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Reconstructing the Paradigm of Islamic Educational Philosophy: Synthesizing the Thought of Al-Ghazali, Ikhwan al-Shafa, and Ibn Khaldun for Contemporary Education

Rekonstruksi Paradigma Filsafat Pendidikan Islam: Sintesis Pemikiran Al-Ghazali, Ikhwan al-Shafa, dan Ibn Khaldun untuk Pendidikan Kontemporer

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Abstract

This study aims to reconstruct an Islamic educational philosophy paradigm by synthesizing the educational thought of Al-Ghazali, Ikhwan al-Shafa, and Ibn Khaldun to develop a conceptual framework relevant to contemporary Islamic education. This study employed a qualitative approach using a conceptual research design based on library research and philosophical analysis of primary sources and relevant scholarly literature. The findings demonstrate that the three thinkers represent distinct yet complementary paradigms emphasizing moral-spiritual formation, epistemic integration, and civilizational orientation. Based on this synthesis, the study proposes an Integrative Islamic Educational Philosophy Paradigm built upon three interconnected pillars: *ethical foundation*, *epistemic integration*, and *civilizational orientation*. This paradigm contributes to the development of Islamic educational philosophy by offering a conceptual model that integrates ethical, intellectual, and social dimensions as a foundation for advancing both the theory and practice of twenty-first-century Islamic education.

Keywords: Islamic Educational Philosophy; Al-Ghazali; Ikhwan Al-Shafa; Ibn Khaldun; Integrative Paradigm

Abstrak

Penelitian ini bertujuan merekonstruksi paradigma filsafat pendidikan Islam melalui sintesis pemikiran Al-Ghazali, Ikhwan al-Shafa, dan Ibn Khaldun guna membangun kerangka konseptual yang relevan bagi pendidikan Islam kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan desain penelitian konseptual (*conceptual research*) melalui kajian kepustakaan dan analisis filosofis terhadap sumber primer serta literatur akademik yang relevan. Hasil penelitian menunjukkan bahwa ketiga pemikir tersebut merepresentasikan paradigma yang berbeda namun saling melengkapi, yaitu pembentukan moral-spiritual, integrasi epistemologi, dan orientasi peradaban. Berdasarkan sintesis tersebut, penelitian ini mengusulkan Paradigma Integratif Filsafat Pendidikan Islam yang dibangun atas tiga pilar, yaitu *ethical foundation*, *epistemic integration*, dan *civilizational orientation*. Paradigma ini berkontribusi dalam memperluas kajian filsafat pendidikan Islam dengan menawarkan model konseptual yang mengintegrasikan dimensi etik, intelektual, dan sosial sebagai landasan pengembangan teori maupun praktik pendidikan Islam abad ke-21.

Kata Kunci: Filsafat Pendidikan Islam; Al-Ghazali; Ikhwan Al-Shafa; Ibn Khaldun; Paradigma Integratif



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INTRODUCTION

Islamic education has long been positioned as a strategic instrument for shaping individuals who possess intellectual competence, moral integrity, and social responsibility.¹ Within the Islamic intellectual tradition, education is understood not merely as a mechanism for transmitting knowledge but as a philosophical endeavor concerned with the formation of complete human beings (*insān kāmil*).² Consequently, educational thought in Islam has always been inseparable from broader discussions concerning the nature of humanity, the sources of knowledge, and the ultimate purpose of life. These philosophical questions have generated diverse educational paradigms throughout Islamic history, each offering distinct assumptions regarding educational objectives, curriculum, pedagogy, and the relationship between knowledge and human development. Understanding these paradigms is therefore essential for explaining the intellectual foundations upon which contemporary Islamic education continues to evolve.

Despite its rich intellectual legacy, contemporary Islamic education continues to encounter a persistent paradigmatic dilemma.³ Educational reforms have predominantly focused on curriculum development, institutional management, and technological innovation, while comparatively less attention has been devoted to the philosophical foundations that determine educational direction.⁴ As a consequence, various forms of dichotomy remain evident, including the separation between religious and scientific knowledge, moral formation and professional competence, as well as spiritual cultivation and social transformation. These tensions have produced educational practices that often excel in one dimension while neglecting others, thereby limiting the capacity of Islamic education to respond comprehensively to contemporary societal challenges. Such conditions indicate that the current challenge is fundamentally philosophical rather than merely technical or administrative.

