

## **Islamic Pedagogy as a Framework for Developing Critical Thinking and Moral Character**

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This study explores Islamic Pedagogy as a Framework for Developing Critical Thinking and Moral Character, focusing on how Islamic pedagogy can serve as an effective educational approach that integrates intellectual growth with moral and ethical formation among learners. Islamic pedagogy places the Qur'an, Sunnah, and Islamic ethical values as its core foundation, enabling the learning process to go beyond cognitive achievement and foster spiritual awareness, moral responsibility, and virtuous character. Through a literature review of books, journal articles, and previous research, this study reveals that Islamic pedagogy encourages critical thinking through reflective activities, dialogue-based learning, text analysis, and discussions on contemporary social issues from an Islamic perspective. Values such as honesty, trustworthiness, adab, and justice are internalized through contextual and experiential learning, ensuring that moral character is not only understood conceptually but also practiced in daily behavior. The findings highlight that Islamic pedagogy successfully bridges the gap between intellectual and spiritual education by offering an integrative model that cultivates higher-order thinking skills while shaping students' ethical identity. This approach aligns with the demands of modern education, which requires individuals to be academically competent yet morally grounded in navigating global challenges. Therefore, Islamic pedagogy holds significant potential in forming a generation that is intellectually sharp, morally responsible, and capable of contributing positively to society through a holistic educational framework.

### **Keywords**

Islamic pedagogy  
Critical thinking  
Moral character  
Islamic education  
Intellectual-spiritual integration

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### **Introduction**

Islamic education is an educational system that emphasizes not only cognitive aspects but also moral character development as the primary foundation of the learning process. In the modern context, education is required to develop higher-order thinking skills, including critical thinking, which is increasingly important in the era of globalization and the rapid flow of information. Islamic pedagogy, rooted in the values of the Qur'an and Sunnah, fundamentally embodies the orientation of developing the whole person—both intellectually and morally (Kurniawan et al., 2025). Therefore, Islamic pedagogy focuses not only on the transfer of knowledge but also on the internalization of noble moral values as the foundational character of a Muslim.

The shift in the global educational paradigm, from mere memorization of knowledge to critical and creative thinking, presents a challenge for Islamic education to formulate relevant learning models. Critical thinking skills are needed so that students can analyze, evaluate, and make decisions based on logical argumentation. On the other hand, moral degradation in the younger generation, such as increasing hedonistic behavior, low social empathy, and the decline of communication ethics, demonstrates the urgency of character development through a comprehensive education system. This is where Islamic pedagogy emerges as a theoretical and practical framework for simultaneously integrating intellectual and moral dimensions.

Islamic pedagogy refers to an educational process that emphasizes the relationship between knowledge, spirituality, and ethics, where teachers serve not only as instructors but also as moral role models (uswah hasanah) for students (Jailah, 2025). Values such as honesty, responsibility, and a critical attitude toward social reality need to be integrated into the learning process to create a generation that is knowledgeable and

has character. Islamic education aims to cultivate adab (good manners), namely placing things in their proper place, so that students are not only intellectually intelligent but also morally upright and behave in accordance with Islamic principles (Karya Utami et al., 2025). This thinking demonstrates that Islamic pedagogy has a vision that aligns with the needs of contemporary education.

Developing critical thinking skills from an Islamic perspective can be achieved through dialogical methods, verse contemplation, case studies, and problem-based learning, which encourage students to observe phenomena and conduct argumentative analysis (Fransiska et al., 2024). These methods align with the Islamic intellectual tradition, which, since classical times, has encouraged the practice of rational thinking (ijtihad) and scientific discussion. The Quran itself contains numerous verses commanding humans to think, reflect, and use reason to understand the signs of God's greatness. This demonstrates that Islam does not reject critical thinking but rather places it as part of the process of recognizing truth.

Meanwhile, moral character formation in Islamic pedagogy is implemented through habituation, role modeling, instilling values through subject matter, and developing a religiously nuanced school culture (Cahyani et al., 2024). Moral education is not only delivered cognitively but must be realized through real-life experiences. Teachers play a central role in this regard, as their behavior is highly likely to be imitated by students. Just as the Prophet Muhammad (peace be upon him) was an ideal educator with perfect moral integrity, Islamic learning models are obligated to translate this example into the classroom.

