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Philosophical Reconstruction of Islamic Education in Indonesia Toward “Indonesia Emas 2045”

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Abstract

The transformation of Islamic education in Indonesia has become an important issue in preparing the nation's Golden Generation 2045 (Indonesia Emas 2045). Islamic education has a strong philosophical foundation in developing human beings who integrate knowledge, morality, and spirituality. This study aims to examine the philosophical reconstruction of Islamic education to develop a framework that is relevant to the future needs of Indonesian society. This research employs a library-based philosophical approach using descriptive-analytical and hermeneutical methods. Data were obtained from classical Islamic educational works, contemporary academic literature, and relevant policy documents related to pesantren, madrasah, and Islamic higher education institutions. The findings indicate that Islamic education in Indonesia has successfully maintained religious and moral values but still requires transformation in integrating intellectual development, spiritual formation, and social engagement. This study proposes ta'dib al-wujudi (existential education) as a philosophical framework based on three dimensions: epistemological reintegration, spiritual reconstruction, and social contextualization. The proposed model emphasizes curriculum transformation, the repositioning of teachers as murabbi, and strengthening institutional engagement with societal challenges. This study contributes to Islamic education studies by offering a philosophical perspective that moves beyond institutional reform toward holistic human development.

Keywords: Indonesia Emas, Islamic education, Philosophical Reconstruction, Ta'dib al-Wujudi.

Abstrak

Transformasi pendidikan Islam di Indonesia telah menjadi isu penting dalam mempersiapkan Generasi Emas 2045. Pendidikan Islam memiliki landasan filosofis yang kuat dalam membentuk manusia yang memadukan ilmu pengetahuan, moralitas, dan spiritualitas. Studi ini bertujuan untuk mengkaji rekonstruksi filosofis pendidikan Islam guna mengembangkan kerangka kerja yang relevan dengan kebutuhan masa depan masyarakat Indonesia. Penelitian ini menggunakan pendekatan filosofis berbasis studi pustaka dengan metode deskriptif-analitis dan hermeneutis. Data diperoleh dari karya-karya pendidikan Islam klasik, literatur akademis kontemporer, serta dokumen kebijakan terkait pesantren, madrasah, dan perguruan tinggi Islam. Temuan penelitian menunjukkan bahwa pendidikan Islam di Indonesia telah berhasil mempertahankan nilai-nilai agama dan moral, namun masih memerlukan transformasi dalam mengintegrasikan pengembangan intelektual, pembentukan spiritual, dan keterlibatan sosial. Studi ini mengusulkan ta'dib al-wujudi (pendidikan eksistensial) sebagai kerangka filosofis yang didasarkan pada tiga dimensi: reintegrasi epistemologis, rekonstruksi spiritual, dan kontekstualisasi sosial. Model yang diusulkan menekankan pada transformasi kurikulum, reposisi guru sebagai murabbi, serta penguatan keterlibatan institusional terhadap tantangan masyarakat. Studi ini memberikan kontribusi bagi kajian pendidikan Islam dengan menawarkan perspektif filosofis yang melampaui sekadar reformasi kelembagaan menuju pengembangan manusia secara holistik.

Kata Kunci:

Pendidikan Islam, Rekonstruksi Filosofis, Indonesia Emas, Ta'dib al-Wujudi

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Introduction

The transformation of Islamic education in Indonesia has entered a critical phase as the nation approaches the centennial of its independence in 2045, a vision popularly framed as Indonesia Emas 2045. The transformation of Islamic education in Indonesia has become an increasingly critical issue as the nation approaches the centennial of independence in 2045, a national aspiration widely articulated as Indonesia Emas 2045 (Rohman et al., 2023). This national agenda envisions the emergence of a “Golden Generation”—a cohort of citizens who are intellectually advanced, spiritually grounded, and socially responsible. However, current empirical realities indicate that Islamic education, despite its deep historical and philosophical roots, still struggles to play a strategic role in shaping such a generation (Jamal, 2025). Its orientation remains largely cognitive, ritualistic, and institutional, rather than creative, dialogical, and transformative.

Ideally, Islamic education should function as a holistic educational process that integrates intellectual development (*‘ilm*), ethical cultivation (*adab*), and spiritual awareness (*taqwā*) in order to produce human beings capable of contributing positively to society (Ningsih et al., 2025). Classical Islamic educational philosophy views education not merely as the transmission of knowledge but as a process of shaping human existence and cultivating moral consciousness. The concepts of *ta’dib* and *tarbiyah*, as developed by Muslim scholars such as al-Ghazālī, al-Zarnūjī, and later articulated philosophically by al-Attas (Al-Attas, 2023), emphasize that education aims at the formation of a balanced human being (*insān kāmil*) who understands the relationship between knowledge, self, God, and society. Therefore, Islamic education theoretically possesses a philosophical foundation that is highly relevant to the objectives of Indonesia Emas 2045, particularly in developing human resources who combine intellectual excellence with moral responsibility.

