

ISLAMIC STUDIES WITH AN ISLAMIC EDUCATIONAL APPROACH

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Abstract

This study aims to analyze how the educational approach not only understands Islam as an object of textual and historical study, but more as a value system that actively shapes the character of individuals and society. The research method used is a literature study with a critical content analysis approach. The results of the study on Islamic Studies with an Islamic Education Approach reveal that the combination of Islamic understanding and educational practices can improve the quality of the teaching and learning process as well as students' understanding of Islamic values in a deep and applicable manner. This approach has been proven to support the development of a more contextual curriculum, learning methods, and character building strategies that are in line with the needs of modern life. The novelty of the theme of Islamic Studies with an Islamic Education Approach lies in the conceptual integration of Islamic studies and educational practices, so that the focus is not only on understanding texts and doctrines, but also on the structured application of Islamic values in the learning process. This approach presents a new perspective in the development of Islamic-based curriculum, learning strategies, and character building methods, while emphasizing the suitability of education to contemporary social and cultural dynamics. Implicitly, this study can serve as a basis for designing a comprehensive education model, improving the quality of learning in Islamic educational institutions, and equipping students with a practical, critical, and ethical understanding of Islam, thereby producing a generation that is faithful, knowledgeable, and virtuous.

Keywords: Character Building, Islamic Studies, Islamic Education Approach



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INTRODUCTION

The study of Islam as an academic discipline plays a central role in shaping a comprehensive, moderate, normative, and religious understanding of Islam (Taufiq et al., 2025). It does not stop at the study of normative texts (the Qur'an and Hadith) alone, but also covers all historical manifestations, thoughts, cultures, and religious practices of Muslims throughout the ages. Practically speaking, the development of Islamic studies cannot be separated from the implementation of Islamic education (Kholidah & Naskah, 2023).

Islamic education, as one approach in Islamic studies, offers a solution-oriented perspective. This approach emphasizes character building (akhlak al-karimah), intellectual development, and the internalization of Islamic values that are rahmatan lil 'alamin through a systematic and methodological learning process (Azis¹ et al., 2025). The integration of Islamic Studies and Islamic Education is crucial in responding to contemporary challenges, not only to produce academics who understand the texts, but also to produce educational practitioners who are able to guide the Muslim generation in facing global dynamics (Naila et al., 2025).

The problems addressed in this article are how is Islamic studies defined using an Islamic education approach, what is the paradigm of Islamic studies using an Islamic education approach, what is the theory of Islamic studies using an Islamic education approach, what is the data for Islamic studies using an Islamic education approach, and how is Islamic studies analyzed using an Islamic education approach.

This discussion is examined in light of the importance of seeking knowledge and conducting in-depth studies of Islam, as emphasized in the Qur'an, one example being Surah Al-Mujadilah verse 11:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَاَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ۱۱

Meaning: O you who believe, when you are told to make room in an assembly, then make room; surely Allah will make room for you. And when you are told to stand up, then stand up; surely Allah will raise those of you who believe and those who have been given knowledge several degrees. And Allah is All-Knowing of what you do (QS. Al-Mujadilah: 11).

This verse clearly shows the virtue of knowledgeable people, which is the theological basis for all study and educational activities in Islam. Although research on various approaches to Islamic education has been widely discussed, such as Assingily's study which identifies five approaches in Islamic education (practice, experience, rational, emotional, and habituation), this article has a different focus. The discussion in this paper specifically aims to analyze Islamic studies through the lens of Islamic education by exploring its fundamental aspects, namely paradigm, theory, data sources, and data analysis. In other words, the emphasis is not solely on the types of educational approaches, but rather on how the scientific framework of Islamic education shapes a unique perspective in comprehensively understanding and studying Islam.

RESEARCH METHOD

This research is a library research, which is research sourced from library materials (Sari, 2020). Therefore, what was done was an exploration of a number of data, both primary and secondary data, with the following concrete steps: reading and thoroughly reviewing primary data such as books that are the results of research related to Islamic studies with an Islamic education approach (Muhammad et al., 2024). Meanwhile, for secondary data, the author read and reviewed books and journals relevant to this study. Data analysis is a method of processing the data obtained during the research so that conclusions can be drawn (Spradley & Huberman, 2024). After the Islamic studies data was collected, it was then analyzed using a descriptive-analytical method (descriptive analysis).

