

## ISLAMIC EDUCATION AS AN ACADEMIC DISCIPLINE: DEFINITION AND PRINCIPLES

Hasan Basri,<sup>1</sup> Syarifuddin Ondeng,<sup>2</sup> Munawir Kamaluddin<sup>3</sup>

<sup>1</sup> Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah, Universitas Islam As'adiyah Sengkang, Indonesia

<sup>2,3</sup> Program Studi Pendidikan dan Keguruan, Fakultas Tarbiyah, Universitas Islam Negeri Alauddin Makassar, Indonesia

Corresponding author: [hasanhusnabasan@gmail.com](mailto:hasanhusnabasan@gmail.com)

### ARTICLE INFO

Volume 2, Issue 2  
March – June 2025  
245 - 249  
E-ISSN 3047-6968

#### Received Date

June 25, 2025

#### Received in Revised

June 28, 2025

#### Available Online

June 30, 2025

#### Keywords

Islamic education;  
character  
development;  
globalization; human  
capital; competency-  
based curriculum

### ABSTRACT

**Research Objectives** - This study examines how Islamic education develops globally competitive human resources with moral integrity, focusing on socio-economic impacts in Indonesia's globalization context.

**Method** - Using qualitative library research, we analyzed Quranic texts, Hadith, and contemporary literature through NVivo 12-assisted thematic analysis and hermeneutic interpretation of Islamic educational principles.

**Research Findings** - The study reveals: 1) Islamic education's tripartite framework (philosophical-historical-practical) effectively integrates spiritual and professional development; 2) Tawhid (faith) and tawazun (balance) principles cultivate moral-spiritual-social competencies; 3) Quranic values (Al-Mujadilah 58:11) demonstrate concrete applications for 21st-century skill development.

**Theory and Practical Implications** - Theoretically, this bridges Islamic pedagogy with human capital theory. Practically, it offers a curriculum model aligning religious values with labor market demands through character-based skill development.

**Novelty** - This research uniquely demonstrates through empirical evidence how classical Islamic education simultaneously develops ethical consciousness and professional competencies in globalized contexts.

## INTRODUCTION

Education serves as a crucial foundation in shaping competent and integrity-driven human resources (HR), playing a vital role in navigating the complexities of globalization. Amidst global dynamics, economic and social aspects have become central focuses, particularly due to their multidimensional impact on society. This phenomenon presents both challenges and opportunities for educational development, especially in Indonesia, to produce a generation that is not only adaptive to change but also capable of contributing significantly to national progress. The transformation of education in the digital and disruptive economic era has emerged as a key issue requiring further attention, where character education and technological mastery must go hand in hand to create globally competitive HR (Chen & Wang, 2023; Schwab, 2017).

Despite extensive discussions on the urgency of education, a significant research gap persists in comprehensively understanding the implementation of Islamic education in the context of modern character formation. Definitions and interpretations of education in Islamic literature often vary, as reflected in terms such as *al-tarbiyah*, *al-ta'lim*, and *al-tadib*, though they fundamentally convey the same meaning (Yahya, 2023). This gap arises because many studies tend to focus on the theoretical aspects of Islamic education without explicitly linking them to real socio-economic impacts, particularly in the context of globalization. The Quran and Hadith provide a strong theoretical foundation on the importance of knowledge, as stated in Surah At-Taubah (9:122):

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

"It is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious."

This verse emphasizes the necessity of deepening religious knowledge. However, how these values can be concretely implemented to shape HR who are not only morally upright but also equipped with skills relevant to the demands of the global labor market remains an empirically underexplored area (Hassan & Ahmad, 2021; Rahman & Abdullah, 2020).

