

Islamic Philosophy of Education and Intellectual Growth: Integrating Revelation, Reason, and Ethics

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Abstract

This study explores the dynamics of Islamic education through the integration of ethical, intellectual, and spiritual values as a holistic framework for developing learners' identities in contemporary educational contexts. Using a qualitative descriptive approach supported by theoretical perspectives from Islamic pedagogical literature and modern educational discourse, this paper analyzes how the concept of prophetic pedagogy, the integration of knowledge, and the cultivation of intellectual growth contribute to shaping student character. The findings emphasize that Islamic education should not merely focus on religious ritualism but must evolve into a transformative process aimed at developing critical reasoning, moral awareness, and spiritual consciousness. Knowledge integration plays a pivotal role in harmonizing religious doctrines with contemporary sciences, enabling students to navigate modern challenges with ethical foundations. Intellectual development emerges as a product of this harmonization, as learners are encouraged to think analytically while maintaining spiritual integrity and moral responsibility. Practical implications highlight the importance of innovative learning methods, the repositioning of teachers as facilitators of character and knowledge, and the incorporation of values-based curriculum models. Despite challenges such as digital disruption, ideological contestation, and declining moral ethics, Islamic education holds strategic opportunities to become a contributor to global educational transformation. This study concludes that Islamic education must continuously adapt, recontextualize knowledge, and strengthen value-based learning to produce a generation that is intellectually competent, morally grounded, and spiritually enlightened.

Keywords

Islamic Education
Prophetic Pedagogy
Intellectual Development
Knowledge Integration
Value-Based Learning

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Introduction

Education in Islam holds a fundamental position in shaping humans as rational, moral, and noble beings. In the Islamic perspective, the primary goal of education is not merely the acquisition of knowledge, but also the refinement of personality through the integration of spiritual, intellectual, and ethical dimensions (Marlina & Nugraha, 2025). In the context of civilizational development, history shows that the progress of Muslims during the golden age was greatly influenced by the ability of Muslim scholars to harmonize revelation and reason as the two primary sources of knowledge. However, the dynamics of modernity present new challenges to the existence of Islamic education, particularly in maintaining a balance between the demands of rational scientific development and a commitment to the values of revelation.

Islamic educational philosophy presents itself as a conceptual approach that places revelation, reason, and ethics as the primary foundations for developing students' knowledge and character. Revelation serves as a normative and transcendent guide that directs humans toward truth and goodness, while reason is used as an instrument for understanding nature, interpreting texts, and solving life's problems (Herawati et al., 2024). Within this framework, ethics serves as a guiding force, ensuring that the use of reason and the development of knowledge are inseparable from moral values and the common good. Thus, these three aspects are inseparable in the effort to achieve holistic intellectual growth.

However, in contemporary reality, the world of education tends to be fragmented due to the dichotomy between religious and general knowledge. Some educational institutions prioritize the cognitive-instrumental aspect, neglecting the value of revelation and ethics as the foundation of education. This has resulted in the emergence of a generation that is intellectually intelligent but morally and spiritually fragile. Other challenges arise from technological developments, the globalization of knowledge, and the discourse of secularization, which often places religion and rationality in conflict. Therefore, reconstructing an educational paradigm capable of reconciling revelation and reason is an urgent need to address the challenges of our time.

In the Islamic intellectual tradition, thinkers such as Al-Farabi, Ibn Sina, and Ibn Rushd have demonstrated the epistemological integration between revealed knowledge and rational philosophy. They believed that reason, when used correctly, does not contradict revelation but rather strengthens understanding of the divine message (Anggraina, 2025). Furthermore, the ultimate goal of education according to Islam is the formation of a perfect human being, a person who possesses both intellectual intelligence and spiritual depth and moral perfection (Suryani & Mazani, 2024). Thus, intellectual development is understood not only as increasing critical thinking capacity but also as a process of cultivating ethical values in life.

The urgency of integrating revelation, reason, and ethics in education is increasingly relevant to addressing various moral and identity crises facing students in the modern era. Education that ignores ethical values encourages the misuse of knowledge for destructive purposes—such as technological manipulation, economic exploitation, and disinformation—which can weaken the social and spiritual fabric of humanity (Masnila & Sassi, 2025). Therefore, Islamic educational philosophy must reaffirm that the pursuit of knowledge is an act of worship that requires moral responsibility, not simply a valueless accumulation of knowledge.