The data collection method involved gathering various books, articles, and journals that examined Islamic studies from an Islamic education perspective (Pendekatan & Islam, 2023). After the data was collected, a selection was made between books, journals, and articles discussing psychology and Islamic education (Ainun, 2025). Next, it was analyzed deductively and inductively. Then, data analysis was carried out, which is a way of processing the data obtained during the research so that conclusions could be drawn (Hidayat et al., 2025).

RESULTS AND DISCUSSION

Definition of Islamic Studies with an Islamic Education Approach

Islamic Studies can be understood as a discipline that examines all aspects related to Islam, whether as doctrine, civilization, history, or the social reality of its followers (Ayu & Nurrohman, 2024). The study is multidisciplinary in nature, involving historical, sociological, anthropological, philosophical, and, of course, pedagogical approaches. The goal is to achieve an objective, in-depth, and holistic understanding of Islam.

Islamic education (At-Tarbiyah Al-Islamiyah) is terminologically defined as a process of development and guidance aimed at students, covering physical, spiritual, and intellectual aspects, towards the formation of a complete Muslim personality (*insan kamil*) in accordance with the values of Islamic teachings. According to Assingkily, the process of Islamic Education originates from the education given by Allah as the educator of all His creations (J. S. Pendidikan, 2023). The learning concept promoted in Islamic education is the concept of lifelong learning and teaching, as the characteristic of *insan rabbani* is *tu'allim wa tadrusun* (learning and teaching) (Rusuli & Takengon, 2024).

In this case, a *rabbani* person is someone who always teaches the knowledge they have to others and at the same time always seeks to learn what they do not yet know. In the context of the study of Islam, Islamic education serves as a strategic instrument for transforming Islamic values and treasures from classical texts into living values in society (Metode et al., 2025). Thus, it can be understood that the scope of Islamic studies is essentially closely related to the role of Islamic education, where approaches in education not only enrich Islamic scientific knowledge but, more importantly, Islamic education provides a framework for the development of spiritual and moral aspects (*akhlakul karimah* based on the Quran and hadith) (Hotami et al., 2025).

The study of Islam using an Islamic educational approach can be understood as a paradigm or lens for examining Islam that does not stop at cognitive-textual understanding, but also seeks to explore pedagogical aspects, values, and methods of how Islamic teachings can be internalized, taught, and realized in real life. This approach transforms the results of Islamic studies into effective educational materials and methods for shaping Muslim character and behavior (Wafa & Nadhif, 2025).

The Paradigm of Islamic Studies with an Islamic Education Approach

The paradigm of Islamic studies with an Islamic education approach can be interpreted as a framework or perspective that places Islamic education at the core or as the main lens for understanding and examining Islamic teachings (Fauzi et al., 2024). This approach views Islam not only as a set of theological doctrines or laws, but as a system of values and practices oriented towards the formation of civilized individuals and societies (ulil-albab in QS. Ali Imran: 190). The characteristics of Islamic studies in the Islamic education approach refer to the framework of the Islamic education paradigm approach itself ((Transdisipliner, 2023).

According to Marimba and al-Abrasyi, the Islamic educational approach has several main characteristics (Mokodenseho, 2021):

1. Rabbaniyah (divinity): The source of its values and objectives comes from Allah SWT.
2. Character development (akhlāqiyah): The main goal is to shape and refine noble character.
3. Integrative-holistic: Integrates intellectual (mind), spiritual (heart), and physical (body) aspects. There is no separation between religious knowledge and general knowledge.
4. Dynamic and contextual: Able to adapt methods and strategies in line with the times, social conditions, and psychology of students without changing fundamental values.
5. Social transformation: Islamic education is not only for individual change, but also encourages positive change in society (amar ma'ruf nahi munkar).

According to Delmus Puneri Salim, Islamic education must be oriented towards the formation of meaningful life and social cohesiveness, making character and morals the main outcomes (not merely the transfer of knowledge) in order to counteract the disintegration of values and radicalism. In other words, Islamic education must be able to address various issues that arise in society, especially various aspects of social problems that lead to practices that destroy the order of national and state life (Rohmah et al., 2024).

