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The Benefits of Philosophy for the Development of the Islamic Educational Management Curriculum

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Abstract

The development of the Islamic Education Management curriculum often faces a fundamental problem in the form of a weak philosophical foundation that causes the curriculum to be less directed and does not fully reflect Islamic values. This study aims to explain the benefits of philosophy for curriculum development by examining the role of ontology, epistemology, and axiology in providing direction, basis, and value orientation for the educational process. The method used is a literature study through literature analysis that discusses the relationship between Islamic philosophy and curriculum design. The results of the study show that ontology helps establish human nature as the basis of educational goals, epistemology strengthens the selection of sources and the truth of knowledge included in the curriculum, while axiology ensures that the entire educational process is oriented towards the formation of character and moral values. These three aspects make a significant contribution to the preparation of objectives, material selection, learning methods, evaluation, and curriculum adaptation to the development of science and technology. This study concludes that philosophy has a strategic role in building a curriculum that is holistic, integrative, and in line with Islamic values so that it is able to produce graduates who are competent, characterful, and morally responsible.

Keywords: Philosophy Of Science, Curriculum, Management Of Islamic Education.

Abstrak

Pengembangan kurikulum Manajemen Pendidikan Islam sering menghadapi persoalan mendasar berupa lemahnya fondasi filosofis yang menyebabkan kurikulum kurang terarah dan tidak sepenuhnya mencerminkan nilai-nilai Islam. Kajian ini bertujuan menjelaskan manfaat filsafat bagi pengembangan kurikulum dengan menelaah peran ontologi, epistemologi, dan aksiologi dalam memberikan arah, dasar, dan orientasi nilai

bagi proses pendidikan. Metode yang digunakan adalah studi pustaka melalui analisis literatur yang membahas hubungan antara filsafat Islam dan perancangan kurikulum. Hasil kajian menunjukkan bahwa ontologi membantu menetapkan hakikat manusia sebagai dasar tujuan pendidikan, epistemologi memperkuat pemilihan sumber dan kebenaran ilmu yang masuk dalam kurikulum, sedangkan aksiologi memastikan bahwa seluruh proses pendidikan berorientasi pada pembentukan karakter dan nilai-nilai moral. Ketiga aspek tersebut memberi kontribusi signifikan dalam penyusunan tujuan, pemilihan materi, metode pembelajaran, evaluasi, serta adaptasi kurikulum terhadap perkembangan ilmu dan teknologi. Kajian ini menyimpulkan bahwa filsafat memiliki peran strategis dalam membangun kurikulum yang holistik, integratif, dan selaras dengan nilai-nilai Islam sehingga mampu menghasilkan lulusan yang kompeten, berkarakter, dan bertanggung jawab secara moral.

Kata Kunci: filsafat ilmu, kurikulum, manajemen pendidikan Islam.

A. Introduction

Philosophy holds a highly fundamental position in Islamic education, as it serves as the foundation for the direction, objectives, and values underlying curriculum development ¹. A curriculum is not merely a collection of subject matter, but a reflection of a civilization's worldview regarding human nature and the purpose of life ². Without a philosophical foundation, a curriculum is prone to losing its direction and becoming confined to purely technical concerns ³. Muhibburrohman also argues that weaknesses in curriculum design often arise when the philosophical vision of an institution is disconnected from its instructional practices. Therefore, in the era of globalization, the curriculum of Islamic education requires a strong philosophical grounding to remain relevant without losing its identity ⁴.

The philosophical foundations of the Islamic curriculum are not only derived from the thoughts of classical Muslim scholars such as Al-Farabi, Ibn Sina, Al-Ghazali, and Ibn Rushd ⁵. They are also rooted in the values of the Qur'an, which emphasize the use of reason, the pursuit of knowledge, and character formation. QS. Al-'Alaq: I indicates that the search for truth has been central to Islamic education since the first revelation, and its interpretation highlights the relationship between intellectual effort

¹ Zainal Asril et al., "The Philosophical Foundations of Islamic Education," *Al-Ashri: Ilmu-Ilmu Keislaman* 10, no. 1 (2025): 16–22.