The classical tradition of Islamic educational philosophy provides a valuable intellectual foundation for addressing this paradigmatic crisis. Al-Ghazali conceptualized education as a process of ethical and spiritual purification through *tahdhīb al-nafs* and *taẓkiyat al-qalb*, emphasizing moral excellence as the ultimate educational objective.⁵ Ikhwan al-Shafa developed an integrative epistemological framework that reconciled revelation, philosophy, and rational sciences within a unified conception of knowledge.⁶ Meanwhile, Ibn Khaldun approached education from a sociological perspective by introducing the concepts of *malakah* and *‘umrān*,

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- 1 Syaiful Anam et al., “Impact of Learning Discipline on Students’ Qur’an Memorization Achievement,” *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (February 28, 2025), <https://doi.org/10.35445/alishlah.v17i1.6069>.
 - 2 Amra Sabic-El-Rayess, “Epistemological Shifts in Knowledge and Education in Islam: A New Perspective on the Emergence of Radicalization amongst Muslims,” *International Journal of Educational Development* 73 (March 2020): 102148, <https://doi.org/10.1016/j.ijedudev.2019.102148>.
 - 3 Abdullah Sahin, “Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education,” *Religions* 9, no. 11 (October 30, 2018): 335, <https://doi.org/10.3390/rel9110335>.
 - 4 M. Syukri Azwar Lubis et al., “Understanding Curriculum Transformation Towards Educational Innovation in The Era of All-Digital Technology,” *Nazḥruna: Jurnal Pendidikan Islam* 5, no. 2 (May 18, 2022): 526–42, <https://doi.org/10.31538/nzh.v5i2.2110>.
 - 5 Dimiyati Sajari et al., “Spirituality and Ethical Identity of Muslim Teachers beyond Competence,” *ATTARBIYAH: Journal of Islamic Culture and Education* 11, no. 1 (June 27, 2026): 1–18, <https://doi.org/10.18326/attarbiyah.v11i1.1-18>.
 - 6 Muhammad Yasser, Alven Putra, and Muhammad Yusuf Qardlawi, “Animal Rights In Islam: Sarra Tlili’s Criticism of the Anthropocentric Reading of the Qur’an,” *AL QUDS : Jurnal Studi Alquran Dan Hadis* 8, no. 3 (December 27, 2024): 623–42, <https://doi.org/10.29240/alquds.v8i3.9660>.

highlighting education as the driving force behind civilizational development.⁷ Although these paradigms emerged within different historical and intellectual contexts, they collectively demonstrate that Islamic educational philosophy encompasses complementary perspectives capable of enriching contemporary educational discourse.

Research on Islamic educational philosophy has been widely conducted from various perspectives. Existing studies demonstrate that Al-Ghazali's educational philosophy primarily emphasizes moral cultivation, spiritual discipline, and character formation as the central objectives of education.⁸ Other studies have shown that Ikhwan al-Shafa advocate an integrative conception of knowledge by synthesizing religious sciences with philosophy and rational inquiry, thereby rejecting epistemological dichotomies.⁹ Meanwhile, further investigations have found that Ibn Khaldun's educational thought highlights experiential learning, the cultivation of *malakah*, and the close relationship between education and civilizational progress.¹⁰ Nevertheless, these studies predominantly examine each thinker independently or merely compare their educational ideas descriptively. Consequently, insufficient attention has been devoted to reconstructing their complementary philosophical contributions into a coherent and integrative paradigm capable of addressing the educational challenges of the twenty-first century.

Based on this gap, the present study aims to reconstruct an Integrative Islamic Educational Philosophy Paradigm by synthesizing the complementary philosophical strengths of Al-Ghazali, Ikhwan al-Shafa, and Ibn Khaldun. Rather than positioning these paradigms as competing educational models, this study argues that they represent interconnected philosophical dimensions that collectively provide a more comprehensive foundation for Islamic education. The proposed paradigm integrates three interrelated pillars, namely *ethical foundation*, *epistemic integration*, and *civilizational orientation*, as the basis for developing a holistic educational framework. The significance of this study lies not only in extending theoretical discussions within Islamic educational philosophy but also in offering a conceptual framework that may guide future curriculum development, pedagogical innovation, and educational policy while preserving the epistemological identity and normative values of the Islamic intellectual tradition.