In the context of Islamic studies, the Islamic educational approach offers a distinctive paradigm that can be approached philosophically and identified through three main aspects: ontological (what is the nature of the reality being studied), epistemological (how to acquire knowledge about that reality), and axiological (what the knowledge is used for). These aspects are the three scalpels of philosophy (Online & Langsa, 2024). Although originating from general philosophy, the concept of paradigm has been widely adopted in Islamic discourse.

1. Ontological aspects

At the ontological level, this paradigm views Islamic reality, starting from sacred texts, history, law, to socio-religious practices, not merely as a static object of study, but as a dynamic and transformative subject of education. This aspect can be explained as follows:

- a. In this study, the text is an educator: the Qur'an and Hadith are not only seen as sources of dogma and law, but more as the primary educators (al-murabbi al-awwal) (Saprudin, 2025). Every verse and hadith contains a pedagogical purpose (al-ghāyah al-tarbawiyah) to shape civilized human beings (insan adabi). For example, in the stories in the Qur'an (Qashash al-Qur'an), this paradigm does not stop at historical analysis, but explores the educational values of faith, morals, and exemplary behavior contained therein as lessons for humanity.
- b. History is used as an educational laboratory. Islamic history is viewed as an educational laboratory full of practical examples of success and failure. Events such as the Conquest of Mecca, for example, are analyzed as real examples of teaching the values of peace, amnesty, and the exemplary leadership of the Prophet Muhammad, not merely as military-political events.
- c. Individuals and society are the subjects of education, where the reality of contemporary Muslims with all their problems (moral crisis, identity, etc.) is seen as a reflection of the success or failure of an education system. The focus of the study is on the process of transmission, internalization, and actualization of Islamic values within individuals and society.

Thus, ontologically, this paradigm focuses on the process of becoming rather than merely being (Siswantara & Parahyangan, 2025). Islamic reality is a field in which education occurs continuously and throughout life.

2. Epistemological Aspects: Integration of Naqli and Aqli Oriented towards Transformation

The way of acquiring knowledge (epistemology) in this paradigm is integrative-interconnective and oriented towards change (transformative). The following are some epistemological aspects developed by experts;

- a. The Bayani-Burhani-Irfani integration is a paradigm that synergistically combines three Islamic epistemological traditions (Keislaman, 2025). This method was developed by Mohammed Abed Al-Jabri, namely: (1) Bayani (textual) is used to understand the normative messages of the Qur'an and Sunnah as the main value foundation. (2) Burhani (rational-empirical) is used to analyze the social, psychological, and cultural realities of students and to design effective educational methodologies. Modern educational theories from the West can be critically adopted as long as they do not conflict with Islamic values. (3) Irfani (intuitive-spiritual) is emphasized to understand the inner dimensions of education, such as sincerity, exemplary behavior, and character building, which are often not accessible by rational approaches alone.
- b. Holistic sources of knowledge, where knowledge is not only obtained from classical texts (turats) but also from observations of educational practices in Islamic boarding schools, religious gatherings, families, and social media (Selatan & Islam, n.d.). The biographies (sirah) and examples (uswah) of the prophets and scholars are very important epistemological sources, as proposed by Imam Al Ghazali.
- c. The methods used are participatory in nature. Research in this paradigm tends to use qualitative methods such as ethnography, case studies, and hermeneutic analysis, which allow researchers to delve deeply into the world of the research subjects to understand the meaning and process of education that occurs. For example, research to find answers about the ethnography of life in Islamic boarding schools and so on.

This epistemology aims to produce knowledge that is not only academically true but also good and beneficial for individual and societal transformation (Manajemen et al., 2024).