² Lola Fadhillah and Babang Robandi, "Philosophy of Science as a Catalyst for Curriculum Change in Response to Global Challenges," *Jurnal Penelitian, Pendidikan Dan Pengajaran (JPPP)* 6, no. 3 (2025): 233–44, <https://doi.org/10.30596/jppp.v6i3.28615>.

³ Bagas Armayoga et al., "RESEARCH BASED CURRICULUM DEVELOPMENT MODEL AND ISLAMIC SCIENTIFIC TRADITION IN SENIOR HIGH EDUCATION," *Fitrah: Journal of Islamic Education* 5, no. 2 (2024): 98–113.

⁴ Syamsul Aripin Syamsul Aripin and Nana Meily Nurdiansyah, "Modernization of Education: A New Approach and Method in Learning Islamic Religious Education," *TADRIS: Jurnal Pendidikan Islam* 17, no. 1 (2022): 100–117, <https://doi.org/10.19105/tjpi.v17i1.5916>.

⁵ Gusma Afriani, "Integration of Reason and Revelation : A Reinterpretation of Classical Islamic Educational Thought in a Modern Context," in *Tarbiyah Suska Conference Series, 2025*, 106–19, <https://doi.org/https://doi.org/XXX.XXX>.

and spiritual awareness. Therefore, Islamic epistemology places revelation and reason as two complementary components in designing a holistic curriculum ⁶.

The axiological dimension of Islamic philosophy provides a value orientation that directs the curriculum toward the formation of morally upright individuals. Values such as trustworthiness (*amanah*), justice, excellence (*ihsan*), and social responsibility are essential principles in ethical development ⁷. QS. Az-Zumar: 18 emphasizes the importance of critical thinking that leads to the best choices for the common good, ensuring that the curriculum focuses not only on knowledge but also on moral values. A curriculum grounded in such philosophical values will produce educational leaders who are not only technically competent but also possess strong moral integrity ⁸.

The primary objective of emphasizing philosophical foundations in the development of the Islamic education curriculum is to ensure that it has a clear direction grounded in Qur'anic values. With a solid philosophical basis, the curriculum can be designed to integrate rational, spiritual, moral, and social dimensions in a balanced manner. This ensures that the curriculum does not merely develop academic competence, but also shapes the character and personality of learners in accordance with the identity of Islamic education. Ultimately, the goal is to create an educational system capable of responding to contemporary challenges without losing its identity, while producing individuals who are knowledgeable, morally upright, and beneficial to society.

B. Literature Review

Philosophical Foundations in Islamic Curriculum Development

Philosophy occupies a fundamental role in Islamic education, serving as the basis for determining the direction, objectives, and values underlying curriculum development ⁹. A curriculum is not merely a compilation of subject matter but reflects a broader worldview concerning human nature and the purpose of life. In this regard, a strong philosophical foundation ensures coherence between educational goals and instructional practices. As highlighted by Muhibburrohman, weaknesses in curriculum design often emerge when the philosophical vision of an institution is not aligned with its pedagogical implementation. In the context of globalization, the need for a philosophically grounded curriculum becomes increasingly significant. Islamic

⁶ Adeeb Obaid Alsuahyami and Fouad Ahmed Atallah, "Reason and Revelation in Ibn Taymiyyah's Critique of Philosophical Theology : A Contribution to Contemporary Islamic Philosophy of Religion," *Religions* 16 (2025): 809, <https://doi.org/https://doi.org/10.3390/rel16070809> Copyright:

⁷ Siti Nurhayati et al., "The Integration Of Reason And Revelation In Islamic Educational Philosophy As The Epistemological Foundation Of Islamic Education," *Al-Hikmah : International Journal of Islamic Studies* 2, no. 1 (2026): 14–24.

⁸ Paulus Satyo Isstandar Tan, "The Influence of Character Education and Family in Preparing Future Leaders Through Christian Education and P5 Practices," *Jurnal Imiah Pendidikan Dan Pembelajaran* 9, no. 2 (2025): 296–309, <https://doi.org/https://doi.org/10.23887/jipp.v9i2.94111>.

⁹ Supriyanto Supriyanto and Moh. Ashif Fuadi, "The Contribution of Philosophical Schools of Thought to the Development of the Islamic Education Curriculum," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (2025): 561–72, <https://doi.org/10.37680/qalamuna.v17i1.6101>.

education must remain responsive to contemporary developments while preserving its identity. Therefore, philosophical reflection functions as a guiding framework that prevents the curriculum from becoming overly technical and detached from its foundational values.