This research on the philosophy of Islamic education and intellectual growth using an integrative approach has both theoretical and practical significance. Theoretically, this research enriches the study of the epistemology of Islamic education by elaborating the concept of harmonizing revelation, reason, and ethics as the foundation of knowledge. Practically, the study's findings are expected to serve as a reference in developing curricula, learning strategies, and educational models capable of producing a generation with character and broad knowledge. This integration also offers solutions to various challenges in today's education, including the decline in student morals, the lack of critical thinking, and the increasing pragmatic approach in the learning process.

Based on this description, this research focuses on how Islamic educational philosophy can foster students' intellectual growth through the integration of revelation, reason, and ethics. It also aims to outline the concepts, principles, and implementation of this integrative approach in the context of modern education. Thus, this research not only highlights theoretical aspects but also contributes ideas for reforming a more holistic education system oriented toward developing intelligent, civilized, and noble individuals.

Methods

A. Type and Approach of Research

This study adopts a qualitative research approach using a literature study (library research) method. This method is considered appropriate because the main focus of the research lies in conceptual and philosophical exploration regarding Islamic philosophy of education and the integration of revelation, reason, and ethics as the foundation for intellectual development. A literature study allows the researcher to examine the thoughts of scholars, interpret theoretical concepts, compare ideas critically, and construct a synthesis of knowledge without requiring field data collection. Thus, this research emphasizes understanding, interpretation, and theoretical development through comprehensive reading and analysis of relevant academic sources.

B. Sources of Data

The data for this research are derived from primary and secondary literature collected through library investigation. Primary sources include the Qur'an, Hadith, as well as classical and contemporary works of

Muslim scholars such as Al-Ghazali, Ibn Sina, Al-Farabi, Al-Attas, and Nasr, which discuss education, epistemology, the function of reason, and ethical values in Islam. Secondary sources consist of supporting academic books, journal articles, scholarly papers, and other research publications used to reinforce the analysis and provide complementary perspectives. Both sources contribute to forming the theoretical foundation and analytical framework of this study.

C. Data Collection Technique

The data were collected through systematic literature review obtained from physical libraries, digital repositories, academic databases, and credible online sources. The researcher carefully read, examined, and selected texts related to Islamic education, revelation, reason, and ethics, and documented essential quotations to support the analysis. Each relevant concept or information was recorded and categorized systematically to facilitate deeper interpretation in the subsequent analysis phase. The process of gathering literature serves as the primary basis for understanding the research topic comprehensively.

D. Data Analysis Technique

Data were analyzed qualitatively using descriptive analysis supported by content analysis. The process began with intensive reading of the collected literature, followed by data reduction to determine the most relevant concepts related to the integration of revelation, reason, and ethics in Islamic education. The analyzed data were then organized into a structured academic narrative to form a cohesive explanation. Finally, the researcher interpreted and synthesized the information to draw conclusions and formulate conceptual findings that explain how revelation, reason, and ethics contribute to intellectual growth within the philosophical framework of Islamic education.

E. Data Validity

The validity of the data was ensured through credibility assessment of the literature by comparing various academic references and confirming their consistency. Authoritative scholarly works and indexed journals were prioritized to maintain the accuracy and reliability of the data. Verification was also carried out through historical examination of philosophical ideas to ensure that every argument presented aligns with original contexts and remains academically accountable. This effort was made to guarantee that the research findings rest upon a strong and valid scientific foundation.

F. Research Setting, Duration, and Procedure

As a literature-based study, this research was not bound to a specific physical setting. The research process was conducted within a flexible timeline, adjusted to the stages of collecting, selecting, analyzing, and synthesizing academic resources until the study was completed systematically. The procedure began with defining the research topic and formulating research questions, followed by collecting and reviewing literature, coding and categorizing data based on thematic relevance, and finally presenting the findings in the form of a structured narrative as a response to the research focus.

Results and Discussion

Formulation of the Concept of Integration of Revelation, Reason, and Ethics

The concept of integrating revelation, reason, and ethics is a key foundation in Islamic educational philosophy, which positions revelation (the Qur'an and Sunnah) as the source of transcendental values and absolute truth, while reason serves as an instrument for understanding, interpreting, and developing knowledge. According to Al Hamimy & Barlamam (2025), Islamic education must guide humans toward a true recognition and recognition of God, with revelation serving as the primary guide in determining the epistemological direction of education. Reason is not positioned as an opponent of revelation, but rather as

a complementary partner in forming a rational and spiritual structure of thought. In this context, knowledge is not merely the accumulation of information, but rather a process of purifying the soul and developing an intellect oriented toward divine truth.