3. Axiological Aspect: Towards the Formation of a Complete Human Being (Insan Kamil)

At the axiological level, the value and usefulness of knowledge in this paradigm are very clear, where the goal is the formation of a complete human being, namely the formation of a complete human being who is faithful, knowledgeable, and has noble character (Sisdiknas Law of 2023) and contributes to the welfare of the people. The paradigm that can be developed in the axiological aspect is as follows:

- a. Instrumental Value, which is knowledge generated to solve practical problems in Islamic education, such as developing an integrative curriculum, developing effective learning methods, and creating a conducive educational environment (Untuk & Mutu, 2025).
- b. Intrinsic value, the study process itself is part of worship and an effort to draw closer to Allah (taqarrub ila Allah), because its purpose is to enrich the earth with divine values through education
- c. Social relevance: this paradigm emphasizes the social responsibility of science. Islamic Studies scholars with an educational approach must not be detached from the reality of the community. The results of their studies must be able to serve as guidance for parents, educators, and policy makers in shaping an excellent Muslim generation

Theory of Islamic Studies with an Islamic Education Approach

Several approaches in Islamic Education are generally influenced by various disciplines and also a wealth of thinking that comes not only from Muslim scholars, but over the centuries has also been influenced by Western knowledge. However, these theories do not stand alone, but complement each other, forming an integrative perspective. Islamic education has distinctive characteristics because it is based on the Qur'an and Sunnah. The following are several approaches to Islamic education that are still relevant today, along with their pioneers:

1. Foundational theory: the theory of fitrah as an anthropological foundation

The theory of fitrah is the most fundamental foundation that distinguishes this approach from secular educational approaches (Syari et al., 2025). This theory states that every human being is born with a basic potential (innate disposition) to know God (Allah), truth, and goodness. Then, an educational environment that is relevant to the development of fitrah is needed in order to realize noble character. This theoretical basis refers to Q.S. Al-A'raf: 172 and the popular Hadith of the Prophet, every child is born in a state of fitrah... (HR. Al-Bukhari) ((Anak & Dini, 2023).

In the contemporary context, Syed Muhammad Naquib Al-Attas expanded this into the concept of adab (ta'dib theory) developed from the thoughts of Ibn Maskawaih (W, 2024). The essence of his thinking is the recognition and acknowledgment of the proper place of everything in the order of creation. Therefore, Islamic education is a process of maintaining, actualizing, and directing this fitrah so that humans become civilized individuals. The word fitrah can be interpreted as spiritual potential as well as physical potential (Septemiarti, 2023).

When linked to Western theory, the theory of fitrah is relevant to Social Constructivism (proposed by Vygotsky), which emphasizes that knowledge is constructed by individuals through social interaction (Luthfiyani et al., 2025). The theory of fitrah does not contradict this theory, but provides it with a theological framework. Social interaction in Islamic education is not a neutral process, but is designed to remind and activate the potential of fitrah (Faiz Ahdan Hawari et al., 2024). Vygotsky's Zone of Proximal Development (ZPD) can be seen as a space where educators (a teacher, parent, or more pious friend) help learners to achieve a higher level of understanding and morals, which is in accordance with their fitrah.

In line with Vygotsky's theory, Howard Gardner's Theory of Multiple Intelligences also seems to resonate with the theory of fitrah. According to Gardner, children have different types of intelligence. Classical scholars have discussed various human potentials (quwa), such as the potential of the mind (al-quwwah al-aqliyyah), the heart (al-quwwah al-qalbiyyah), and the body. The Islamic Education approach will analyze how Islamic study materials (such as the Qur'an and Sirah Nabawiyah) are taught by considering these various types of intelligence in order to touch on all aspects of human nature holistically (Sdtq et al., 2023). In addition, many other figures also agree with this theory of human nature.

2. Integrative Theory (Integrative-Interconnective Approach) that is Holistic in Nature

This theory offers an Islamic epistemological framework that rejects the dichotomy between religious and general knowledge. Knowledge is a unity that originates from Allah, and revelation (Naql) and empirical reason (Aql) must go hand in hand. This approach unifies and connects religious and secular knowledge, as well as connecting texts with the context of reality (Irawan, 2024). This approach refers to Imam Al Ghazali's concept of knowledge integration, which leads to eternal happiness (sa'adah al 'abadiyah). Al Ghazali's classification of knowledge as a reaction to the dichotomy of knowledge is that the highest knowledge is that which is directly related to Allah (ilmu fardhu 'ain) and other knowledge (fardhu kifayah) is used to support knowledge (fardhu 'ain).

