَاءِ طَلْبِ الْعِلْمِ، فَيَجْعَلُ نِيَّتَهُ طَلْبَ رِضَا اللَّهِ تَعَالَى، وَالْعَمَلَ بِهِ، وَإِحْيَاءَ الشَّرِيعَةِ" (تعليم المتعلم، ص 4)

This means that a student should prioritize intention at the outset of their pursuit of knowledge, making their intention to seek Allah's pleasure, practice it, and live out the Shari'a.

Az-Zarnuji's educational theory focuses on the moral and spiritual aspects of the student. According to him, without proper etiquette and intention, knowledge will be useless.

C. Educational Theory according to Sayyid Qutb

Sayyid Qutb (1906–1966 CE), a contemporary thinker, discussed the philosophy of Islamic education in his work *Khashaish at-Tashawwur al-Islami*. He emphasized the uniqueness of the Islamic paradigm compared to the West. Islamic education, he argued, must be rooted in Islamic faith and serve to shape the Islamic personality.

He stated:

قال سيد قطب: "الزُّبْيَةُ الْإِسْلَامِيَّةُ غَايَتُهَا تَكْوِينُ الْإِنْسَانِ الْمُسْلِمِ الَّذِي يَعْشُقُ بِعَقِيدَتِهِ، وَيَتَحَرَّكُ وَفْقَ مَنْهَجِ اللَّهِ" (خصائص التصور الإسلامي، ص 89)

This means that the goal of Islamic education is to shape Muslims who live according to their faith and act in accordance with Allah's method.

Sayyid Qutb's educational theory emphasizes the importance of Islamic ideology as the foundation of education. Education is not only for the world, but also as a means of building Islamic civilization.



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D. Educational Theory according to Ali Ahmad Madkur

Ali Ahmad Madkur, through his work *Manhaj at-Tarbiyah fi at-Tashawwur al-Islami*, provides a methodological approach to Islamic education. He emphasizes the integration of revelation, reason, and experience in developing educational methods. He wrote:

قال علي أحمد مدكور: "التربية الإسلامية تقوم على مبدأ ال شمول، فهي تُربِّي العقلَ وَال رُوحَ وَالْجَسَدَ مَعًا" (منهج التربية في التصور الإسلامي، ص142)

This means that Islamic education is based on the principle of universality; it simultaneously educates the mind, spirit, and body.

Madkur's theory emphasizes that Islamic education cannot be partial but must address all dimensions of humankind.

E. Educational Theory according to Ma'jid Arsan al-Kilani

Ma'jid Arsan al-Kilani, in *Manahij at-Tarbiyah al-Islamiyyah*, emphasizes that Islamic education must prepare a generation capable of facing the challenges of the times while adhering to Islamic values. He wrote:

قال ماجد عرسان الكيلاني: "العملية التربوية في الإسلام تُهَدَفُ إلى إعدادِ الإنسانِ الصَّالِحِ المُصْلِحِ، الَّذِي يُعْيُرُ واقعَهُ وَفَقَّ قِيمَ الإسلامِ" (مناهج التربية الإسلامية، ص88)

This means that the educational process in Islam aims to prepare pious and good human beings, capable of improving themselves and transforming reality in accordance with Islamic values.

Al-Kilani's educational theory emphasizes a social and civilizational orientation. Islamic education not only shapes individuals but also fosters agents of change in society.