Method

This study employed a qualitative approach using a conceptual research design grounded in philosophical inquiry.¹¹ Rather than examining educational phenomena empirically, the study aimed to reconstruct an integrative paradigm of Islamic educational philosophy by critically examining the foundational ideas of three major Muslim thinkers: Al-Ghazali, Ikhwan al-Shafa, and Ibn Khaldun. Primary sources consisted of *Ihyā' 'Ulūm al-Dīn*, *Rasā'il Ikhwān al-Ṣafā'*, and

7 Ahmad Farid Fanani et al., "Asabiyah and Social Inequality in the Digital Age: An Ibn Khaldunian Perspective on TikTok Culture in Indonesia," *Jurnal Adabiyah* 25, no. 2 (December 25, 2025): 494–519, <https://doi.org/10.24252/jad.v25i2a13>.

8 Khusnul Nur Azizah and Zainal Abidin, "The Concept of Islamic Education Based on the Perspective of Imam Al-Ghazali," *Al-Munawwarah: Journal of Islamic Education* 1, no. 1 (March 18, 2025): 48–56, <https://doi.org/10.38073/almunawwarah.v1i1.2514>.

9 Moh. Ayyub Mustofa, M. Yunus Abu Bakar, and Ali Mas'ud, "Basic Concept Of Islamic Education Stream And Thought (APPI)," *Academia Open* 10, no. 2 (December 3, 2025), <https://doi.org/10.21070/acopen.10.2025.12866>.

10 Aina-Obe Shamsuddin Bolatito, "The Relevance of Ibn Khaldun Educational Thought in the Contemporary World," *Interdisciplinary Journal of Education* 8, no. 1s (November 30, 2025): s25–38, <https://doi.org/10.53449/wzedff74>.

11 John W. Creswell, *Research Design: Qualitative, Muantitative, and Mixed Methods Approaches (4th Ed.)*, Sage Publications, 2014.

Muqaddimah, while secondary sources included scholarly books and peer-reviewed journal articles addressing Islamic educational philosophy, epistemology, and contemporary educational theory. These sources were selected purposively based on their relevance to the philosophical dimensions of education, particularly the concepts of educational ontology, epistemology, teleology, and pedagogy.

The analytical process was conducted through four interconnected stages. First, key philosophical concepts were identified from the primary texts and systematically classified according to their ontological, epistemological, teleological, and pedagogical dimensions. Second, these concepts were comparatively analyzed to identify their philosophical convergences and divergences. Third, the findings were synthesized through philosophical reflection to reveal the complementary strengths and limitations of each paradigm. Finally, the study reconstructed these findings into an Integrative Islamic Educational Philosophy Paradigm, consisting of *ethical foundation*, *epistemic integration*, and *civilizational orientation*. This reconstruction moved beyond descriptive comparison by proposing a new conceptual framework intended to contribute to the theoretical development of contemporary Islamic educational philosophy.

RESULTS AND DISCUSSION

Classical Paradigms of Islamic Educational Philosophy

The classical tradition of Islamic educational philosophy did not evolve as a homogeneous body of thought but rather as an epistemological discourse in which revelation, reason, and social experience interacted to define the nature of education.¹² These differences extended far beyond pedagogical methods, reflecting distinct philosophical assumptions regarding human nature, the sources of knowledge, and the ultimate purpose of human existence.¹³ Accordingly, the educational thought of Al-Ghazali, Ikhwan al-Shafa, and Ibn Khaldun should not merely be understood as the ideas of three influential scholars; instead, they represent three philosophical paradigms characterized by different ontological, epistemological, and teleological orientations. The first conceives education as a process of moral purification, the second views it as the integration of knowledge for intellectual perfection, and the third understands education as an instrument for cultivating social capacity and sustaining civilization.¹⁴ Collectively, these paradigms constitute the intellectual foundation upon which the subsequent development of Islamic educational philosophy has been built.