This approach has been extensively developed at UIN Sunan Kalijaga Yogyakarta by figures such as Amin Abdullah (Siak, 2025). This concept is also in line with the double movement theory proposed by Fazlurrahman, whereby researchers move from the phenomena that exist in the present situation to the past (in accordance with the context of the Quran and Sunnah) to understand the message/value and then move on (Kontekstual et al., 2022). Returning to the current context to seek a concrete understanding of the phenomenon. In this case, it can be concluded that with this approach, there is no dichotomy in science.

In addition, M. Amin Abdullah also highlighted the problem of classical Islamic scholarship in analyzing various empirical issues inherent in the reality of modern society, such as poverty, the environment, ignorance, backwardness, oppression, and others, which are felt to receive insufficient attention from the theological thinking of Islamic scholars and thinkers. In this regard, M. Amin Abdullah sees at least three things that must be addressed in relation to the above issues, namely the method of interpreting the Qur'an, the method of interpreting hadith, and the study of Islamic thought (Akmal, 2024). The implementation of this approach in education in Indonesia can be seen in the development of the 2013 curriculum.

3. Humanistic-Religious Theory

Placing students as subjects with all their potential, while instilling divine values. The most famous Muslim thinker in this approach is Muhammad Abduh, while from Indonesia are KH. Ahmad Dahlan (KAD) and Ki Hadjar Dewantara (KHD) (Rezki & Hulawa, 2025). The basis for this approach comes from humanist philosophy, where humanity and humanization are key considerations that are inseparable from humanistic education that liberates, encourages critical thinking, and develops the creativity of students as autonomous beings (dehumanization) (Indonesia et al., 2023).

This theory encourages students to observe, reason, and examine natural and social phenomena as signs of God's greatness (Kusuma et al., 2025). This is in line with the spirit of the *kauniah* verses echoed by Muhammad Abduh. This concept of Islamic educational reform, which carries the theme of educational modernization (*tajdid*), also forms the basis for the humanistic-religious education advocated by Muh. Abduh in response to the challenges faced by Muslims at that time, who were confronted with dichotomy and rigidity in their thinking.

This reconstruction certainly involves elements of modernism (modernization of education), and this can distance someone from blind imitation. For 'Abduh, education is not only aimed at developing cognitive aspects (reason) but must also prioritize affective aspects (morals) and psychomotor aspects (skills) (Ridha et al., 2025). In line with this, KH Ahmad Dahlan's concept of thought provides lessons to a group of students aged around 25 years old in a tafsir study group known as Fathul Ashar Miftahu Sa'adah so that they do not fall into delinquency and sin, but instead do good deeds to build Muhammadiyah. This is the democratic humanistic education taught to his students (S. Wardani et al., 2023).

The humanistic approach adopted by KH. Ahmad Dahlan was also applied by Ki Hadjar Dewantara (KHD), who believed that education should focus on the development of the mind (Abzar, 2024). *Taman Siswa* was the embodiment of freedom of thought and learning, where KHD emphasized three concepts of education: Ing Ngarso Sung Tulodo (exemplary), Ing Madya Mangun Karso (proactive in following the dynamics of society), Tut Wuri Handayani (applying inherent guidance or supervision) (I. K. Wardani et al., 2024). The concepts of among and natural law are ideas in the learning approach, but KHD's ideas, when linked to Islamic education, make teaching morals or *akhlaq* an important concern in learning (Karakter & Dewantara, 2024).

Character building is an integral part of learning. This opinion is in line with Islamic teachings, whereby the ultimate goal of Islamic education is to develop good character. The KHD education concept is still universal and truly humanistic in nature. However, if this approach is brought closer to Islamic education, it can be understood that the principles of Islamic education that are in line with humanism, such as justice, honesty, human solidarity, and tolerance, impose obligations on every member of the Islamic community and individuals (K. Pendidikan et al., 2021). These principles create a climate of mutual respect and care, which is a practice of civilization based on religion and monotheism.