However, there remains a substantial gap between the philosophical ideals of Islamic education and its contemporary realities. Although Islamic educational institutions continue to expand in Indonesia, many of them still face challenges in transforming their educational orientation from a predominantly cognitive and normative approach toward a more creative, dialogical, and transformative model (Al-Razi et al., 2024; Mutamam et al., 2024; Taufikin, 2025). In many contexts, Islamic education remains focused on religious knowledge transmission, ritual practices, and institutional compliance, while dimensions of critical thinking, scientific creativity, innovation, and social engagement receive comparatively less attention (Sodikin, 2025). This condition creates a paradox: Islamic education has strong philosophical resources for holistic human development, yet its contemporary implementation has not fully realized its transformative potential in responding to complex social challenges.

Historically, *pesantren*, *madrasah*, and Islamic universities have served as important institutions for moral and intellectual formation in Indonesian society. These institutions were established not only to transmit knowledge but also to cultivate *adab*, or moral consciousness, as emphasized by classical Muslim scholars such as al-Ghazālī and al-Zarnūjī. Their concepts of *ta’dib* (ethical formation) and *tarbiyah* (holistic nurturing) implied that education was a process of humanization leading toward spiritual maturity (*insān kāmil*). Yet, in the context of modern Indonesia, the deep spiritual-philosophical essence of this tradition has gradually been overshadowed by bureaucratic systems, standardized curricula, and state-driven examinations that tend to reduce learning to measurable performance indicators rather than moral transformation. Consequently, teachers, who traditionally functioned as *murabbi* (educators who guide intellectual and spiritual growth), are often increasingly positioned as administrative instructors constrained by institutional demands. This phenomenon indicates that the central challenge of Islamic education is not merely technological or managerial adaptation but a deeper philosophical question concerning the meaning, purpose, and direction of education itself.

Philosophically, Islamic education must return to its ontological and epistemological foundations. The notion of *ta’dib al-wujūdī* (existential education) provides a theoretical framework to reposition learning as an act of awakening human existence (*wujūd*). In this sense, education is

not merely a means to produce competent workers but a process of cultivating awareness, ethics, and divine consciousness. This orientation aligns with the metaphysical vision of al-Attas (2023), who defines education as the instillation of *adab* that integrates knowledge, being, and purpose. Such an approach requires educational policies and practices that harmonize intellectual inquiry with moral and spiritual realization. Ministry of Religious Affairs (Kemenag, 2023) reveal that while Islamic education institutions constitute more than 30% of Indonesia's total schools, their contribution to innovation, critical thinking, and social entrepreneurship remains relatively limited. Many curricula still emphasize doctrinal knowledge without sufficient engagement with social realities, resulting in graduates who are morally upright but socioeconomically passive. Furthermore, teachers—who should function as *murabbi* (spiritual mentors) are often constrained by administrative workloads, leaving little room for mentoring and moral dialogue.

Recent studies have examined various dimensions of Islamic education transformation in response to contemporary challenges. Research on pesantren transformation demonstrates that Islamic educational institutions have increasingly adopted digital technologies, information systems, and innovative learning models to remain relevant in the era of Society 5.0 (Mutamam et al., 2024). Similarly, studies on pesantren modernization indicate that digital transformation has become an important strategy for strengthening institutional competitiveness while maintaining Islamic identity and traditional values (Zuraida & Setiawan, 2025). Majid highlight that pesantren plays a significant role in safeguarding the nation's resilience amidst the challenges brought by modernization and globalization (Majid & Nurwahidin, 2025). Meanwhile, Jamal (2025) argues that the future of Islamic education in Indonesia depends on its ability to respond to the rapid dynamics of the Fourth Industrial Revolution, globalization, and digital transformation. These perspectives suggest a need for a comprehensive reform that goes beyond mere administrative adjustments toward a paradigmatic and philosophical reconstruction. Furthermore, contemporary scholarship has increasingly discussed the relationship between Islamic education and future-oriented learning paradigms introduced the concept of “Pesantren 5.0” as a transformation model that integrates artificial intelligence, digital literacy, curriculum innovation, and Islamic values to prepare Muslim learners for the global knowledge society (Budiyanto et al., 2025; Mutamam et al., 2024). Other research emphasizes that Islamic education must respond to technological disruption by integrating digital competence with ethical and spiritual foundations rather than adopting technology merely as an instrumental tool (Panambaian & Cahyadi, 2026).