The most fundamental distinction among these paradigms lies in how each conceptualizes the human being as the subject of education. Within Al-Ghazali's paradigm, humans are primarily spiritual beings whose fulfillment depends upon the purification of the soul through the processes of *tahdhib al-nafs* and *tazkiyat al-qalb*.¹⁵ Consequently, every educational activity must ultimately aim at moral refinement as the pathway toward *sa'adat al-akhirah* (ultimate happiness in the hereafter). By contrast, Ikhwan al-Shafa regard humans as rational beings endowed with

12 Mohamed Fouz Mohamed Zacky and Md Moniruzzaman, "Islamic Epistemology' in a Modern Context: Anatomy of an Evolving Debate," *Social Epistemology* 38, no. 4 (July 3, 2024): 511–25, <https://doi.org/10.1080/02691728.2023.2227945>.

13 Christina Marouli, "Sustainability Education for the Future? Challenges and Implications for Education and Pedagogy in the 21st Century," *Sustainability* 13, no. 5 (March 8, 2021): 2901, <https://doi.org/10.3390/su13052901>.

14 Xue Eryong and Jian Li, "What Is the Ultimate Education Task in China? Exploring 'Strengthen Moral Education for Cultivating People' (Li De Shu Ren)," *Educational Philosophy and Theory* 53, no. 2 (January 28, 2021): 128–39, <https://doi.org/10.1080/00131857.2020.1754539>.

15 Abu Hamid Muhammad Ibn Muhammad Al-Ghazali, *Ihya' Ulum Al-Din*, ed. Zainuddin Abi al-Fadhl Al-'Iraqiy, 1st ed. (Beirut-Lebanon: Dār Ibn Hazm, 2005).

intellectual potential that can only be perfected through the comprehensive mastery of diverse branches of knowledge.¹⁶ Meanwhile, Ibn Khaldun understands humans as inherently social beings whose intellectual development emerges through historical experience, continuous practice, and the formation of *malakah*, enabling them to contribute to the development of *‘umrān* (civilization).¹⁷ Therefore, the diversity of classical Islamic educational philosophy originates primarily from differing conceptions of human existence rather than from variations in pedagogical techniques alone.

These ontological distinctions subsequently shape contrasting epistemological frameworks. Al-Ghazali establishes a hierarchy of knowledge centered on revelation while assigning reason an instrumental role in comprehending the Shari’ah. This framework is reflected in his classification of *farḍ ‘ayn* and *farḍ kifāyah*, which determines the hierarchy and priority of knowledge. In contrast, Ikhwan al-Shafa develop an integrative epistemology that rejects the dichotomy between religious and rational sciences by synthesizing Greek philosophy, mathematics, logic, natural sciences, and revelation into a unified intellectual system. Ibn Khaldun, however, shifts the epistemological emphasis toward empirical experience by placing social observation, gradual learning (*tadarruj*), and the development of *malakah* at the center of educational practice. Classical Islamic educational philosophy therefore demonstrates that differing conceptions of the source and validity of knowledge inevitably produce distinct educational orientations, despite sharing the conviction that knowledge must ultimately guide humanity toward a more meaningful existence.

Table 1. Comparative Paradigms of Classical Islamic Educational Philosophy

Philosophical Dimension	Al-Ghazali	Ikhwan al-Shafa	Ibn Khaldun
Educational Ontology	Purification of the soul (<i>taḥdhīb al-nafs</i>)	Intellectual and spiritual perfection	Formation of <i>malakah</i> and <i>‘umrān</i>
Educational Epistemology	Revelation as the primary source; reason functions instrumentally	Integration of revelation, reason, philosophy, and rational sciences	Empirical experience, social observation, and practice
Educational Teleology	<i>Sa’adat al-akbarah</i>	<i>Tazkiyat al-nafs</i> and intellectual perfection	Civilizational development (<i>‘umrān</i>)
Pedagogical Orientation	Moral exemplification, <i>adab</i> , and character formation	Intellectual dialogue and knowledge integration	<i>Tadarruj</i> , practice, and the cultivation of <i>malakah</i>
Curriculum Orientation	Moral-spiritual	Encyclopedic and integrative	Contextual and sociological

Source: Constructed by the authors based on a synthesis of Al-Ghazali’s Iḥyā’ ‘Ulūm al-Dīn, Ikhwan al-Shafa’s Rasa’il Ikhwān al-Ṣafā’, and Ibn Khaldun’s Muqaddimah.