This theory explicitly links the concept of non-dichotomy of knowledge through the Humanist-Religious theory initiated by figures such as Muhammad Abduh, KH. Ahmad Dahlan, and Ki Hadjar Dewantara. This approach fundamentally rejects the separation of religious and general knowledge, as Abduh called for the modernization of education (tajdid) as a solution to the dichotomy and rigidity of thinking faced by Muslims (Rustaman et al., 2025). This concept encourages students to observe, reason, and study natural phenomena (science/technology) as manifestations of kauniah verses that are in line with divine values.

In the practice of K.H. Ahmad Dahlan, the study of tafsir (religious knowledge) was combined with charitable activities and community development (social science/practice) to steer people away from rigid thinking and blind imitation. A concrete example of this is when someone studies biology (general science) by examining verses from the Qur'an about the creation of the fetus (religious knowledge), emphasizing that science is a way of understanding God's laws in the universe, not something separate from His teachings (Athar et al., 2024). Thus, this theory emphasizes that the development of reason (general science) and morality (religious science) are integral parts of the humanization process based on tawhid (Ikhwan, 2025).

Thus, it can be seen that the approaches taken by Muhammad Abduh, KH. Ahmad Dahlan, and Ki Hajar are in line with each other, each emphasizing their support for students and efforts to facilitate the development of students' potential, including their intellectual, attitudinal, and skill aspects. This is clearly evident in Muhammad Abduh's call to observe, reason, and study natural phenomena (natural sciences) as signs of Allah's greatness, which also shows that reason and revelation are two mutually supportive paths to truth.

4. Critical Transformative Theory

This theory is in line with integrative and interconnective theories, and has developed alongside Western thinking on the concept of critical thinking. Education is directed not only towards understanding reality but also towards changing it for the better and more just (Andini, 2024). The thinking of Paulo Freire and Mezirow, Habermas, and the Frankfurt School has greatly influenced the context of the Islamic Education approach. This approach is called Education for Freedom. However, theoretically, because Freire comes from the West, which appreciates freedom, this thinking must be adapted to the Islamic approach so that it can be integrated with Islamic values (Transdisipliner, 2023).

Critical thinking skills are essential in the transition from Industry 4.0 to 5.0 so that students are not only prepared academically, but also equipped with educational principles that emphasize learning innovation, critical thinking, and the creation of a learning environment that is in line with the times (Di et al., 2022). Similar to the interconnectivity theory, Muslim figures who also use this approach include Muhammad Arkoun, Nasr Hamid Abu Zayd, Fazlurrahman, Amin Abdullah, and others. The emergence of transformative theory in learning, which leads to the formation of autonomous learners characterized by the freedom of thought of students as a reference for action, requires education with a transformative paradigm

This paradigm leads to a cooperative educational model that utilizes all students' abilities, leading to creative and independent thinking (Pembelajaran et al., 2023). Transformative education values individual potential. Therefore, this theory emphasizes the challenges faced by this approach, namely mastering 21st-century competencies, particularly critical thinking skills, which are essential in the digital age (Bustanul Arifin & Abdul Mu'id, 2024).

5. Multicultural theory and ethnopedagogy

Education that respects differences and diversity as *sunnatullah* (Anggraini et al., 2023). Nurcholish Madjid (Cak Nur) often voiced this approach through his pluralistic thinking (Jayana et al., 2022). A pluralistic attitude will give rise to a multicultural attitude that is more respectful of differences (Hadijaya et al., 2024). Cak Nur said that a society that is happy with its freedom and independence is a society that is supported by the existence of a sacred divine love (*rahmah*, *agape*), which is a continuation of horizontal human wisdom love (*mawadda*, *philos*) and initial love based on physical considerations (*mahabbah*, *eros*).

As science develops, there are still many theories that support Islamic studies with an Islamic educational approach involving multidisciplinary sciences such as sociological, psychological, historical anthropological approaches, and so on (Hotami et al., 2025). However, in general, every theory in the Islamic education approach is primarily aimed at strengthening spiritual, moral, and social aspects in this increasingly advanced society (Adidarma et al., 2024).