Character	Main Focus	Key Concept	Description
Al-Ghazali	Purification of the Soul & Integration of Knowledge and Deeds	<i>(Purification of the Soul), Ihya' Ulumiddin</i>	Education is the process of cleansing the heart of despicable morals to achieve eternal happiness. Knowledge must be translated into practical deeds.
Az-Zarnuji	Manners, Intentions, and the Blessings of Knowledge	<i>Ta'limul Muta'allim, Adabul 'Alim wal Muta'allim</i>	Emphasizes learning methodology and ethics between teacher and student. Right intentions and maintaining good manners are the keys to



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			the blessings of knowledge.
Sayyid Qutb	Islamic Ideology as a Foundation	<i>(Secular Society), Manahij At-Tarbiyah, Method</i>	Education must be based on a comprehensive Islamic concept to counter secular thinking. Aqidah (ideology) is the basis of the curriculum.
Ali Ahmad Madkur	Universal Methodology (Reason, Revelation, Spirituality)	<i>Manahij At-Tarbiyah, Integration of Sources of Knowledge</i>	Education must utilize all sources of knowledge: Reason (Rational/Natural Science), Revelation (Naqli/Religious Science), and Spirituality (Intuition/Heart).
Ma'jid Arsan al-Kilani	Social Goals & Shālih-Muslih Generation	<i>Rabbani Generation, Shālih-Muslih</i>	Emphasizing the macro goal of education to form a Generation of Change that is capable memperbaiki the condition of the people and society (not just pious individuals).

Table 1: *Synthesis of Islamic Educational Theory*

The findings of this study demonstrate that Islamic education is grounded in a strong and comprehensive philosophical foundation that integrates spiritual, intellectual, and social dimensions in a balanced manner. The thought of Abu Hamid al-Ghazali emphasizes the importance of purification of the soul (*tazkiyatun nafs*) and the unity of knowledge and action, while Burhan al-Din al-Zarnuji highlights the central role of *adab*, intention, and ethics in the learning process. Meanwhile, Sayyid Qutb underlines that education must be rooted in a comprehensive Islamic worldview capable of countering secular paradigms. The perspective of Ali Ahmad Madkur further enriches this framework by proposing a methodological integration of reason, revelation, and spirituality, ensuring that education remains holistic rather than fragmented.



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Furthermore, Majid Arsan al-Kilani stresses that Islamic education is not limited to individual development but also carries a social and civilizational mission. It aims to produce a *shālih-muslih* generation individuals who are not only personally pious but also capable of becoming agents of change in society. Therefore, Islamic education seeks to cultivate individuals who possess moral integrity, intellectual competence, and transformative capacity. Overall, the integration of ethical values, knowledge, proper conduct, and social orientation constitutes the distinctive character of Islamic education, making it highly relevant in addressing contemporary global challenges.

CONCLUSION

This study set out to analyze the philosophical and theoretical foundations of Islamic education through five influential works: *Ihya' 'Ulum al-Din* by al-Ghazali, *Ta'lim al-Muta'allim* by al-Zarnuji, *Khasha'ish at-Tashawwur al-Islami* by Sayyid Qutb, *Manhaj at-Tarbiyah fi at-Tashawwur al-Islami* by Ali Ahmad Madkur, and *Manahij at-Tarbiyah al-Islamiyyah* by Majid Arsan al-Kilani. The findings indicate that despite differences in historical contexts and methodological emphases, these works collectively provide a coherent philosophical framework that integrates ontology, epistemology, and axiology within an Islamic worldview. Their convergence demonstrates that Islamic education is fundamentally oriented toward cultivating holistic human development (*insan kāmil*), nurturing ethical and spiritual refinement, and aligning pedagogical practices with divine guidance. This research advances current scholarship by bridging classical and contemporary perspectives, thereby offering a more comprehensive understanding of how Islamic educational theory has evolved while maintaining its essential principles. The comparative analysis underscores the enduring relevance of these foundational texts for modern educational discourse, particularly in developing value-centered curricula, learner-centered pedagogies, and character-based educational models. The implications of this study extend to curriculum development, teacher training, and the integration of Islamic philosophical principles in contemporary educational institutions. Future research may explore empirical implementations of these theories in modern learning environments, assess their impact on student character formation, or further examine lesser-studied Islamic educational manuscripts. Ongoing studies could also investigate how digital learning, globalization, and contemporary ethical challenges interact with and reinterpret the classical theories identified in this work.



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