Table 1 demonstrates that the differences among these paradigms do not concern the importance of education itself but rather the philosophical assumptions that underpin educational practice. Al-Ghazali constructs a theological paradigm in which educational success is measured by moral excellence and proximity to God.¹⁸ Conversely, Ikhwan al-Shafa formulate

16 Ikhwan Al-Shafa, *Rasa’il Ikhwān Al-Ṣafā’ Wa Khullān Al-Wafā’*, ed. Muṣṭafā Ghālib (Beirut: Dār Ṣādir, 1957).

17 Ibn Khaldun, “Muqaddimah,” *Jakarta: Pustaka Firdaus*, 1986.

18 Kholili Hasib and Neneng Uswatun Khasanah, “The Integration of Rationality and Spirituality: Imam Al-Ghazali’s Experience through Ta’lim Rabbani Approach in Acquiring Knowledge,” *Afkaruna: Indonesian*

a cosmological paradigm that regards every branch of knowledge as an interconnected component contributing to the perfection of the human soul.¹⁹ Ibn Khaldun, on the other hand, develops a historically grounded paradigm that positions education as both a mechanism for the reproduction of knowledge and an instrument for civilizational development.²⁰ These distinctions reveal that classical Islamic educational philosophy represents a continuum of paradigms extending from spiritual orientation to epistemic integration and ultimately to social transformation.

Despite their different philosophical foundations, these paradigms converge upon several defining characteristics of classical Islamic education. First, knowledge is never regarded as value-neutral but is inseparable from moral, intellectual, and social responsibility. Second, education is understood as a process of human transformation that transcends the mere transmission of information, thereby placing equal emphasis on character formation, intellectual cultivation, and habitual practice. Third, teachers function not merely as transmitters of knowledge but as guides who facilitate the transformation of learners in accordance with each paradigm's educational objectives. These shared assumptions demonstrate that classical Islamic educational philosophy rejects the reduction of education to an exclusively academic enterprise, insisting instead that its ultimate purpose is the holistic formation of the human person.

Taken together, the paradigms of classical Islamic educational philosophy demonstrate that the differences among Al-Ghazali, Ikhwan al-Shafa, and Ibn Khaldun cannot be reduced to variations in individual thinkers or instructional methods. Rather, they represent three complementary philosophical orientations for understanding the relationship between human beings, knowledge, and life itself. Al-Ghazali's spiritual paradigm provides the ethical foundation of education, Ikhwan al-Shafa's integrative paradigm broadens the epistemological horizon of Islamic scholarship, and Ibn Khaldun's sociological paradigm offers an educational vision responsive to the dynamics of society and civilization. Consequently, these paradigms should not be viewed as mutually exclusive alternatives but as complementary conceptual foundations from which a more integrative and contextually relevant paradigm of Islamic educational philosophy can be reconstructed for contemporary educational challenges.

Reconstructing an Integrative Paradigm of Islamic Educational Philosophy for Contemporary Education

The development of contemporary Islamic education indicates that its principal challenges extend beyond issues of educational access, instructional quality, or curriculum modernization.²¹ Rather, they concern a more fundamental problem: the absence of a coherent educational paradigm capable of responding to the complexities of the twenty-first century. On the one hand, Islamic education is expected to cultivate learners who possess strong moral integrity and

Interdisciplinary Journal of Islamic Studies 21, no. 1 (June 30, 2025): 65–83, <https://doi.org/10.18196/afkaruna.v21i1.25377>.

19 Azaki Khoirudin et al., "Noeng Muhadjir's Islamic Educational Philosophy and Its Paradigmatic Impact: A Case Study from Universitas Ahmad Dahlan, Indonesia," *Jurnal Pendidikan Agama Islam* 22, no. 2 (November 12, 2025): 295–316, <https://doi.org/10.14421/jpai.v22i2.11004>.

20 Natacia Mujahidah and Muhammad Alpin Hascan, "The Concept of Education According to Ibnu Khaldun and its Paralelism to Indonesian Education," *Jurnal Hurriah: Jurnal Evaluasi Pendidikan Dan Penelitian* 4, no. 1 (March 28, 2023): 177–89, <https://doi.org/10.56806/jh.v4i1.120>.