Epistemological Integration of Revelation and Reason

The epistemological foundation of the Islamic curriculum is deeply rooted in both classical Islamic scholarship and Qur'anic teachings¹⁰. Thinkers such as Al-Farabi, Ibn Sina, Al-Ghazali, and Ibn Rushd have contributed significantly to the development of an integrated view of knowledge. This perspective is further reinforced by Qur'anic principles that emphasize the pursuit of knowledge, critical thinking, and intellectual inquiry. For instance, QS. Al-'Alaq: 1 underscores the centrality of knowledge-seeking in Islam, highlighting the intrinsic relationship between intellectual effort and spiritual consciousness. Within this framework, Islamic epistemology positions revelation and reason as complementary sources of knowledge. Consequently, curriculum development must reflect this integration by combining religious sciences with modern disciplines such as science and technology. This approach ensures that learners develop both intellectual competence and spiritual awareness in a balanced manner.

Axiological Orientation and Character Formation

The axiological dimension of Islamic philosophy provides a moral framework that guides curriculum development toward character formation. Core values such as trustworthiness (*amanah*), justice, excellence (*ihsan*), and social responsibility serve as essential principles in shaping ethical behavior¹¹. These values are not merely theoretical but must be embedded in all aspects of the educational process. Qur'anic guidance, such as QS. Az-Zumar: 18, emphasizes the importance of critical thinking that leads to the best moral choices, reinforcing the idea that education should integrate knowledge with ethical judgment. A curriculum grounded in such values aims to produce individuals who are not only academically and professionally competent but also morally upright and socially responsible. Ultimately, the incorporation of axiological principles ensures that Islamic education fulfills its broader mission: developing individuals who embody integrity, contribute positively to society, and uphold the ethical teachings of Islam in all aspects of life.

C. Method

The method employed in this study is library research, which involves the process of collecting and analyzing data through various literature sources such as

¹⁰ Muhammad Azkia Fahmi et al., "Revelation-Based Educational Transformation : Exploring the Principles of the Qur' an in the Dynamics of Islamic Education," *Jurnal Ilmu Agama* 26, no. 2 (2025): 247–65, <https://doi.org/doi:https://doi.org/10.19109/jia>.

¹¹ Husnul Khotima et al., "THE INFLUENCE OF ISLAMIC BUSINESS ETHICS IMPLEMENTATION IN BUILDING CUSTOMER LOYALTY AT PT . ASKRINDO Husnul Khotima Faculty of Islamic Economics and Business , Universitas Islam Negeri Sumatera Utara , IAIN Muhammad Arif Nurul Inayah Faculty of Islamic E," *Tasharruf: Journal Economics and Business of Islam* 10, no. 1 (2025): 115–31.

books, journal articles, conference proceedings, dissertations, and Qur'anic exegeses relevant to the themes of philosophy and curriculum in Islamic educational management¹². This approach is selected because the topic is conceptual in nature and requires a historical-philosophical perspective to understand how Islamic philosophical ideas influence the structure of educational curricula.

The research procedure is carried out through four main steps: (1) identifying literature related to Islamic educational philosophy, (2) categorizing the literature based on ontological, epistemological, and axiological approaches, (3) conducting a critical analysis of the relevance of these philosophical concepts to the curriculum of Islamic educational management, and (4) developing a synthesis in the form of a conceptual model of a philosophy-based curriculum.

The methods of analysis used are content analysis and thematic analysis, enabling the study to reveal patterns of thought and the contributions of philosophy to curriculum development¹³. Through this approach, the research provides an in-depth understanding of how philosophy serves as a crucial foundation in designing a comprehensive, sustainable, and relevant curriculum for Islamic education in the modern era.