However, in practice, the implementation of Islamic pedagogy as a framework for developing critical thinking and moral character still faces various challenges. Many schools still emphasize academic achievement over holistic character development. Furthermore, educators' understanding of learning methods that foster critical thinking skills is sometimes limited, resulting in a one-way learning process that positions students as passive recipients of information (Siregar & Nursalimah, 2024). However, strengthening moral character and critical thinking skills requires an interactive, reflective learning process that provides space for students to ask questions and express opinions.

The relevance of this research is crucial for examining how Islamic pedagogy can serve as a conceptual framework for developing two key aspects of modern learning: critical thinking skills and moral character development. Research with this focus can provide theoretical contributions to the development of Islamic education, while also providing practical recommendations for educators in developing integrative learning models. By presenting an in-depth analysis of the values, methods, and implications of Islamic pedagogy, it is hoped that this research will be able to confirm that Islamic education is an educational system that is not only religious, but also progressive, rational, and future-oriented.

## **Methods**

### **Type and Approach of Research**

This study adopts a qualitative approach using a library research method, as the focus of the research lies in reviewing, analyzing, and synthesizing scientific literature relevant to Islamic pedagogy, critical thinking, and moral character development. A library research approach was chosen because the data required for this study can be obtained through various academic resources rather than direct field investigation. According to Zed (2014), library research involves collecting data from written sources, reading, recording, and processing information to produce a systematic scientific discussion. Therefore, this research relies on existing literature as the primary foundation in constructing theoretical arguments and exploring the role of Islamic pedagogy as a framework for developing critical thinking and moral character.

### **Sources of Data**

The data used in this research are entirely derived from documented sources and academic references. Primary data consist of books, journals, and scholarly writings discussing Islamic pedagogy, Islamic education, moral ethics, and the development of critical thinking in the learning process. Works written by prominent Islamic education scholars such as al-Attas, al-Ghazali, Azra, and Nata are included as major references.

Meanwhile, secondary data are obtained from supporting materials such as research articles, theses, dissertations, conference papers, and other relevant academic publications. The use of various sources is intended to provide comprehensive analysis and strengthen the theoretical foundation of the study.

#### **Data Collection Technique**

Data collection was carried out through a systematic review of literature obtained from academic databases including Google Scholar, ResearchGate, DOAJ, and digital libraries, as well as printed books. Several keywords such as Islamic pedagogy, critical thinking, moral character, and Islamic education were used to search for relevant sources. Each selected literature was carefully read to identify important information, conceptual frameworks, theoretical discussions, and findings from previous research. Notes were then organized according to thematic relevance, including Islamic pedagogical concepts, development of critical thinking skills, moral character formation, and the integration of both aspects. Irrelevant or non-academic sources were excluded to maintain the reliability and credibility of the research.

#### **D. Data Analysis Technique**

The data obtained in this research were analyzed using content analysis, a technique that allows researchers to interpret and classify textual data in a structured manner. Krippendorff (2013) explains that content analysis involves systematic reading, coding, and interpreting texts to derive meaning. The analysis process began with data reduction, where only literature aligned with the research focus was retained. The selected information was then organized into a coherent narrative to explain how Islamic pedagogy contributes to the development of students' critical thinking and moral character. Finally, conclusions were drawn by synthesizing ideas from different sources and comparing them to build a conceptual understanding relevant to the research objectives.

#### **E. Data Validity**

To ensure the validity of the findings, this study employed source triangulation by comparing information from various references to ensure consistency and accuracy. Sugiyono (2019) emphasizes that triangulation enhances research credibility by cross-checking data obtained from multiple sources. The researcher also selected academic materials that are credible, updated, and published by recognized scholars and institutions. Through this validation process, it is expected that the results of the study will be scientifically reliable, comprehensive, and capable of contributing meaningfully to academic discourse on Islamic pedagogy.

### **Results and Discussion**

#### **Implementation of Islamic Pedagogy in the Learning Process**

The implementation of Islamic pedagogy in the learning process is oriented towards the holistic development of students, encompassing intellectual, moral, and spiritual aspects. From an Islamic perspective, education is not simply a process of transferring knowledge, but rather a process of tarbiyah (education)—an integrative process of character development and growth. The foundation of Islamic pedagogy rests on the values of the Qur'an and Sunnah, which emphasize the importance of reasoning, deep reflection, and morality as integral components of knowledge (Yuwono et al., 2025). Therefore, learning within the framework of Islamic pedagogy is directed at fostering a close relationship between reason and character, so that knowledge becomes not merely intellectual information but also fosters ethical awareness and spiritual responsibility. Various studies in Islamic education confirm that this learning model makes education more meaningful because it can holistically develop students' potential, both as learners and as believers.