Classical studies on the integration of knowledge are also strongly evident in the thought of al-Ghazali, who combines Sufism, logic, and sharia as a single epistemological entity. Al-Ghazali emphasized that reason holds a crucial position as a means of understanding revelation, but must be guided by the values of revelation to avoid being led astray by free speculation (Nurdiana, 2025). This integration positions Islamic education as an effort to balance the use of reason and the spiritual dimension, thus producing individuals who are not only intellectually intelligent but also morally mature. This demonstrates that the harmonization of revelation and reason is the primary basis for building an ethical foundation in the educational process.

Meanwhile, ethics or morals serve as a moral guardian in the use of knowledge. According to Syed Naquib al-Attas and Fazlur Rahman, the ultimate goal of Islamic education is the formation of civilized individuals, namely individuals capable of placing knowledge on its path to benefit (Hasibuan, 2023). Ethics provide moral boundaries for the use of reason so that knowledge does not become a means of domination or social destruction, but rather an instrument of goodness and the advancement of civilization. The integration of revelation, reason, and ethics ensures that education is not value-free, but rooted in the principle of monotheism as the highest orientation for the development of knowledge.

In the contemporary context, the integration of these three elements provides a solution to the dichotomy that has long separated religious knowledge from rational knowledge. Ricardo & Arifi (2025) emphasize the importance of an integrative paradigm in Islamic education through an interdisciplinary approach and epistemological dialogue between classical and modern scientific traditions. Education no longer positions revelation as the sole source of knowledge without the role of reason, nor does it prioritize modern rationality that ignores the spiritual dimension. This integration allows religious and scientific knowledge to coexist, producing students who excel academically and possess moral character.

The integration of revelation, reason, and ethics can be realized through a curriculum design that combines the strengthening of critical reasoning with the internalization of spiritual values. The learning process can be directed towards reflective-dialogical methods, thematic-interpretive studies, philosophical literature studies, and project-based learning oriented towards social ethics (Fauzi et al., 2025). The teacher acts as a murabbi (leader), not merely a teacher, but also a spiritual guide and moral role model. Islamic education, therefore, does not stop at the transfer of knowledge, but rather the process of developing complete human beings capable of critical thinking, strong faith, and ethical behavior. This formulation makes the integration of revelation-reason-ethics the main pillar in building a holistic and visionary Islamic educational civilization.

Intellectual Growth as a Fruit of the Harmonization of Knowledge

Intellectual growth in Islamic education is not based solely on cognitive achievement, but rather is the result of the harmonization of revelation, reason, and ethics as the three main elements in the formation of scientific awareness and spiritual character. From the perspective of Islamic educational philosophy, intellect is not only the ability to think logically, but also the ability to understand the meaning of life integrally. Ibn Sina, in *Al-Shifa'*, emphasized that reason is an innate human potential that can develop through a systematic learning process. However, this development must be guided by the values of revelation to produce wisdom and not merely technical knowledge (Asrori, 2025). Thus, true intellectual development occurs when the mind moves within a framework of divine and ethical values that guide the search for truth.

The harmonization of knowledge is fundamental to the formation of individuals who are not trapped in the dichotomy of rationalism and spiritualism. Islamic education views intellectual intelligence as having to go hand in hand with spiritual and moral intelligence (Rangkuti & Maturidi, 2025). Islamic education must shape a moral-intellectual personality, namely an individual who develops analytical abilities while adhering to the values of revelation as a social ethic. Such intellectual growth enables students to integrate religious knowledge and modern science, and to develop the critical capacity to filter information based on the

principle of monotheism. This provides an important foundation for encouraging the Muslim generation to compete in global developments without losing their spiritual identity.

In the process of intellectual growth, revelation plays a role in providing value orientation, while reason strengthens analytical skills and scientific creativity. This integration produces not only conceptual knowledge but also practical skills in solving life's problems. Al-Ghazali emphasized that knowledge without morality loses its direction, and morality without knowledge loses its foundation (Hidayati, 2025). By synthesizing the two, Islamic education can provide space for students to develop critical-reflective thinking while still upholding moral responsibility. This is the intersection of knowledge and practice, where intellectual growth produces individuals who are both knowledgeable and just.