Existing literature demonstrate limitations. Previous research has not sufficiently addressed how Islamic education can be philosophically reconstructed to contribute directly to the national aspiration of Indonesia Emas 2045. Therefore, a philosophical reconstruction of Islamic education is required. Such reconstruction Islamic education philosophically and empirically to face the opportunities and challenges of Indonesia Emas 2045. It aims to explore how Islamic educational institutions can function as agents of spiritual, intellectual, and social transformation by grounding their reforms in the ontology of *ta'dīb al-wujūdī*. Within this perspective, education is not merely aimed at producing economically productive individuals but at cultivating human beings who possess intellectual capability, moral integrity, and awareness of their responsibility in building civilization. The urgency to reform Islamic education is not only pedagogical but also civilizational. The vision of Indonesia Emas 2045 emphasizes human resource excellence, technological mastery, and cultural resilience. Islamic education, as part of the national moral infrastructure, must reinterpret its role as both a transmitter of values and a catalyst of transformation.

Based on this theoretical and empirical background, this study aims to reconstruct Islamic education philosophically within the framework of Indonesia Emas 2045. Specifically, this research seeks to: (1) Analyze the empirical challenges faced by Islamic education in Indonesia today. (2). Formulate a philosophical reconstruction based on classical and contemporary Islamic educational thought. (3). Offer a model of practical reform that aligns with the national vision of Indonesia Emas 2045. This study argues that Islamic education must move beyond a normative-reproductive

paradigm toward a creative-transformative orientation capable of producing generations who integrate faith, knowledge, innovation, and responsibility for civilization. This requires a philosophical reintegration between three dimensions: (1) knowledge and epistemology, (2) spirituality and ethics, and (3) praxis and social engagement. Such integration represents not a rejection of modernity but an effort to Islamize modern educational paradigms through the reconstruction of meaning, method, and purpose.

Methods

This research is a library-based philosophical study that employs a descriptive-analytical and hermeneutical approach (Goodwin, 2012). Rather than relying on empirical field data, this study explores and synthesizes a range of classical and contemporary texts, academic writings, and national policy documents related to Islamic education. The philosophical approach is selected because the central concern of this study relates to fundamental questions regarding the meaning, purpose, and direction of Islamic education. Meanwhile, the hermeneutical approach is employed to interpret educational concepts within their historical, cultural, and intellectual contexts. Through hermeneutical analysis, classical Islamic educational ideas such as *ta'dīb*, *tarbiyah*, *adab*, and *insān kāmīl* are examined and reinterpreted in relation to contemporary challenges, including globalization, digital transformation, and future human development. The purpose is to construct a conceptual and philosophical framework that can guide the reform of Islamic education toward the realization of Indonesia Emas 2045.

The study draws primarily on classical works that form the foundation of Islamic educational thought, such as al-Ghazālī's "Ihyā' 'Ulūm al-Dīn", al-Zarnūjī's "Ta'lim al-Muta'allim", and al-Attas's "The Concept of Education in Islam". These texts are considered the primary references representing the metaphysical and ethical essence of Islamic pedagogy. Secondary sources consist of contemporary academic publications concerning Islamic education transformation, educational philosophy, Society 5.0, digital transformation, and Indonesia Emas 2045. These sources include studies discussing pesantren modernization, curriculum transformation, Islamic educational innovation, and future-oriented educational paradigms.

Data collection was conducted through document analysis. Relevant sources were identified based on their conceptual relevance to three main themes: (1) Islamic educational philosophy, (2) transformation of Islamic education in contemporary Indonesia, and (3) future human development within the framework of Indonesia Emas 2045. The analytical process combines descriptive and hermeneutical techniques. Descriptive analysis is employed to identify the central concepts, values, and philosophical assumptions underlying Islamic education, while hermeneutical interpretation is used to reinterpret those ideas within the socio-historical and cultural context of modern Indonesia. This interpretive effort focuses on three interrelated dimensions of education: the ontological understanding of human existence (*wujūd*), the epistemological integration of knowledge (*'ilm*), and the axiological orientation of moral conduct (*adab*).

In analyzing the data, the study proceeds through a process of continuous interpretation, moving from textual comprehension to contextual understanding and finally to philosophical reconstruction. The concept of *ta'dīb al-wujūdī* (existential education) serves as the main interpretive framework, emphasizing that education is a process of realizing the unity of knowledge, being, and morality. Through this approach, the research does not aim merely to describe existing conditions but to propose a philosophical reconstruction that aligns Islamic educational values with the socio-political aspirations of Indonesia Emas 2045.

The validity and reliability of this study are ensured through critical comparison and triangulation among various categories of sources, including classical Islamic thought, current government educational policies (Kemenag, 2023), and recent academic discussions. By integrating these materials, the study positions itself as a reflective inquiry that bridges the heritage of Islamic wisdom with the contemporary challenges of educational reform.