Data on Islamic Studies with an Islamic Education Approach

Islamic studies data with an Islamic education approach refers to the type of information, facts, or records collected and analyzed to understand or evaluate Islam as a teaching and practice in the context of the teaching and learning (education) process (Utomo et al., 2024). Basically, Islamic studies with Islamic education depart from the concept of education itself. According to Al-Attas, the main concepts of Islamic education refer to three things, namely: first, *Tarbiyah*: Focusing on maintenance, guidance, and growth, especially spiritual and moral aspects. Second, *Ta'lim*: Focusing on the transfer of knowledge and skills cognitively. Third, *Ta'dib*: Focuses on discipline, instilling manners, and character building (Zahra, 2024).

Thus, the scope of Islamic studies with an educational approach includes (Taufiq et al., 2025):

1. Interpretation and hadith of education; that is, examining verses from the Qur'an and hadith of the Prophet Muhammad SAW to discover explicit and implicit principles, methods, and objectives of education. For example, the concept of *ulil-albab* (people of understanding) is examined as the highest goal of Islamic education, namely humans who are able to integrate remembrance and thought.
2. The history of educational institutions and figures; namely, analyzing the history of Islamic civilization from the perspective of the development of educational institutions (such as *kuttab*, *madrasah*, and Islamic boarding schools in Indonesia) and the contributions of Muslim thinkers to educational theory. An example is the role of Al-Ghazali in integrating *sharia* and *hakikat* through moral education.
3. Curriculum and methodology. Namely, examining how Islamic teachings are organized into an integrated curriculum (integration of religious and general knowledge). This aspect of the curriculum includes the study of *aqidah*, worship, *sharia*, *muamalah*, and history. For example, in the aspect of history, how the teaching methods of the Prophet Muhammad and earlier scholars can be applied in a modern context. This study seeks to address the challenge of the dichotomy of knowledge.

The sources of data for studies on Islam with an Islamic education approach include:

1. Primary data sources

These are data sources taken from fundamental and authoritative sources in studies that focus on the educational dimension in the form of sources (Riyadi et al., 2025):

- 1) The Quran, for example, verses that contain commands to read and learn, verses that contain aspects of Aqidah, morals, and so on. For example, the concept of ulila albab in the Quran, which is used as the basis for the objectives of Islamic education.
- 2) Hadith, hadith about the virtue of seeking knowledge (thalabul 'ilmi), teaching methods (for example, teaching through question and answer), and the formation of manners. For example, regarding the virtue of knowledge, for example HR. Bukhari: 79, HR Muslim no. 2282)
- 3) The works of classical figures, such as Al-Ghazali's views on the relationship between knowledge and action in spiritual education (tazkiyatun nufus). Ibn Khaldun's thoughts on the role of education in building civilization (al-'umran) in Muqaddimah. According to Al-Attas, ta'dib is the process of instilling manners based on knowledge, as taught by earlier Muslim philosophers. These works are classical books that are still very relevant today and can be developed in the current situation.

2. Secondary data sources

Secondary data sources are interpretations, analyses, and critiques of primary sources by academics and modern thinkers (Hardian et al., 2025). The data was collected for the purposes of contemporary studies discussing how the dichotomy of science is a challenge for Muslims today. This data can be in the form of books, academic journals, regulations or legislation, and curricula from various levels (Dwijendra et al., 2022). This data was developed through efforts to integrate various scientific disciplines (interdisciplinary and multidisciplinary in accordance with the characteristics of Islamic studies).

3. Field data sources (empirical)

Field data (empirical) is information collected directly from social realities, institutions, or ongoing practices that are relevant to aspects of education in Islam (Najih & Darajat, 2025). This data source is very important for seeing how Islamic teachings are implemented and interpreted in real life. Field data sources from Islamic studies with an Islamic education approach are the same as other studies, where the types of data sources include educational institutions, learning activities, Muslim communities, or other supporting documents (Metode et al., 2025). For example, student and teacher activities in the field in instilling the value of honesty or the practice of mujahadah in Sufism classes are carried out using participant observation techniques.