Intellectual growth resulting from the harmonization of knowledge is also evident in a curriculum that integrates a rational-textual approach. Education not only teaches memorization of verses or logical conceptualization but also encourages the processes of contemplation, tadabbur, and ijтиhad. Amin Abdullah emphasized the importance of an interconnected approach to knowledge in Islamic education as an effort to eliminate the barriers between sharia, social sciences, and science (Mulyo, 2025). When students are accustomed to reading reality through the perspectives of revelation and reason simultaneously, this integration stimulates the growth of critical awareness and scientific skills that are adaptive to various social contexts. Harmonizing knowledge not only broadens intellectual horizons but also deepens spiritual experiences that foster wisdom.

In a practical context, intellectual growth will be optimal if education can create learning spaces that encourage dialogue, reflection, and the application of values. Learning methods based on philosophical discussions, the study of classical texts, scientific research, and the application of social ethics in community projects are concrete forms of harmonizing knowledge in Islamic education (Adinugraha & Khobir, 2025). When students are able to think critically about phenomena, question their meaning, and make decisions based on Islamic ethical values, the educational process has reached an integrative stage. It is clear, then, that the intellectual growth born from the harmonization of knowledge is not only academic success, but also the achievement of personal maturity as knowledgeable and moral individuals. This formulation is the basis for the vision of Islamic education to produce a civilized generation that brings benefits to society and the world.

Practical Implications for Islamic Education Practice

The formulation of the integration of revelation, reason, and ethics has significant implications for the practice of Islamic education, particularly in curriculum design, learning strategies, and the orientation of educational goals. Islamic education focuses not only on the transfer of religious knowledge but also on guiding students to understand social reality through a scientific approach with moral values. Al-Attas stated that education must lead humans to adab, namely the ability to place things in their proper place (Hidayat, 2025). Therefore, the Islamic education curriculum must integrate religious studies with the development of rational knowledge and life skills. This integration paves the way for the emergence of a holistic learning model that not only fosters cognitive intelligence but also purifies the heart and strengthens character.

In the practical realm, educators play the role of both murabbi and mualim, that is, not merely conveyors of information but also moral guides and ethical role models. This requires teachers to employ dialogical, reflective teaching methods oriented toward moral formation. A values-based pedagogical approach can be implemented through critical reading of kauniyah and qauliyah verses, philosophical discussions that stimulate reason, and the inculcation of ethical behavior in school life. Al-Ghazali emphasized the importance of character education through role models, as morality is not solely taught through theory but is developed through experience and interaction (Kosim et al., 2025). Therefore, Islamic educational practices need to integrate the study of knowledge with the study of morality.

This integrative implication can also be seen in curriculum development that eliminates the dichotomy between religious and general knowledge. Islamic education should convey the message that studying science, technology, the social and humanities, and Islamic sciences is a unified whole within the framework of

devotion to God. Amin Abdullah advocates an interconnected approach, where students are given the opportunity to examine global issues from an Islamic perspective, such as ethical economics, biotechnology in contemporary fiqh, and environmental issues from the perspective of maqasid sharia (Yunita, 2025). When knowledge is harmonized within a monotheistic paradigm, Islamic education can produce individuals who are relevant to changing times without being uprooted from their religious identity.

Furthermore, learning evaluation must also reflect a balance of cognitive, affective, and psychomotor aspects. Assessment focuses not only on memorization or problem-solving skills, but also on character, academic honesty, critical thinking, and social engagement. Assessment systems can be developed in the form of portfolios, social projects, religious reflections, or scientific presentations that require values-based analysis and argumentation. This approach will help students see the connection between knowledge and practice, so that intellectual growth does not stop at mastering theory but is translated into a responsible attitude to life.

In an institutional context, the integration of revelation, reason, and ethics requires Islamic schools, Islamic boarding schools, and universities to build a critical yet civilized academic culture. The learning environment must foster a scientific atmosphere that prioritizes ethical discussion, respect for differing opinions, and a commitment to the pursuit of truth. Research activities, bahtsul masail (religious discussion), and scientific discussions can provide spaces for practicing this integration. When Islamic education is implemented holistically across the curriculum, pedagogy, assessment, and institutional culture, a generation of Muslims will emerge who are not only highly knowledgeable but also possess noble personalities (Yuwono et al., 2025). This is the essence of the transformation of Islamic education toward a transformative and civilization-oriented model.