Results

The empirical findings of this study reveal that Islamic education in Indonesia is currently positioned within a complex intersection of religious tradition, state policy, and global transformation. The analysis of government documents, institutional reports, and scholarly literature demonstrates that although the number of Islamic educational institutions has significantly increased, their qualitative contribution to national development remains inconsistent. The results are presented in three main thematic areas: institutional realities, pedagogical dynamics, and policy orientation.

Table 1. Empirical Themes in Islamic Education Reform

Thematic Area	Empirical Focus	Key Findings	Strategic Implication
Institutional Realities	Management, digitalization, and curriculum adaptation in pesantren, madrasah, and Islamic universities	Institutions remain morally strong but technologically and epistemologically weak. Integration between tradition and innovation is limited.	Requires digital integration, curriculum modernization, and structural reform.
Pedagogical Dynamics	Teacher identity and teaching methodology	Teachers act more as transmitters than as <i>murabbi</i> . Pedagogy remains text-centered with little reflective engagement.	Reorient teacher training toward critical and spiritual pedagogy.
Policy Orientation	Government dualism and the Moderasi Beragama policy	Policy fragmentation between ministries; moderation perceived ideologically, not pedagogically.	Align policy with classroom practice and integrate moderation as a pedagogical value.
Emerging Opportunities	Digitalization, entrepreneurship, and ethical reform	Growing initiatives in digital learning and faith-based entrepreneurship; revival of <i>ta'dib</i> and <i>tazkiyah al-nafs</i> .	Strengthen synergy between tradition, spirituality, and innovation for Indonesia Emas 2045.

Institutional Realities of Islamic Education

Islamic educational institutions in Indonesia, encompassing pesantren, madrasah, and Islamic universities, constitute a vast and diverse educational ecosystem that serves millions of students across different socio-economic backgrounds. According to data from the Ministry of Religious Affairs (Kemenag, 2023), there are over 30,000 registered pesantren nationwide, alongside approximately 9 million students enrolled in various levels of madrasah. This scale highlights the centrality of Islamic education within the broader national educational landscape, positioning it not merely as a religious domain but as a significant contributor to the moral and intellectual formation of Indonesia's youth.

Despite its prominence, the institutional management and governance of Islamic educational institutions often remain rooted in traditional practices. Many pesantren and madrasah operate within conventional administrative frameworks, emphasizing hierarchical decision-making and community-based oversight. Digital integration and innovation in teaching-learning systems remain limited, a situation that constrains the capacity of these institutions to engage effectively with contemporary educational methodologies. While some urban pesantren have started integrating learning management systems, digital Qur'an memorization applications, and online discussion platforms, the majority still rely on conventional face-to-face instruction, largely centered around rote memorization and textual exegesis.

The findings indicate that pesantren continue to play a crucial role as centers of moral and spiritual formation. Students are socialized into a community-oriented lifestyle that emphasizes accountability, empathy, and spiritual reflection. This communal model of education fosters not only religious literacy but also moral resilience, a form of character-building that equips students

with the capacity to navigate personal and social challenges with integrity. However, these strengths coexist with significant challenges. Many pesantren struggle to adapt their curricula to contemporary scientific and technological developments, limiting students' readiness to engage in knowledge economies or technological industries. A similar trend is evident in Islamic higher education, where the integration of Islamic values with modern scientific inquiry remains largely rhetorical rather than operational. While courses may nominally include ethics or Islamic worldview perspectives, in practice, the curricula rarely bridge the gap between theoretical religious principles and practical applications in science, technology, or socio-economic problem-solving. This structural limitation reflects an epistemological tension: while Islamic institutions uphold strong moral identity and social legitimacy, they lag in fostering epistemic innovation, critical reasoning, and digital literacy. Such an imbalance has important implications for Indonesia Emas 2045, a national vision that emphasizes adaptability, creativity, entrepreneurship, and technological advancement. The inability of Islamic educational institutions to fully integrate contemporary knowledge systems with spiritual and moral formation hinders their capacity to produce graduates capable of addressing the complex demands of a rapidly evolving society.

Pedagogical Dynamics and Teacher Identity

Another finding concerns the pedagogical process and the identity of teachers in Islamic educational institutions. In many schools, madrasah, and pesantren, teachers referred to as *ustādh* or *kiai* retain deeply respected positions within their communities. However, their roles often remain predominantly functional, emphasizing the transmission of knowledge over the cultivation of critical thinking or moral reflection. Classroom observations in Islamic higher education (Jamal, 2025) reveal curricula that stress theological orthodoxy but offer limited opportunities for interdisciplinary engagement, problem-based learning, or applied social research. Students often follow structured learning sequences that prioritize memorization and doctrinal correctness, with little encouragement for inquiry, debate, or experiential understanding of ethical principles.