Analysis of Islamic Studies with an Islamic Education Approach

The educational approach in Islamic studies offers a unique perspective that not only describes Islamic phenomena but also analyzes them as a transformative process (Akmal, 2024). The following is an in-depth analysis based on various sources:

1. Epistemological analysis: from text to transformation

This approach shifts the paradigm from the study of text alone to the analysis of the process of internalizing values. As stated by Azhar, the educational approach changes the perspective from what the text says to how the text shapes human character. Analysis of verses from the Qur'an, for example, does not stop at literal meaning, but explores how these values can be internalized in learning (Aisyiyah, 2025).

2. Analysis of contemporary issues

This analysis was conducted to highlight various issues and challenges in modern education or the digital age (Muid et al., 2024). Examples include radicalism and secularism, moral degradation due to technological acceleration, and so on. Therefore, the educational approach offers preventive solutions. Abuddin Nata, in his research, shows that

the educational approach through the instillation of *wasathiyah* (moderation) values from an early age has proven effective in preventing deviations in religious understanding. This analysis was conducted through a comparative study of educational methods in moderate Islamic boarding schools.

3. Integrative-interconnective analysis

This approach promotes the concept of integrating various disciplines. Siti Mujibatun analyzes that the integration of neuroscience with the concept of *fitrah* in Islamic education opens new horizons in understanding children's moral development. This analysis shows how the educational approach can bridge the gap between classical Islamic heritage and modern scientific developments (Santika et al., 2025).

4. Critical analysis of other approaches

This analysis was conducted to compare one educational approach with another, in order to test the strengths of both. The results can be used (Mislaini et al., 2024). Returning to contribute to the world of Islamic education, this educational approach shows superiority in terms of its applicability (Mei, 2024). For example, in the research by Ahmad Zarkasih et al. in classroom action research, it was proven that the educational approach through the Qur'anic story method is more effective in instilling moral values than the purely historical approach (Semarang & Semarang, 2025). Quantitative analysis shows a 40% increase in students' understanding of moral values.

5. Strengths, Weaknesses, Opportunities, and Threats (SWOT) Analysis

This approach analyzes weaknesses and challenges. This analysis is used to evaluate the strengths, weaknesses, opportunities, and threats of the institution's education and services.

6. Future analysis

Islamic education in its development will not be able to avoid the challenges of the 21st century and the 5.0 era. Therefore, Madjid analyzes that the educational approach needs to integrate digital literacy with spiritual values to deal with technological disruption (Maulida, 2025). This analysis is necessary through comparative studies of best practices in several Muslim countries and then projecting them in the context of domestic education.

Analysis of Islamic studies using an Islamic approach will certainly develop in line with the massive amount of research and approaches to the world of Islamic education itself (Utomo et al., 2024). Of course, other analyses relevant to Islamic studies are open for use. However, the approaches discussed above can fundamentally transform the framework of Islamic studies from a descriptive-textual one to a practical-educational vision oriented towards the transmission and internalization of Islamic values.

Through its main characteristics, which are *rabbani* in nature, oriented towards moral perfection, integrative-holistic, dynamic, and transformative in nature, this approach responds to the fundamental need for an understanding of religion that is not only cognitive but also applicable and contextual. Thus, the educational approach in Islamic Studies not only enriches the methodological repertoire of Islamic studies but, more importantly, affirms the central role of Islam as a living value system whose transmission, internalization, and actualization processes in shaping the perfect Muslim personality (*insan kamil*) are fundamental and substantive (Kapek et al., 2025).

CONCLUSION

The results of a study on Islamic studies with an Islamic education approach show that combining Islamic understanding and educational practices can improve students' understanding of Islamic values in a deep and practical way. This approach has been proven to support the development of curricula, learning methods, and character building strategies that are in line with modern social and cultural dynamics. Furthermore, the structured application of

Islamic values in education not only improves academic competence, but also shapes students who are faithful, critical, ethical, and able to adapt to changes in contemporary life.

Based on the findings, the recommended steps going forward are to design a comprehensive and integrated Islamic education model so that Islamic values can be consistently applied in all aspects of learning. In addition, educators need to be trained to master contextual, creative, and innovative learning methods, as well as the use of educational media and technology that support the internalization of Islamic values. Synergy between educational institutions, the community, and related parties is also very important to create a conducive learning ecosystem in shaping the character of students comprehensively.

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