Challenges and Opportunities in the Context of Contemporary Education

In the development of modern education, the integration of revelation, reason, and ethics faces various structural and cultural challenges. One major challenge is the persistent dichotomy of knowledge that distinguishes religious and general knowledge, often positioning the two hierarchically and separately (Muna et al., 2024). This paradigm has led many Islamic educational institutions to focus on normative-theological aspects while depriving them of space for the development of science and technology. Conversely, general institutions often neglect spiritual and ethical foundations. This situation demonstrates that integration is not merely theoretical but requires a serious and systematic paradigm shift. Resolving this dichotomy is the first step towards building a comprehensive Islamic education.

Another challenge arises in the context of globalization and digitalization, which influence students' ways of thinking and learning. The rapid flow of information makes the younger generation susceptible to exposure to ideas that do not always align with Islamic values. In this situation, revelation and ethics play a crucial role as moral filters, while reason serves as a critical tool for assessing the accuracy of information. Education must train students not only to be consumers of knowledge but also to be capable of verifying, analyzing, and synthesizing information. Critical thinking skills, digital literacy, and media ethics need to be developed as integral competencies in faith- and science-based learning (Abadi et al., 2025). This is a form of harmonization relevant to the challenges of the modern era.

The availability of human resources for educators is also crucial. Not all educators possess adequate integrative competencies, whether in religious studies, science, or modern pedagogy. Many teachers excel in religious aspects but lack a grasp of contemporary scientific methodology, while others are proficient in general science but lack a strong theological foundation. Therefore, teacher professional development through training, research, and academic collaboration is necessary so that educators can become role models who represent this integration. Islamic education requires educators who are broad-minded, moderate, and adaptable to scientific developments, while remaining steadfast in the values of revelation.

Behind these challenges, there is a significant opportunity to build superior Islamic education on a global scale. The integration of revelation, reason, and ethics provides a philosophical framework that enables the creation of an interdisciplinary curriculum relevant to the needs of the times (Rahma et al., 2025). Islamic

universities can foster scientific innovation through research based on the principles of Islamic law (maqasid sharia), technological ethics, equitable economics, and morally sound science. Quranic literacy can be developed in understanding social, ecological, and scientific phenomena, so that religious values become not merely dogma but an analytical lens for solving societal problems. Islamic education has great potential to play a strategic role in addressing global issues such as the moral crisis, the environment, and modern humanism.

Furthermore, developments in learning technologies such as e-learning, AI, and digital sources are opening up broad access to knowledge for students and researchers. Digital platforms can be utilized to provide thematic interpretation materials, scientific discussions, and cross-disciplinary collaborative projects. By utilizing technology wisely, Islamic education can expand the reach of intellectual da'wah (Islamic outreach) to the international level. The challenges of the modern era are not obstacles, but rather opportunities for Islamic education to demonstrate that the integration of revelation, reason, and ethics can produce solutions rooted in divine values and meet the needs of modern humanity (Solihutaufa, 2025). With the synergy of philosophical vision and practical innovation, Islamic education is able to build a generation that is civilized, critical, and has noble morals.

Discussion

The research findings show that the integration of revelation, reason, and ethics is a fundamental principle determining the epistemological direction of Islamic education. Revelation serves as a source of normative values that guide truth, while reason serves as an instrument for understanding reality, interpreting texts, and developing knowledge. Ethics or morals serve as a moral barrier in the process of using knowledge, preventing it from being used freely without considering its values. In the Islamic scientific tradition, these three concepts never stand alone. Al-Ghazali, Ibn Sina, and Al-Farabi emphasized that reason is a gift from God that must be used, guided by revelation, to attain wisdom (Ulandari et al., 2025). This finding reinforces the view that Islamic education has an integrative, non-dualistic epistemological character.

This integration serves as a starting point for understanding intellectual growth in Islamic education. The study findings demonstrate that intellectual development is not merely the result of cognitive academic processes, but also a process of spiritual and moral maturation. Students are not only required to master material but also to understand it within the context of life values. Islamic education must shape moral-intellectual beings, not simply knowledgeable individuals. This means that critical thinking skills must go hand in hand with ethical awareness as a reflection of the values of monotheism. Thus, intellectual growth is the fruit of the harmonization of knowledge, not merely the accumulation of knowledge.