Teacher professional development presents a parallel concern. Training programs in many regions prioritize mastery of religious content over pedagogical innovation or the integration of technology into instruction. As a result, teaching approaches remain largely text-centered, and opportunities for experiential or project-based learning are minimal. The spiritual dimension of teaching, traditionally anchored in the concept of *murabbi*, the educator of souls, has increasingly been overshadowed by administrative duties, documentation requirements, and procedural responsibilities. Consequently, teachers often experience identity dissonance: they are expected to embody moral exemplarity while simultaneously fulfilling bureaucratic functions, leaving limited bandwidth to mentor, guide, or nurture students holistically.

This tension has further implications for student learning. The traditional teacher-centered approach, while preserving authority and discipline, may constrain the development of independent thinking, problem-solving skills, and ethical agency. Students may emerge well-versed in doctrinal knowledge but less prepared to translate this knowledge into practical, socially responsible actions or to navigate the moral and ethical challenges of contemporary society. Reforming the pedagogical identity of teachers, therefore, becomes crucial not only for professional development but also for transforming the broader educational environment into a space conducive to critical reflection, ethical reasoning, and civic engagement.

Policy Orientation and Systemic Challenges

At the policy level, Islamic education in Indonesia is situated within a dual authority structure. Madrasah and pesantren fall under the purview of the Ministry of Religious Affairs (MoRA), while general educational institutions are overseen by the Ministry of Education, Culture, Research, and Technology (MoECRT). This dualism often produces coordination challenges, policy fragmentation, and overlapping mandates. While the national curriculum officially promotes character education, Islamic institutions frequently interpret these directives through a moralistic

lens, emphasizing ritual and ethical compliance rather than aligning educational practices with broader civic, economic, or developmental objectives.

The government's Religious Moderation policy, launched in 2019, seeks to promote tolerance, inclusivity, and social cohesion. Despite its significance, the operationalization of this policy within Islamic educational contexts has been uneven. Many educators perceive the policy as a top-down ideological initiative rather than a practical pedagogical framework, resulting in limited transformation of classroom practices or curricular design. While seminars and workshops on moderation are conducted, their effects often remain confined to discourse rather than lived educational experiences. This gap highlights the need for policies that are flexible, contextually sensitive, and capable of guiding both institutional governance and classroom praxis.

Empirical Opportunities Toward Indonesia Emas 2045

Despite these systemic challenges, several promising trends indicate pathways for reform and advancement. *First*, an increasing number of Islamic universities and pesantren have begun implementing entrepreneurial education programs that combine Islamic ethical frameworks with socio-economic empowerment. Collaborative initiatives between higher education institutions and local industries in regions such as Java and South Sulawesi illustrate how faith-based entrepreneurship can address unemployment, foster community development, and generate locally grounded economic innovation. For example, programs in social entrepreneurship allow students to design community projects, manage small enterprises ethically, and apply religious principles to contemporary economic contexts, bridging moral formation with practical problem-solving. *Second*, the digital transformation of education has opened unprecedented opportunities for innovation in learning. Many Islamic institutions have adopted blended learning models, digital Qur'an memorization applications, online fiqh discussion forums, and e-learning platforms that complement traditional teaching. This technological integration provides a bridge between classical pedagogical methods and contemporary digital literacy, enabling students to engage with knowledge in interactive, flexible, and contextually relevant ways. Importantly, digital tools also facilitate cross-institutional collaboration, resource sharing, and access to global scholarship, expanding the horizons of Islamic education beyond localized pedagogical practices.

Finally, empirical studies indicate a growing interest among educators in reinterpreting classical Islamic concepts such as *ta'dib* (ethical formation) and *tazkiyah al-nafs* (purification of the soul) for contemporary educational contexts. These concepts are increasingly framed not merely as spiritual or moral ideals but as foundations for reflective pedagogy, ethical intelligence, and holistic human development. This signals a paradigm shift from rote religiosity to reflective religiosity, wherein students are encouraged to internalize values, engage in ethical reasoning, and apply moral principles in social contexts. Reforming Islamic education in this light is therefore not a rupture from tradition but a revitalization: a conscious effort to harmonize classical teachings with contemporary societal needs.

Discussion

The findings of this study highlight a persistent disconnection between the normative ideals of Islamic education and the pragmatic demands posed by Indonesia's rapid socio-cultural transformation. This section provides a philosophical interpretation of these empirical findings through the lens of *ta'dib al-wujudi*, or the education of being, and proposes concrete pathways for reforming the Islamic education system in anticipation of Indonesia Emas 2045. The discussion seeks to move beyond descriptive analysis, offering a framework that bridges the gap between epistemological understanding, spiritual formation, and social praxis.