D. Results and Discussion

The Ontological Contribution of Islamic Philosophy to the Curriculum

Ontology, as a branch of philosophy that examines the nature of being, plays a crucial role in formulating the curriculum of Islamic education, particularly in defining the nature of human beings as both subjects and objects of education. In Islamic philosophy, humans are viewed as physical and spiritual beings endowed with innate potential (fiṭrah), intellect (ʿaql), desire (nafs), and spirit (rūḥ), all of which must be developed in a balanced manner¹⁴. This ontological understanding determines how the curriculum is structured: whether it focuses solely on intellectual abilities or encompasses spiritual, emotional, social, and moral dimensions. Muslim scholars such as Al-Farabi and Ibn Sina emphasize that humans are rational beings with the potential to attain perfection through proper education.

Thus, the Islamic education curriculum must not neglect the inner dimension of human beings, as the purpose of education is not merely to produce a workforce but to form the insan kamil (perfect human)¹⁵. An ontology-based curriculum provides clarity regarding who humans are in Islam, what potentials they possess, and how these

¹² Milya Sari and Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science* 6, no. 1 (2020): 41–53, <https://doi.org/10.15548/nsc.v6i1.1555>.

¹³ Fitriani, Syamsu A Kamaruddin, and Ibrahim, "Menganalisis Filosofi Pengembangan Kurikulum Pada Pembelajaran Ilmu Pengetahuan Sosial," *Pinisi Journal of Education* 4, no. 2 (2024): 401–7.

¹⁴ Zahwa Nur Aini, Febiana Zahra, and Azzahra Farouk, "Konsep Manusia Menurut Psikologi Islam," *Jurnal Religion: Jurnal Agama, Sosial, Dan Budaya* 1, no. 6 (2023): 571–81.

¹⁵ Waharjani, Mohammad Jailani, and Miftachul Huda, "THE CONCEPT OF HUMAN FIṬRAH IN ISLAMIC PHILOSOPHY OF EDUCATION : A SEMANTIC ANALYSIS IN RELATION TO THE QUR ' AN," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 10, no. 1 (2024): 95–120.

potentials should be comprehensively developed. Therefore, ontological understanding constitutes an essential starting point in designing the curriculum of Islamic educational management. Ontology also functions in determining educational objectives by establishing existential values that learners must achieve in the learning process. In Islamic educational management, educational goals are inseparable from the purpose of human creation, namely as servants of God (‘abdullāh) and vicegerents on earth (khalīfatullāh fī al-ard̄). This understanding directs education not merely toward academic competence but toward forming individuals who are faithful, pious, and socially responsible.

From a Qur’anic perspective, humans occupy an honored position (Qur’an 17:70), thus the curriculum must instill values of dignity and responsibility. This verse affirms that humans are honored by God through their intellectual, moral, and spiritual capacities, making them worthy of bearing responsibility. Consequently, the Islamic education curriculum must develop these potentials in a balanced manner, ensuring that learners grow into morally grounded and intellectually capable individuals.

Ontology further influences the structure and content of the curriculum. Islamic philosophy views reality as consisting of both physical and metaphysical dimensions; therefore, the curriculum must integrate religious sciences, social sciences, and natural sciences without dichotomy¹⁶. Classical scholars such as Ibn Khaldun asserted that both rational sciences (‘ulūm al-‘aqliyyah) and revealed sciences are essential for human development. Hence, the curriculum should integrate disciplines such as tafsir, hadith, fiqh, and ethics with mathematics, science, economics, and technology in a holistic framework. Ontology also affects instructional models. If humans are viewed as beings with an innate inclination toward goodness, then learning strategies should be humanistic, participatory, and liberating. Islamic philosophy adopts a balanced view: humans possess good potential but require guidance through revelation and knowledge. Therefore, learning should balance intellectual training, moral development, and spiritual experience. Models such as tazkiyah, ta’lim, intellectual dialogue, and social practice reflect this ontological perspective.