21 Andi Hajar, "Navigating Globalization: Reforming Islamic Education for the 21st Century," *Sinergi International Journal of Islamic Studies* 2, no. 1 (February 29, 2024): 53–65, <https://doi.org/10.61194/ijis.v2i1.599>.

spiritual consciousness amid the growing influence of secularized knowledge.²² On the other hand, it is simultaneously required to produce graduates who are intellectually competent and capable of adapting to rapid scientific, technological, and social transformations. These competing demands frequently generate persistent dichotomies between character formation and competency development, between religious and scientific education, and between otherworldly aspirations and worldly necessities. Such tensions suggest that the central challenge of Islamic education lies not merely in curricular implementation but in the absence of a philosophical framework capable of integrating ethical, epistemic, and civilizational dimensions into a coherent educational system.

Within this context, the educational paradigms advanced by Al-Ghazali, Ikhwan al-Shafa, and Ibn Khaldun continue to possess significant conceptual relevance. Nevertheless, each paradigm also reveals philosophical limitations when applied independently to the realities of contemporary education. Al-Ghazali's paradigm provides a robust ethical and spiritual foundation, yet it may incline educational practice toward an overly spiritual orientation if it is not accompanied by scientific development and intellectual innovation. Conversely, Ikhwan al-Shafa's paradigm promotes the integration of diverse fields of knowledge; however, its encyclopedic orientation encounters practical challenges within increasingly specialized modern educational systems. Ibn Khaldun's paradigm, meanwhile, offers a sociological perspective that positions education as the driving force of civilization, although its pragmatic orientation may inadvertently marginalize the transcendental dimension of education if it is not grounded in a strong ethical framework. Accordingly, reconstructing Islamic educational philosophy should not be understood as replacing these classical paradigms but rather as integrating their respective philosophical strengths into a more comprehensive conceptual framework.

Based on the preceding analysis, this study proposes an Integrative Islamic Educational Philosophy Paradigm, constructed upon three interconnected pillars: *ethical foundation*, *epistemic integration*, and *civilizational orientation*. The first pillar conceives education as a process of character formation and spiritual purification, following Al-Ghazali's concepts of *tahdhib al-nafs* and *tazkiyat al-qalb*. The second pillar adopts Ikhwan al-Shafa's vision of integrating diverse branches of knowledge, thereby overcoming the dichotomy between religious and secular sciences through a holistic epistemological approach. The third pillar incorporates Ibn Khaldun's concepts of *malakah* and *'umrān* by positioning education as a strategic instrument for societal development and civilizational advancement. Rather than functioning hierarchically, these three pillars interact dynamically and complement one another in establishing a comprehensive framework for Islamic education.

Table 2. The Proposed Integrative Paradigm of Islamic Educational Philosophy for Contemporary Education

Paradigmatic Pillar	Philosophical Foundation	Educational Focus	Expected Outcome
Ethical Foundation	Al-Ghazali	Character formation, <i>adab</i> , and spirituality	Individuals with integrity, moral responsibility, and ethical conduct
Epistemic Integration	Ikhwan al-Shafa	Integration of religious sciences, philosophy, science, and technology	Holistic, critical, and interdisciplinary thinkers

22 Mustain Mustain and M. Yunus Abu Bakar, "The Role of Islamic Boarding School Education in Shaping Students' Religious Character Amid the Challenges of Globalization," *Hikmah* 22, no. 1 (July 1, 2025): 83–100, <https://doi.org/10.53802/hikmah.v22i1.455>.

Civilizational Orientation	Ibn Khaldun	Development of <i>malakah</i> , innovation, and social responsibility	Knowledge-based, adaptive, and competitive societies
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Source: Constructed by the authors based on a synthesis of Al-Ghazali's *Ihya' 'Ulum al-Din*, Ikhwan al-Shafa's *Rasa'il Ikhwan al-Shafa'*, and Ibn Khaldun's *Muqaddimah*.

Table 2 illustrates that reconstructing Islamic educational philosophy is not achieved through the mechanical combination of classical ideas but through the functional integration of their respective philosophical contributions. The ethical foundation serves as the indispensable basis of all educational activities, ensuring that the pursuit of knowledge remains anchored in moral responsibility.²³ Epistemic integration enables the advancement of knowledge without reinforcing the dichotomy between revelation and reason, while civilizational orientation directs educational processes toward meaningful contributions to society and human civilization. Consequently, these three pillars constitute an interdependent framework in which each dimension reinforces the others. Education that emphasizes moral formation without intellectual innovation risks losing its transformative capacity, whereas intellectual excellence devoid of ethical guidance may ultimately generate profound social and humanitarian crises.²⁴ The proposed integrative paradigm seeks to avoid both extremes by maintaining a balanced relationship among moral, intellectual, and civilizational development.