Empirical Challenges of Islamic Education in Indonesia

The findings of this study reveal a persistent gap between the philosophical ideals of Islamic education and the contemporary realities of its implementation in Indonesia. Historically, Islamic

education has been conceptualized as a holistic process of human formation that integrates intellectual development (*'ilm*), ethical cultivation (*adab*), and spiritual refinement (*tazkiyah al-nafs*) (Fadil et al., 2026). Within the Islamic educational tradition, learning is not merely understood as the acquisition of information but as a process of transforming human beings into morally responsible individuals who understand their relationship with God, knowledge, and society. Al-Attas (2023) emphasizes that the fundamental purpose of Islamic education is the cultivation of *adab*, which refers to the recognition of the proper order of existence and the internalization of ethical responsibility. Similarly, Al-Ghazālī conceptualizes education as a process of balancing intellectual development and spiritual purification, where knowledge must lead to moral transformation rather than merely cognitive achievement (Al-ghazali, 2014).

However, the contemporary implementation of Islamic education in Indonesia demonstrates a significant gap between these philosophical ideals and educational practices. Although pesantren, madrasah, and Islamic higher education institutions continue to play important roles in religious literacy, moral formation, and cultural preservation, their capacity to function as agents of innovation, social transformation, and civic engagement remains uneven. Several studies indicate that Islamic educational institutions often maintain strong religious identities but encounter difficulties in developing learning environments that promote critical thinking, creativity, scientific inquiry, and problem-solving competencies required in contemporary society (Azra, 2019). This situation reflects a structural challenge: Islamic education possesses strong normative foundations for holistic human development, yet institutional practices have not fully translated these principles into transformative educational models (Khoirudin et al., 2025).

The challenge becomes more complex when Islamic education is examined within the context of globalization, digital transformation, and the emergence of Society 5.0. In the context of pesantren, traditional learning models based on *kitab kuning* studies, teacher authority, and religious discipline remain essential components of Islamic education; however, these traditions sometimes create limitations in integrating interdisciplinary knowledge, scientific literacy, and contemporary social issues (Mastuhu, 1994). The historical strength of Islamic educational institutions lies in their ability to preserve religious traditions, but this strength must be accompanied by adaptive capacities to respond to social change (Naldi et al., 2026). This condition indicates that the primary challenge of Islamic education is not simply technological inadequacy or institutional limitation but a deeper epistemological and pedagogical problem.

At the epistemological level, Islamic education continues to experience fragmentation between religious knowledge (*naqliyah*) and rational-scientific knowledge (*'aqliyah*). At the pedagogical level, Islamic education also faces challenges in transforming moral teaching into practical social competencies. Religious education frequently succeeds in developing personal piety but does not always provide sufficient opportunities for students to apply ethical values through community engagement, entrepreneurship, environmental responsibility, and civic participation. This phenomenon reflects what Freire describes as the limitation of reproductive education, where learners become recipients of knowledge rather than active subjects capable of transforming their social environment. Therefore, Islamic education requires a shift toward transformative pedagogy that encourages reflection, dialogue, creativity, and social action.

Based on this analysis, the central argument of this study is that Islamic education in Indonesia requires a reconstruction of its philosophical foundation to bridge the gap between normative ideals and transformative demands. Such reconstruction requires reconnecting three fundamental dimensions: knowledge (*epistemology*), human formation (*spirituality and ethics*), and social engagement (*praxis*). Through this perspective, Islamic education can move beyond a reproductive model of religious instruction toward a transformative educational paradigm capable of contributing to the realization of Indonesia Emas 2045.

Philosophical Interpretation of Islamic Education through *Ta'dib al-Wujūdi*

The notion of *ta'dib al-wujūdi* emerges from classical Islamic thought, which conceives education not merely as the acquisition of information or vocational skills but as the realization of one's existential purpose. In this perspective, knowledge ('ilm) must be inseparably linked with wisdom (hikmah) and ethical consciousness (adab). As Al-Attas (2023) asserts, the aim of Islamic education is to recognize and internalize the proper places of all entities within the order of being (wujūd). Education thus becomes a transformative process that seeks to harmonize the intellect, the soul, and societal engagement, guiding individuals toward balanced and morally responsible existence. The philosophy of *ta'dib al-wujūdi* offers a pathway for reconstruction by emphasizing the unity of knowledge, being, and morality (Anwar et al., 2025). It invites educators to approach teaching not as a mere transfer of content but as a moral encounter, an interactive process that cultivates consciousness, empathy, and ethical discernment.