The role of the teacher is a key component in the implementation of Islamic pedagogy, as teachers function not only as transmitters of material but also as moral role models for students. The concept of uswah hasanah (good character) underscores the importance of role models in education. Students learn not only from what is taught, but also from what their teachers demonstrate through their words, actions, and social interactions (Mustika, 2023). Teachers are required to possess integrity, patience, and compassion so that the values transmitted can be truly internalized in students. Educational relationships built through respect, empathetic

communication, and fair treatment are fundamental elements that influence student character formation. Research shows that the presence of teachers with good morals and a professional attitude can create a conducive learning climate and encourage students to emulate good values through habituation.

The implementation of Islamic pedagogy is also realized through the use of learning strategies that are dialogical, reflective, and encourage active student involvement. Although memorizing the Quran is a traditional part of Islamic education, this method is now often combined with contextual approaches such as discussions, verse contemplation, case studies, and problem-based learning to enhance critical thinking skills. Students are encouraged to ask questions, analyze, and reason independently about the material they learn so that they do not simply receive knowledge passively. This approach is rooted in the classical Islamic intellectual tradition, which upholds ijtihad and freedom of thought as a means of understanding texts in the context of life. Modern educational research shows that students who learn through reflective and participatory methods of Islamic learning develop better analytical and evaluative skills and are able to view issues from ethical and spiritual perspectives.

Another characteristic of the implementation of Islamic pedagogy is the integration of moral and religious values into all aspects of learning, not just religious subjects. Values such as honesty, trustworthiness, justice, responsibility, and empathy are instilled through habituation, social interactions, school culture, and the practice of worship and religious activities. When moral values are embedded in all subjects and activities, students not only understand the concept of morality but also experience it directly in school life. Scientific studies show that integrated and continuous character education is more effective in shaping noble character than purely theoretical lectures (Sabrifha, 2025). Learning that comprehensively applies Islamic values enables students to understand that morality is not merely knowledge but also a lived practice that must be embodied in everyday behavior.

The implementation of Islamic pedagogy in the contemporary era also necessitates a balance between tradition and the demands of the times. Today's education system demands that students possess literacy skills, critical thinking skills, and social sensitivity in facing global dynamics. Therefore, Islamic pedagogy does not stop at traditional approaches but rather develops into an adaptive, creative learning model that remains grounded in Islamic values. Learning is directed toward producing students who excel intellectually while still upholding good morals. This Islamic pedagogical approach, which combines spirituality, morals, and the development of critical reasoning, holds great potential for producing a generation capable of responding to modern challenges without losing its moral identity. Thus, the implementation of Islamic pedagogy is not only relevant but also highly strategic in shaping individuals with superior character in the future.

### **Developing Critical Thinking through Islamic Pedagogy-Based Learning**

The development of critical thinking skills in the context of Islamic pedagogy hinges on Islam's view of reason as a tool for understanding God's revelations and the phenomena of life (Shabriya et al., 2024). Numerous verses in the Quran encourage humans to think, reflect (tafakkur), and learn from (tadabbur), demonstrating that the use of reason is an integral part of scientific worship. Therefore, learning based on Islamic pedagogy places critical thinking as a crucial pillar of education. Critical thinking is not simply understood as the ability to analyze and evaluate information, but also as the ability to weigh good and bad based on Islamic moral values. This makes critical thinking in Islamic pedagogy both rational and ethical, enabling students not only to think clearly but also to make morally responsible choices.

In learning practice, the development of critical thinking is carried out through reading religious texts and general knowledge, followed by a process of interpretation and reflection. Teachers do not simply present material in a one-way fashion but also encourage students to ask questions, weigh arguments, and connect knowledge to social contexts. For example, when discussing Quranic verses, students are guided not only to memorize but also to examine their meaning, seek relevance to life, and explore lessons that can be applied

in real life. This activity stimulates higher-level thinking processes because students are challenged to analyze, synthesize, and evaluate information, rather than simply passively receiving it. In this way, Islamic pedagogy-based learning functions as a dialogical space that fosters the critical Islamic intellectual tradition.