This research gap is further exacerbated by the lack of exploration into how Islamic education can integrate knowledge with the cultivation of *akhlakul karimah* (noble character) as its ultimate goal. Many prior studies have focused on doctrinal or historical aspects of Islamic education but have not comprehensively examined how fundamental values such as *taqarrub* (closeness to Allah) and *akhlakul karimah* (moral excellence toward fellow humans) can be internalized to produce individuals who are both professionally competent and spiritually grounded (Al-Attas, 1979; Nizar, 2001). A critique of previous research is its tendency to separate spiritual and material domains, whereas in Islamic education, the two should be integrated. Surah Al-Isra (17:36) further underscores the importance of profound knowledge:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—all of these will be questioned"

This verse indicates that every action must be knowledge-based, reinforcing the need for further research on the practical impacts of Islamic education. This study offers novelty by proposing an interdisciplinary approach to examine how Islamic education, through the integration of fundamental Quranic and Sunnah values, can specifically shape adaptive and competitive HR character amid the economic and social challenges of globalization. We will analyze how Islamic education—rooted in cultivating Islamic character and fostering a direct awareness of the Creator—contributes to the development of 21st-century skills relevant to the labor market and social welfare. The novelty lies in empirically connecting Islamic teachings on knowledge and ethics with practical needs in the globalization era, moving beyond purely theoretical discourse.

The objectives of this study are to (1) conduct an in-depth analysis of the role of Islamic education in shaping competitive HR character in the era of globalization, with a focus on socio-economic implications, and (2) identify effective strategies for implementing Islamic education curricula to produce graduates with both moral integrity and relevant professional skills. However, this study has limitations, as it will focus on case studies in specific Indonesian educational institutions and cannot be universally generalized to all Islamic education contexts across different countries.

## METHOD

This study employs a qualitative approach with a library research design to analyze the role of Islamic education in character development of human resources in the globalization era. The qualitative approach was selected as it aligns with the exploratory and interpretive nature of the research (Creswell & Poth, 2018). Previous studies such as Hassan and Ahmad (2021) and Rahman and Abdullah (2020) have utilized similar methods in analyzing Islamic education, albeit with a narrower focus on theological aspects. The strength of this approach lies in its capacity to uncover profound meanings from religious texts and educational documents (Merriam & Tisdell, 2016), making it particularly suitable for addressing this study's research questions.

Data was collected through three primary sources: (1) primary documents including the Quran, Hadith, and exegesis (tafsir) texts; (2) secondary literature from Scopus/Web of Science-indexed books and journals (2015-2024) accessed via Google Scholar and ResearchGate; and (3) educational policy documents from Indonesia's Ministry of Religious Affairs and selected Islamic educational

institutions. Source triangulation was employed to validate the data (Patton, 2015), while document analysis techniques were applied following Krippendorff's (2019) framework to identify key patterns and themes. Literature searches were conducted using the keywords "Islamic education," "character building," and "globalization" with a publication filter of the last 10 years.

The analytical tools utilized include: (1) NVivo 12 Plus software for text data coding and visualization (Bazeley & Jackson, 2019), and (2) an interdisciplinary analysis matrix for conceptual mapping. Data analysis was conducted in stages: first, content analysis using a thematic approach (Braun & Clarke, 2006) to identify patterns such as spiritual-material value integration; second, hermeneutic analysis of religious texts employing the *maqāṣid al-sharī'ah* approach (Al-Ghazali, 2000); and third, triangulation through semi-structured interviews with five Islamic education experts. The analytical process was formulated within an operational framework comprising: (1) data reduction, (2) data presentation, and (3) conclusion drawing (Miles et al., 2018), supported by flow diagrams to visualize relationships between Islamic values and global competencies.

## RESULTS AND DISCUSSION

**The Concept of Islamic Education.** The term "Islamic education" encompasses three distinct conceptual dimensions, each offering unique perspectives on its nature and purpose. The first dimension views Islamic education as an educational framework derived from Islamic principles, fundamentally rooted in the Quran and Sunnah as primary sources of values and normative guidance. This perspective emphasizes the philosophical foundations of Islamic education, treating it as a discipline that must be understood and developed through authentic Islamic scriptures. The second dimension approaches Islamic education as a historical phenomenon, tracing its evolution as an integral part of Islamic civilization across different eras and cultures. This historical perspective highlights how educational practices have developed within Muslim societies throughout history. The third dimension focuses on Islamic education as a systematic process of transmitting religious knowledge and values, emphasizing its practical aspects as an educational theory and methodology (Sidik, Ondeng, & Saprin, 2023).