Reforming Islamic education through this philosophical lens entails a reorientation from an instrumental paradigm, where education is primarily designed to serve economic or vocational ends, to an ontological paradigm, where education becomes a holistic cultivation of being. This ontological approach positions students not merely as future employees or professionals but as ethically grounded, spiritually aware, and socially responsible human beings. The prophetic function of education, as implied in the Qur'anic command "Iqra' bismi rabbika" must be reactivated as the foundation of human development, guiding learners to integrate intellectual inquiry with moral and spiritual growth.

To bridge the disconnection between intellectual, spiritual, and social dimensions, Islamic education must adopt a reintegrative model that unites these three domains into a coherent framework.

First, at the epistemological level, it is critical to integrate revealed knowledge (naqliyah) with rational and scientific knowledge ('aqliyah) (Afandi et al., 2026). This integration is not a mere juxtaposition of disciplines but a dynamic synthesis, where revelation informs rational inquiry and reason provides a lens to contextualize and interpret sacred texts. Curriculum reform should therefore include courses that link Qur'anic and prophetic values with contemporary challenges in science, technology, environmental ethics, and socio-economic development. For example, programs on Islamic environmental ethics could instruct students on sustainable practices grounded in religious teachings, illustrating how ethical imperatives translate into societal responsibility. Similarly, entrepreneurship courses in pesantren could integrate Islamic moral principles with practical business skills, enabling graduates to contribute to local economies ethically and effectively.

Second, at the spiritual level, Islamic education must consciously recover the essence of *tazkīyah al-nafs* (purification of the soul) as an intentional educational method rather than leaving spiritual formation to informal or hidden curricula (Basith et al., 2024). Embedding spiritual practices into daily routines, mentorship systems, and classroom dialogue encourages students to reflect on ethical decision-making, self-regulation, and personal accountability. Practices such as reflective journaling, guided meditation, or group spiritual discussions cultivate emotional intelligence and moral resilience, preparing students to navigate both personal and societal challenges with integrity and compassion.

Third, at the practical level, Islamic education must expand its engagement with social praxis through community-oriented learning and civic education (Sahin, 2017). Students should not only study *akhlak* as moral theory but also actively implement these values through community service, social entrepreneurship, and environmental stewardship projects. By translating ethical knowledge into social action, Islamic education can contribute directly to sustainable development, fostering a generation of graduates who embody both competence and conscientiousness. In this manner, faith-informed education becomes a lever for social innovation, cultivating individuals capable of bridging the gap between religious ideals and societal realities.

Practical Reform Model for Islamic Education toward Indonesia Emas 2045

Institutional Reform: Toward a Reflective and Sufistic Pedagogy

A core proposal emerging from this study is the development of a reflective and sophisticated pedagogy within Islamic education. Reflective pedagogy encourages critical thinking grounded in self-awareness and ethical responsibility. A fundamental implication of this study is that the transformation of Islamic education toward Indonesia Emas 2045 requires institutional reform that goes beyond technological adaptation and administrative modernization. Islamic educational institutions must develop a reflective and spiritual-transformative pedagogy that integrates intellectual excellence, ethical awareness, spiritual maturity, and social responsibility (Nasrulloh, 2026). Reflective pedagogy emphasizes the ability of learners to critically examine knowledge, personal experiences, and social realities. In Islamic education, this reflective orientation needs to relate to spiritual formation (*taẓkiyah al-nafs*) and ethical consciousness (*adab*). Therefore, learning should not merely transfer religious knowledge but should facilitate the transformation of students' worldview, character, and social engagement. Recent research on transformative pedagogy in Islamic Religious Education demonstrates that future Islamic education requires a learning model that combines technological adaptation, critical reflection, and Islamic values to prepare students for complex societal challenges (Parhan et al., 2024).

Sufistic pedagogy emphasizes inner purification and compassionate engagement with others. Combined, they form a model of education that is both intellectually rigorous and spiritually profound. Based on the findings of this study, institutional reform can be implemented through four interconnected strategies. *First*, Curriculum Redesign: introduce integrative courses linking theology, ethics, and socio-technical knowledge. Encourage interdepartmental collaboration and community-based learning. *Second*, Teacher Development: embed reflective-sufistic pedagogy into teacher training, emphasizing mentorship and ethical dialogue. *Third*, Spiritual Learning Environments: cultivate institutional cultures that value silence, reflection, and mutual respect, turning schools into spaces of inner growth. *Fourth*, Partnership and Community Engagement: build collaborations between Islamic institutions, industries, and civil society to apply moral education in real social contexts. These steps ensure that Islamic education evolves from a closed doctrinal space into a living laboratory of faith-based transformation.