Learning methods such as discussions, academic debates, case studies, problem-based learning, and verse contemplation play a significant role in fostering critical thinking (Qosthalani et al., 2025). When students are confronted with specific social problems and asked to find solutions based on Islamic values, they are forced to think more broadly, consider multiple perspectives, and compare theory with reality. This approach encourages students to find answers through reasoning and research, rather than simply accepting ready-made solutions. This learning method reflects the tradition of *ijtihad* in Islamic intellectual history, in which scholars engage in analytical processes to understand texts and apply them to different contexts. Thus, Islamic pedagogy does not inhibit critical thinking, but instead fosters it through a systematic, values-based framework.

The development of critical thinking in Islamic pedagogy is also closely related to the formation of self-awareness as the basis for reflective thinking (Dahnas & Kartika, 2025). When students are trained to evaluate their behavior, motivations, and decisions based on Islamic principles, they learn to assess themselves and understand the moral consequences of each action. This self-reflective process is part of *muhasabah*, which in Islamic tradition is used to cultivate moral and mental maturity. Thus, critical thinking does not stop at intellectual abilities alone but develops into a holistic awareness that guides students in considering actions rationally and spiritually. Learning that places reflection as part of the learning process has been proven to help students make wiser and more informed decisions.

Learning based on Islamic pedagogy has proven to be a potentially effective approach to developing students' critical thinking skills. When Islamic values are integrated into active and dialogical learning methods, students not only gain knowledge but also learn to think, analyze, discuss, and make sound decisions (Desyulita, 2025). This model produces individuals who are not only intellectually intelligent but also morally and spiritually strong. With this orientation, Islamic pedagogy makes a real contribution to producing a generation that is critical, reflective, and able to respond to the challenges of the times with clear ethical guidance. Therefore, developing critical thinking through Islamic pedagogy is not only relevant but also a primary need in developing the quality of modern, values-based education.

### **Formation of Moral Character Through Islamic Values in Learning**

The formation of moral character is a central tenet of Islamic pedagogy, as the ultimate goal of education is not only to produce individuals who are academically intelligent but also possess noble and moral personalities. Islam views morality as the primary foundation of human life, therefore the educational process must be directed toward developing noble morals as a reflection of faith. Values such as honesty, trustworthiness, responsibility, politeness, and empathy are fundamental principles consistently upheld in Islamic teachings, and these values must be instilled through a conscious and planned educational process (Ramadani & Sofa, 2025). Character formation is not achieved simply by providing theoretical moral material, but through habituation, role models, and a learning environment imbued with Islamic values. Thus, learning becomes a vehicle for developing individuals capable of fulfilling social and spiritual roles in a balanced manner.

In the context of learning, the integration of Islamic values is carried out through the curriculum, teaching methods, and teacher behavior in the classroom. Teachers, as educators, play a crucial role in providing good moral examples to students, as examples are more powerful than verbal commands. When teachers demonstrate patience, fairness, and respect for differences, students will internalize these values through observation and imitation. Conversely, instructional moral education without role models tends to fail to deeply shape students' character (Judrah et al., 2024). Therefore, teachers in Islamic pedagogy serve not only

as transmitters of material but also as moral figures who provide inspiration and direction for students' character development.

Moral character formation through Islamic values in learning is also carried out through habituation activities integrated into school life. Activities such as reciting prayers before learning, cultivating greetings, maintaining cleanliness, respecting teachers, and performing worship in congregation are part of the strategy for internalizing values (Erfani & Ulum, 2025). Students not only learn the concept of goodness but also experience direct moral practices in their daily lives. These activities train students to live within a collective ethic that reflects Islamic values, so they become accustomed to being disciplined, respecting time, helping one another, and being responsible for their assigned tasks. The process of internalization through habituation has proven to be more effective than imparting moral theory without actual practice.

In addition to habituation, the process of moral reflection is also an important part of character formation. Students are often guided to link behavior and decisions to Islamic principles through discussion, reflection, or self-reflection. When students learn to weigh actions based on religious principles and values, they become more aware of the moral consequences of those actions. For example, when discussing honesty, teachers not only explain the definition but also provide real-life examples of situations such as cheating, lying, or taking someone's rights. Students are then encouraged to analyze the impact of these behaviors and determine their own attitudes based on Islamic values. In this way, learning becomes a means of cultivating moral sensitivity and building self-awareness in students.