The Epistemological Contribution of Islamic Philosophy to the Curriculum

Islamic epistemology posits that knowledge is acquired through the integration of revelation (al-wahy) and reason (al-‘aql), positioning Islamic education uniquely compared to Western epistemology, which often separates religion and science. Revelation provides absolute truth, while reason interprets and develops knowledge. Therefore, an epistemology-based curriculum must ensure that all disciplines both

¹⁶ Sukring, “MANUSIA DAN POTENSI KECERDASAN YANG SANGAT KUAT (UNSUR SPIRITUAL MANUSIA DALAM PERSPEKTIF ISLAM) Sukring,” *Jurnal Kajian Agama Islam* 8, no. 11 (2024): 11–23.

religious and scientific are taught within a framework of faith and rationality¹⁷. Islamic epistemology rejects the dichotomy between religious and scientific knowledge; both are aspects of a unified truth concerning God's creation¹⁸. This principle is essential in designing a curriculum that meets contemporary needs without abandoning Islamic values. During the Islamic Golden Age, scholars such as Ibn al-Haytham and al-Khwarizmi pursued scientific inquiry inspired by Qur'anic encouragement to study nature. Thus, Islamic educational management curricula must incorporate science and technology while ensuring their ethical orientation toward societal benefit¹⁹.

Epistemology also influences teaching methods. Since Islam values rational, empirical, and spiritual traditions, learning must integrate critical discussion, empirical observation, spiritual reflection, and moral practice²⁰. Methods such as talaqqi, mudzakah, Socratic dialogue, research activities, and community service exemplify the application of Islamic epistemology. Educators are expected to function as murabbi, mu'allim, and mu'addib, combining instruction, moral formation, and spiritual guidance. Furthermore, Islamic epistemology provides criteria for validating knowledge: it must be rationally sound, not contradict revelation, and bring benefit (maslahah). These criteria are essential in curriculum evaluation, especially when integrating modern theories that may be rooted in secular assumptions²¹. Thus, Islamic curricula remain open to modern knowledge while maintaining a strong Islamic value framework.

The Axiological Contribution of Islamic Philosophy to the Curriculum

Axiology, which studies values guiding human action, serves as a fundamental basis for determining the moral orientation of the Islamic education curriculum²². In Islam, values are derived not merely from social consensus but from revelation and guided moral reasoning. Therefore, Islamic educational management curricula must ensure the cultivation of noble character, integrity, and social responsibility. Values such as honesty, justice, trustworthiness, and excellence (ihsan) must be embedded across all subjects and learning practices. Qur'an 16:90 emphasizes justice,

¹⁷ Ghadah Al Murshidi et al., "The Development of Islamic Education Curriculum from the Quranic Perspective," *Ar-Fahrudin: Journal of Islamic Education* 1, no. 2 (2024): 93–123, <https://doi.org/https://doi.org/10.7401/hms52091>.

¹⁸ Fadhillah and Robandi, "Philosophy of Science as a Catalyst for Curriculum Change in Response to Global Challenges."

¹⁹ Wastuti, Zamroni, and Tahir, "ISLAM ' S CONTRIBUTION TO THE DEVELOPMENT OF ISLAMIC EDUCATION IN THE ERA OF INDUSTRY 4 . 0," in *Proceeding of International Conference on Education, Society and Humanity*, vol. 03, 2025, 813–22.

²⁰ Sri Kadarsih and Kasful Anwar Us, "The Implementation of Islamic Education Management in the Development of Knowledge and Character at Higher Education Institutions," *International Journal of Post Axial: Futuristic Teaching and Learning* 3, no. 1 (2025): 40–47.

²¹ Stelios Pantazidis and Marina Bantiou, "Commoning History Education : Developing in-Curriculum and beyond-Curriculum Thinking Skills," *Thinking Skills and Creativity* 61, no. February 2025 (2026): 102151, <https://doi.org/10.1016/j.tsc.2026.102151>.

²² Ahmad Dzulkifli, Nur Fiki, and I Maula, "Axiology of Islamic Education in Islamic and Western Perspectives," *EDUJ : English Education Journal* 3, no. 1 (2025): 8–11.

benevolence, and social responsibility as core moral values. These values demonstrate that the curriculum cannot be value-neutral; it must actively promote ethical conduct²³.

Axiology ensures that education aims not only to produce knowledgeable individuals but also individuals of strong character encompassing spiritual, moral, social, and professional dimensions. The prophetic mission emphasized moral refinement, and Islamic education must reflect this by integrating ethical values into all aspects of teaching and assessment. Axiology also guides curriculum decision-making in response to modern developments. Many contemporary theories are rooted in secular values; therefore, Islamic curricula must evaluate them using principles such as *maslahah*, *maqāṣid al-sharī'ah*, and Islamic ethics²⁴. This ensures that curriculum decisions prioritize justice, sustainability, and social welfare rather than merely economic efficiency. Graduate profiles are also shaped by axiological principles. Islamic education aims to produce *insan kamil* individuals who are intellectually competent, spiritually grounded, socially responsible, and morally upright.