The conceptual implications of this integrative paradigm extend across all dimensions of Islamic education. At the curricular level, the integration of religious sciences, the humanities, science, and technology should be organized around a unified educational purpose rather than through the simple aggregation of disciplinary subjects. Pedagogically, teachers should no longer be regarded merely as transmitters of knowledge but also as character educators, learning facilitators, and agents of social transformation. Likewise, educational assessment should move beyond measuring cognitive achievement alone by incorporating indicators of moral development, critical thinking, creativity, collaboration, and social responsibility. Such an educational orientation enables Islamic education not only to produce academically competent graduates but also to cultivate individuals capable of contributing to the formation of a civilized and sustainable society.

The reconstruction proposed in this study demonstrates that the future of Islamic education depends not upon abandoning the classical intellectual tradition in favor of modern educational paradigms but upon reinterpreting that tradition philosophically in light of contemporary realities. Al-Ghazali remains indispensable as the ethical foundation of education, Ikhwan al-Shafa continues to provide an essential framework for epistemological integration, and Ibn Khaldun offers a strategic perspective on the relationship between education and civilizational development. The synthesis of these three paradigms produces a philosophical framework that transcends the limitations of spiritualism, rationalism, and pragmatism by integrating them into a coherent conceptual unity. Consequently, the Integrative Islamic Educational Philosophy Paradigm proposed in this study is expected to serve as a theoretical foundation for the future development of both Islamic educational theory and practice, enabling Islamic education to respond effectively to the challenges of the twenty-first century while preserving its epistemological identity and normative values.

23 Rachel Anne Buchanan et al., "Philosophy of Education in a New Key: Exploring New Ways of Teaching and Doing Ethics in Education in the 21st Century," *Educational Philosophy and Theory* 54, no. 8 (July 3, 2022): 1178–97, <https://doi.org/10.1080/00131857.2021.1880387>.

24 Markus Vogt and Christoph Weber, "The Role of Universities in a Sustainable Society. Why Value-Free Research Is Neither Possible nor Desirable," *Sustainability* 12, no. 7 (April 2, 2020): 2811, <https://doi.org/10.3390/su12072811>.

CONCLUSION

This study demonstrates that classical Islamic educational philosophy does not constitute a single, monolithic tradition but rather encompasses three complementary paradigms represented by Al-Ghazali, Ikhwan al-Shafa, and Ibn Khaldun. The findings reveal that these paradigms differ fundamentally in their ontological, epistemological, and teleological assumptions, resulting in distinct educational orientations: moral-spiritual formation, epistemic integration, and civilizational development. Instead of viewing these paradigms as mutually exclusive, this study argues that their philosophical strengths should be reconstructed into an integrative framework capable of addressing contemporary educational challenges. This reconstruction is operationalized through the Integrative Islamic Educational Philosophy Paradigm, which is structured around three interconnected pillars—*ethical foundation*, *epistemic integration*, and *civilizational orientation*. Through this framework, Islamic education is positioned not merely as a system for knowledge transmission but as a holistic process of cultivating morally grounded, intellectually integrated, and socially responsible individuals capable of contributing to sustainable civilizational advancement.

The proposed paradigm contributes theoretically by offering a conceptual framework that bridges classical Islamic educational thought with the demands of contemporary education, thereby extending existing discussions beyond comparative analyses of individual scholars toward an integrative philosophical model. Nevertheless, this study remains limited by its conceptual and library-based design, which has not yet been empirically examined within institutional or classroom contexts. Future research is therefore encouraged to operationalize the proposed paradigm into curriculum models, pedagogical strategies, and assessment frameworks, as well as to evaluate its applicability across diverse educational settings. Such investigations would not only strengthen the empirical validity of the proposed framework but also advance the development of Islamic educational philosophy as a dynamic discipline capable of responding to the evolving intellectual and societal challenges of the twenty-first century.

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