The formation of moral character through Islamic values in learning aims to produce a generation with noble character, integrity, and the ability to face changing times without losing its ethical principles. Education that focuses solely on cognitive abilities often produces intelligent individuals who lack moral responsibility. Therefore, Islamic values-based learning is a strategic solution for developing human character that excels not only in academics but also behaves in accordance with religious teachings. When Islamic values are consistently applied in the educational process, character building becomes more than just a slogan, but a reality reflected in the lives of students. Thus, Islamic pedagogy is not only a learning method, but also a means of developing civilized individuals with Islamic personalities in society.

### **Integration of Intellectual and Moral Development as an Output of Islamic Education**

The integration of intellectual and moral development is the ultimate goal of Islamic education, where the two are not viewed as separate aspects, but rather mutually reinforcing in the learning process. In the Islamic perspective, knowledge not accompanied by morality and piety loses its value, while morality without an intellectual foundation can be shallow and ineffective in facing the dynamics of modern life (Ashari et al., 2025). Therefore, Islamic education is based on the principle of balance, namely developing students who are capable of logical and critical thinking while still adhering to moral and spiritual values. This concept emphasizes that true intelligence is not merely the ability to understand knowledge, but also the ability to use it in a correct, beneficial, and ethical manner.

In the learning process, intellectual and moral integration is reflected through an approach that does not separate cognitive development from Islamic values. Learning science, social sciences, and other general subjects does not stand alone but is integrated with a religious perspective that provides direction for the utilization of knowledge (Sari et al., 2025). When students study natural phenomena, for example, the material is not only understood scientifically but also seen as a sign of God's greatness, fostering gratitude and faith. In this way, the knowledge gained not only hones the rational aspect but also refines the spirituality of students. Islamic education ultimately fosters an integrative mindset that views knowledge not as an end in itself, but as a means of service.

This integration is also evident in the way students are guided to activate critical thinking skills while considering moral values in decision-making. When students are faced with a problem, they are trained not only to assess it from a logical, beneficial, or efficient perspective, but also from a perspective of what is

permissible (halal-haram), justice, empathy, and social impact. In this case, knowledge serves as a compass for thinking, while Islamic values guide choices. This process produces individuals who are not only academically intelligent but also morally mature, capable of making positive contributions to society. Education that ignores this integration is prone to producing a generation highly knowledgeable but lacking in ethics, whereas Islamic education strives to create balanced individuals.

This integrative implementation is strengthened through a curriculum that supports the development of both knowledge and spirituality. Project-based learning activities, ethical discussions, studies of Quranic verses relevant to social phenomena, and reflective assignments enable students to connect knowledge with values. Teachers act as facilitators, helping students see the connection between knowledge and morals in real-life contexts. Thus, schools become more than just places to acquire knowledge, but also arenas for character formation and strengthening moral awareness. When this system is implemented consistently, Islamic values are instilled through holistic learning experiences, not simply through normative lectures.

The ultimate outcome of Islamic education oriented toward intellectual and moral integration is the emergence of individuals with extensive knowledge, critical thinking skills, and noble character (Falaah et al., 2025). They are not only prepared to face academic and professional challenges but also capable of acting wisely, fairly, and socially and spiritually responsible. In a complex modern society, the existence of such individuals plays a crucial role as agents of change, bringing positive values. Islamic education thus makes a real contribution to developing a generation that is globally competent while remaining rooted in religious values. Intellectual and moral integration is not only a normative ideal, but is the basis for the formation of a perfect human being—a perfect human being who is the main goal of education in Islam.

## Discussion

The implementation of Islamic pedagogy as a framework for developing critical thinking skills and forming moral character demonstrates that Islamic education has a broader orientation than conventional learning systems. The educational process is not understood merely as the provision of cognitive material, but also as the instillation of religious and moral values through lively educational interactions. These findings demonstrate that Islamic pedagogy functions as a holistic approach that integrates the intellectual, spiritual, social, and affective dimensions of students. Learning within an Islamic framework seeks to position students as active subjects who not only receive knowledge but also critically process it and internalize ethical values through habituation, reflection, and role modeling. This indicates that the primary goal of Islamic education is not only to develop individuals with academic skills but also noble personalities capable of using knowledge for the benefit of all.