The Impact of Philosophy of Science on Curriculum Development

Curriculum development in Islamic education must be grounded in strong philosophical foundations²⁵. Philosophy of science provides a framework for understanding the nature of knowledge, educational goals, and guiding values. It influences several key aspects:

1. **Determining Educational Objectives**
Philosophy of science helps formulate comprehensive goals encompassing cognitive, affective, and psychomotor domains.
2. **Selection of Learning Materials**
It ensures that materials are relevant, beneficial, and aligned with Islamic values such as justice and trustworthiness.
3. **Development of Learning Methods**
It supports methods that foster critical thinking, such as discussions, case studies, and simulations.
4. **Comprehensive Evaluation**
Assessment must include intellectual, moral, and practical aspects.
5. **Adaptation to Scientific and Technological Developments**
It encourages openness to innovation while maintaining ethical principles.

²³ Taufiq Nur Azis and Susanto, "Axiology of Islamic Education Management in Education Quality Development," *JIMPI: Jurnal Inovatif Manajemen Pendidikan Islam* 5, no. 1 (2026): 58–78, <https://doi.org/10.38073/jimpi.v5i1.3896>.

²⁴ Sulistyorini et al., "Innovative Curriculum Adaptation in Aligning Learning Content with 21st-Century Skills: A Case Study in Senior High Schools," *Journal of Education and Learning Sciences* 5, no. 1 (2025): 59–73, <https://doi.org/10.56404/jels.v5i1.111>.

²⁵ Dariyono and Rusman, "Curriculum Transformation in The 21st Century Education: Perspectives, Challenges, and Prospects," *Proceedings International Conference on Education Innovation and Social Science*, no. July (2023): 57–68.

Through these contributions, philosophy of science enables the development of a holistic, value-based curriculum that integrates knowledge, skills, and character formation.

Strategies for Integrating Philosophy of Science into the Curriculum

The integration of philosophy of science into Islamic educational management curricula strengthens students' conceptual foundations and critical thinking skills. Key strategies include:

1. Integration into core courses
2. Development of specialized philosophy courses
3. Use of discussion- and reflection-based learning
4. Incorporation into student research
5. Lecturer training programs
6. Development of philosophy-based teaching materials

The implementation of such strategies demonstrates that philosophical integration enhances both academic quality and the alignment of education with Islamic values. Consequently, the curriculum becomes more holistic, relevant, and capable of addressing contemporary challenges while maintaining its Islamic identity.

Conclusion

Philosophy holds a highly significant position in the development of the Islamic Educational Management curriculum, as it provides direction, value orientation, and a conceptual foundation for the entire educational process. From an ontological perspective, the curriculum is constructed based on an understanding of the nature of human beings as physical-spiritual entities endowed with innate potential (*fiṭrah*), intellect, and spirituality that must be developed in a balanced manner. Islamic epistemology offers a framework in which sources of knowledge derive harmoniously from both revelation and reason, enabling the curriculum to integrate religious sciences, science, and technology comprehensively while remaining grounded in the principle of *tawhīd*. Meanwhile, axiology emphasizes that all educational processes must be oriented toward the formation of noble character, social responsibility, and ethical conduct aligned with Qur'anic values.

Based on these foundations, the Islamic Educational Management curriculum can be designed in a more directed, integrative, and meaningful manner. The formulation of educational objectives, selection of learning materials, development of instructional methods, and implementation of evaluation are all guided by a philosophical perspective that positions human beings as subjects who must be nurtured toward moral excellence and social usefulness. The integration of philosophy of science also ensures that the curriculum remains adaptive to developments in knowledge and technology without losing its Islamic identity, overall, philosophy provides a solid foundation for the realization of a holistic, sustainable curriculum oriented toward the formation of the *insan kamil*. A curriculum built upon philosophical principles not only produces graduates who are academically and managerially competent but also individuals who possess moral integrity, social awareness, and the ability to embody Islamic values in all aspects of life.

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