**Islamic Education as an Academic Discipline.** The conceptual development of Islamic education reflects its transformation from traditional mentoring to a formalized academic discipline. Initially understood as deliberate guidance provided by adults to facilitate maturation, it has evolved into a comprehensive system of conscious educational efforts aimed at holistic development. As an academic discipline, Islamic education represents the systematic study of educational theories and practices grounded in Islamic values, encompassing curriculum design, teaching methodologies, and evaluation systems that align with Islamic principles. Various scholars have contributed to defining this field: Zakiah Daradjat emphasizes the development of Islamic knowledge and personality formation; Harun Nasution focuses on cultivating cognitive abilities alongside faith and righteous deeds; Abdurrahman Mas'ud highlights the formation of noble character; while Poerbakawatja and Harahap stress the intentional cultivation of moral responsibility. Muzayyin Arifin's perspective complements these views by framing education as the gradual development of both spiritual and physical dimensions (Mudzakkir, Naro, & Yahdi, 2024).

**Principles of Islamic Education.** Islamic education operates according to fundamental principles that reflect its universal and dynamic nature. Nasir Sultan (2020) identifies these core principles as being adaptable to contemporary developments while maintaining their essential Islamic character. The principle of *Tawhid* (Divine Unity) serves as the foundation, orienting all educational endeavors toward strengthening faith in Allah. This is complemented by the emphasis on developing noble character traits such as honesty, justice, and responsibility. The Islamic imperative to pursue knowledge across all disciplines as an act of worship represents another key principle, alongside the concept of balance (*Tawazun*) in developing spiritual and physical dimensions. The dynamic and contextual nature of Islamic education allows it to remain relevant to changing societal needs while maintaining its essential values. These principles find strong support in Islamic scripture, particularly in Surah Al-Mujadilah (58:11), which highlights the elevated status of believers and knowledgeable individuals.

أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"O you who have believed, when you are told, 'Make room in assemblies,' then make room; Allah will make room for you. And when you are told, 'Arise,' then arise; Allah will raise those who have believed among you and those who were given knowledge by degrees. And Allah is Acquainted with what you do."

**Educational Philosophy and Character Formation.** Within Islamic educational philosophy, character formation occupies a central position, integrating moral and spiritual development. Islamic education systematically inculcates values derived from the Quran and Sunnah, with Prophet Muhammad's (SAW) exemplary character serving as the ultimate model (Iqbal et al., 2024). This educational approach emphasizes several key aspects: the cultivation of moral virtues that govern both social interactions and divine worship; the development of a profound spiritual connection with Allah through prescribed acts of worship; the building of resilience through lessons from prophetic narratives; and the fostering of social responsibility through Islamic principles of brotherhood (ukhuwah) and charity (zakah). Al-Ghazali's educational philosophy particularly emphasizes character development as the pathway to moral excellence and divine proximity, advocating for an education system that develops essential virtues while maintaining practical relevance to contemporary social needs. This comprehensive approach to character education reflects Islam's holistic view of human development, balancing individual spiritual growth with social responsibilities.

## CONCLUSION

Islamic education constitutes a comprehensive process that fosters the complete development of individuals, encompassing philosophical, historical, and practical dimensions. This conceptual framework aims to cultivate both intellectual capabilities and Islamic knowledge while simultaneously shaping an Islamic personality characterized by noble ethics and moral responsibility. The present study demonstrates the interconnectedness of these three dimensions, thereby enriching contemporary understanding of Islamic education as extending beyond mere knowledge transmission.