The implementation of Islamic pedagogy identified in this study confirms the crucial role of teachers. Teachers are not only transmitters of knowledge but also moral and spiritual representatives who directly influence the formation of students' character. Teachers' exemplary behavior is reflected in their honesty, trustworthiness, politeness in speaking, and their empathy and fair classroom management. This interaction then becomes a more effective medium for internalizing values than a purely verbal approach. Role-modeling-based learning also shows that students tend to imitate the behavior they observe every day, so a conducive, religious, and humanistic learning environment plays a significant role in the formation of moral character. These findings demonstrate a strong relationship between Islamic pedagogical practices, school culture, and students' moral qualities.

Findings regarding the development of critical thinking through Islamic learning demonstrate that religious education is not synonymous with rigid memorization, but rather opens up space for dialogue, interpretation, and reasoning. When students are invited to examine verses, hadith, or social phenomena through analytical

discussions, they are trained to think critically, consider multiple perspectives, and produce rational arguments. Methods such as tadabbur (religious reflection), case studies, and problem-based learning encourage students to not only understand texts literally but also explore contextual meanings relevant to life. These findings demonstrate the continuity between the classical Islamic intellectual tradition, which prioritizes ijtihad (intelligible judgment), and modern learning practices that demand higher-order thinking skills. Thus, Islamic pedagogy has proven to be adaptive and compatible with the needs of 21st-century education, which emphasizes creativity, analysis, and problem-solving.

On the other hand, the formation of moral character based on Islamic values appears to be effective when the educational process involves habituation, awareness, and integration of values across all subjects. Character is not built instantly through moral lectures, but rather through consistent and continuous learning experiences. Students who are accustomed to behaving politely, honestly, respecting teachers, being responsible in their duties, and maintaining a clean environment gradually internalize these values as part of their identity. These findings indicate that the more frequently Islamic values are applied in daily school activities, the stronger the moral character is formed. This process is enhanced by self-reflection activities, or muhasabah, which help students assess their actions from both an ethical and spiritual perspective. In this way, Islamic education fosters morality beyond formal rules, but rather an intrinsic awareness that grows within students.

The integration of intellectual and moral aspects in Islamic pedagogy is the most important finding of this study, as both reinforce each other, producing graduates who are highly competitive and possess noble character. Islamic education does not aim for students to be merely intelligent but weak in manners. Likewise, good character without critical thinking skills can potentially render individuals passive in facing social problems. This finding demonstrates that a balance between intelligence and morality can be achieved through learning that incorporates religious values into the development of knowledge. Knowledge is positioned as a means to spread benefits, not merely academic prestige. With this orientation, Islamic pedagogy provides a concrete solution to the challenges of modern education, which often produces intelligent generations but with ethical crises. This learning model, which integrates cognition and morality, directly supports the creation of insan kamil, the profile of a complete human being, which is the primary ideal of Islamic education.

## Conclusion

Islamic pedagogy has significant potential in shaping students into individuals of character who are also critical thinkers. Through core Islamic values such as justice, honesty, trustworthiness, etiquette, and ihsan, the learning process is not only directed at academic achievement, but also personal transformation leading to piety and high moral awareness. The integration of intellectual and moral development is evident in how Islamic pedagogy-based learning encourages students to think deeply about social and religious phenomena, consider issues from an ethical perspective, and make decisions based on wisdom and moral considerations. Quranic values and the Prophet's example serve as the foundation of learning that creates a dialogical, reflective, and active atmosphere, so that students are trained to argue logically, analyze information critically, and be able to appreciate differences within a framework of noble morals. Furthermore, Islamic pedagogy has proven capable of bridging the dualism of education that has so far separated the intellectual and spiritual aspects. Through a contextual, integrative, and experience-based learning model, students not only understand knowledge cognitively but also internalize it in concrete actions, thus forming a consistent moral habitus. The impact of Islamic pedagogy-based education is evident in the development of critical thinking patterns toward modern issues such as technology, digital culture, and social problems, as well as in the ability of students to respond to them with principles of justice, empathy, and social responsibility. It can be concluded that Islamic pedagogy is not merely a religious teaching method, but rather a holistic educational framework oriented toward the formation of complete human beings who are rational, have character, and are capable of becoming agents of positive change in society. Thus, the integration of Islamic values into learning strategies is an urgent need to face global challenges, in order to produce a highly competitive generation without losing its moral and spiritual foundation.

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