Furthermore, research has found that the application of this integrative paradigm has direct implications for educational practice. The curriculum is no longer understood as a collection of subjects, but as a space for the formation of complete human beings. Islamic education needs to present a learning design that combines the strengthening of rationality, religious appreciation, and character building. A social project-based learning approach, the study of scientific interpretation, the integration of hadith with modern phenomena, and philosophical discussions can serve as relevant teaching models. This approach strengthens students' critical thinking, trains analysis, and fosters moral and spiritual awareness.

In the context of classroom practice, educators act as facilitators and spiritual guides. Teachers not only convey material but also practice the values taught. Role modelling is a central element, because ethics cannot simply be memorized but must be lived. This aligns with the concept of ta'dib emphasized by Al-Attas, namely the process of educating towards adab (Al Ghifari, 2025). It is at this point that the integration of revelation, reason, and ethics finds its practical form. The presence of educators as intellectual figures and moral role models legitimizes Islamic education as a process for developing civilized human beings (*insan kamil*).

However, the analysis also reveals a number of major challenges. The dichotomy of knowledge remains entrenched in the education system, where religious knowledge tends to be positioned as a matter of morality and worship, while general knowledge is considered a rational and technical domain. This division creates

an epistemological gap that makes it difficult for students to see the connection between monotheism and modern science. Another challenge arises from the currents of globalization, technology, and digital media, which bring new ideas that are not necessarily in line with Islamic values. Without digital literacy and critical reasoning skills, students easily become absorbed in an instant culture that shuns reflection and contemplation.

However, behind these challenges lies a significant opportunity for expansion for Islamic education. The digital era provides access to literature, journals, and scholarly discussion spaces that can enrich the learning process. Islamic universities can encourage interdisciplinary research that combines science and technology with the maqasid of sharia, ethics, and contemporary fiqh. Islamic education can play a strategic role in responding to global issues such as the moral crisis, environmental degradation, economic justice, and the dehumanization of technology. The integration of divine revelation and scientific values can offer an epistemic solution to a modern world experiencing a moral vacuum. These findings confirm that Islamic education has a strong theoretical and practical basis for developing a generation that is monotheistic, critical, and civilized. However, implementing integration requires seriousness at the policy, curriculum, and institutional culture levels. Strengthening teacher competencies through training, research, and interdisciplinary academic collaboration is necessary. Islamic schools and universities must create a scientific ecosystem that encourages dialogue, open-mindedness, research, and creativity, without abandoning religious moral foundations. When integration occurs systematically, Islamic education becomes not just an institution of learning, but a center of scientific civilization.

Conclusion

This research demonstrates that the integration of revelation, reason, and ethics constitutes a crucial epistemological foundation in Islamic education, capable of addressing the intellectual and moral needs of the contemporary era. Revelation serves as the basis of truth and value orientation, reason serves as an instrument for the development of knowledge and critical analysis, while ethics acts as a moral guard to prevent knowledge from losing its direction. The harmony of these three elements fosters intellectual growth based not only on cognitive intelligence but also on spiritual maturity and character, thus producing students not only academically intelligent but also noble and civilized personalities. This integration has concrete implications for curriculum design, learning strategies, the role of educators, and evaluation systems, which must reflect a balance between cognitive, affective, and moral aspects. In practice, Islamic education needs to implement a values-based interdisciplinary approach, integrating religious and general knowledge, and encouraging active-reflective learning models through dialogue, social projects, and strengthening ethical digital literacy. Despite facing challenges such as the dichotomy of knowledge, the penetration of global culture, and the readiness of teacher competencies, Islamic education has a significant opportunity to develop into a center for the integration of knowledge and civilization through the use of technology, interconnected research, and the development of a moral academic ecosystem. Thus, it can be concluded that Islamic education has the transformative potential to produce a generation of Muslims who are intellectual, civilized, and critical, capable of responding constructively to modern humanitarian problems. The integration of revelation, reason, and ethics is not merely a philosophical idea, but a relevant paradigm for action to be implemented in the Indonesian education system, ensuring that Islamic education functions not merely as a transmission of religious knowledge but as a driving force for civilizational renewal that balances spirituality, science, and social ethics.

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