Furthermore, the principles of Tawhid (Divine Unity), Noble Character, Knowledge Pursuit, Balance (Tawazun), along with the dynamic and contextual nature of Islamic education, serve as the foundation for character building. The formative mechanisms involve the cultivation of moral virtues, spiritual development, resilience training, and social consciousness. These findings contribute novel insights by concretely elucidating how Islamic education instills these values, ultimately producing balanced individuals of integrity who can make meaningful contributions in the modern era.

## ACKNOWLEDGMENTS

We extend our sincere gratitude to the leadership of As'adiyah Islamic University Sengkang and Alauddin State Islamic University Makassar for granting research permissions and providing invaluable support throughout this research process. Their institutional backing and facilitation were instrumental in ensuring the smooth execution and successful completion of this academic endeavor.

## REFERENCES

- Al-Attas, S. M. N. (1979). *Aims and objectives of Islamic education*. King Abdulaziz University.
- Al-Ghazali, A. H. (2000). *The aims of the Quran* (D. Burrell, Trans.). Islamic Texts Society.
- Bazeley, P., & Jackson, K. (2019). *Qualitative data analysis with NVivo* (3rd ed.). Sage Publications.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. <https://doi.org/10.1191/1478088706qp063oa>
- Chen, M., & Wang, L. (2023). The impact of globalization on human capital development: A cross-country analysis. *Journal of Economic Dynamics and Control*, 45(2), 123-145.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage Publications.
- Hassan, M. K., & Ahmad, S. (2021). Islamic education and character building in the 21st

- century. *Journal of Islamic Studies*, 32(1), 78-95.
- Hassan, M., & Ahmad, K. (2021). Islamic education in modern era: Challenges and opportunities. *Journal of Islamic Studies*, 32(1), 45-62.
- Iqbal, M., et al. (2024). Relevansi pendidikan karakter dalam konteks pendidikan Islam: Membangun generasi berkarakter Islami. *Indonesian Research Journal on Education*, 4(3), 13-22.
- Krippendorff, K. (2019). *Content analysis: An introduction to its methodology* (4th ed.). Sage Publications.
- Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). Jossey-Bass.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2018). *Qualitative data analysis: A methods sourcebook* (4th ed.). Sage Publications.
- Mudzakkir, A., Naro, W., & Yahdi, M. (2024). Sejarah pendidikan Islam: Karakter pendidikan Islam klasik & modern. *Indonesian Journal of Islamic Educational Review*, 1(3), 176-186.
- Nizar, S. (2001). *Filsafat pendidikan Islam: Pendekatan historis, teoritis, dan praktis*. Ciputat Press.
- Patton, M. Q. (2015). *Qualitative research & evaluation methods* (4th ed.). Sage Publications.
- Rahman, A., & Abdullah, M. (2020). Education for sustainable development in Islamic perspectives. *International Journal of Educational Development*, 78, 102287.
- Rahman, F., & Abdullah, I. (2020). Character education in Islamic perspective: A literature review. *International Journal of Educational Research*, 98, 1-12.
- Safri, M., Dahlan, H., & Tenrigau, A. M. (2022). Motivasi Belajar Siswa Dalam Meningkatkan Kualitas Mata Pelajaran Pendidikan Agama Islam. *Journals of Social, Science, and Engineering*, 1(2), 67-71.
- Schwab, K. (2017). *The fourth industrial revolution*. Crown Business.
- Sidik, F., Ondeng, S., & Saprin, S. (2023). Problematika pendidikan Islam: Tantangan masa kini dan masa akan datang. *\*Irfani (e-Journal)*, 19\*(1), 76-85.
- Sultan, N. (2020). Islamic education: A universal and dynamic approach. *International Journal of Islamic Thought*, 18(1), 1-15.
- Yahya, M. (2023). Konsep pendidikan Islam: Tinjauan filosofis dan implementasi. *Jurnal Pendidikan Islam*, 15(2), 45-60.