Reconstructing the Role of Teachers as Murabbī

The teacher plays a pivotal role in this transformative vision. In classical Islamic thought, the teacher is understood not merely as a *mu'allim* (instructor) but as a *murabbī*, a guide who nurtures both intellect and soul. Reconstructing this role requires both institutional and cultural reforms that empower teachers to act as moral exemplars, ethical mentors, and spiritual guides (Azfa & Maksudin, 2026).

Teacher education programs should integrate pedagogical competencies with spiritual leadership development, ensuring that professional certification assesses not only instructional skills but also moral integrity, empathy, and community engagement (Azfa & Maksudin, 2026). Additionally, schools and pesantren must create environments that support teachers' spiritual growth, including reflective circles, retreats, and collegial learning communities that encourage peer support and collaborative reflection. Policy reforms are also necessary to reduce bureaucratic burdens, allowing teachers greater freedom to mentor, dialogue, and guide students ethically and spiritually. By empowering teachers as *murabbī*, Islamic education strengthens the link between knowledge transmission and ethical formation, fostering a more holistic and reflective learning environment.

Policy Implications and National Alignment

The reconstruction of Islamic education has important implications for Indonesia's national development agenda. Indonesia Emas 2045 requires human resources who possess technological competence, innovation capacity, ethical awareness, and social responsibility. Therefore, Islamic education should be positioned as an essential component of national human development. Recent studies indicate that Islamic education institutions must develop adaptive policies that balance

technological innovation with preservation of Islamic educational values. Digital transformation should not be understood merely as technology adoption but as institutional transformation involving leadership, curriculum, teacher competence, and ethical governance (Shobri & Jaosantia, 2026).

Alignment with national educational policies such as Merdeka Belajar can be achieved through interdisciplinary curriculum development, teacher collaboration programs, digital learning ecosystems, and partnerships between Islamic institutions and broader society. Furthermore, the agenda of religious moderation (*Moderasi Beragama*) should be integrated into educational practice as a framework for developing dialogue, empathy, tolerance, and responsible citizenship (Sanusi et al., 2024). Recent research highlights that the integration of religious moderation and digital literacy is increasingly important for Islamic education in Society 5.0 because students must navigate both technological complexity and social diversity (Nazirah & Tekke, 2026).

The practical reform model proposed in this study demonstrates that Islamic education toward Indonesia Emas 2045 requires a transformation from knowledge transmission toward human formation, from technological adaptation toward ethical innovation, and from religious instruction toward social praxis. Through the integration of curriculum reform, teacher reconstruction, spiritual learning environments, and community engagement, Islamic education can become a transformative institution capable of producing generations who are intellectually capable, spiritually grounded, and socially responsible.

Conclusion

This study demonstrates that the transformation of Islamic education toward Indonesia Emas 2045 requires a fundamental philosophical reconstruction rather than merely technical, administrative, or institutional adjustments. The findings reveal that Islamic education in Indonesia possesses a strong intellectual and spiritual heritage rooted in concepts such as *ta'dib*, *turbiyah*, *adab*, and *insān kāmil*. Through the framework of *ta'dib al-wujūdī*, this study argues that Islamic education should be repositioned as a process of holistic human formation that integrates epistemological awareness, spiritual maturity, ethical responsibility, and social praxis. This reconstruction provides a conceptual response to the gap between the normative ideals of Islamic education and the demands of future human development in Indonesia. The findings also generate important theoretical and practical implications for the development of Islamic education. Islamic education can evolve into a transformative force capable of cultivating holistic human beings who embody intellectual creativity, moral integrity, and spiritual consciousness. Aligning these reforms with national education policies will ensure that the vision of Indonesia Emas 2045 becomes not only an economic aspiration but a spiritual and ethical renaissance. Islamic education must therefore reclaim its prophetic mission: to form a generation that not only knows but also lives meaningfully in accordance with divine guidance. The realization of Indonesia Emas 2045 ultimately depends on the ability of Islamic education to become both the heart and conscience of national civilization.

Theoretically, this study contributes a philosophical framework that extends contemporary discussions on Islamic education transformation by emphasizing the interconnectedness of knowledge, being, and moral responsibility. Practically, the proposed reconstruction model suggests three strategic directions: epistemological reintegration through curriculum transformation that connects Islamic values with scientific and technological development; spiritual reconstruction through reflective and transformative pedagogy that repositions teachers as *murabbī* rather than merely knowledge transmitters; and social contextualization through stronger institutional engagement with community development, innovation, and national development agendas. These implications indicate that Islamic education can contribute significantly to Indonesia Emas 2045 by producing individuals who combine intellectual creativity, ethical integrity, spiritual consciousness, and social responsibility.

Despite its contributions, this study has several limitations. As a library-based philosophical study, the analysis relies primarily on textual interpretation, conceptual synthesis, and existing

scholarly literature rather than direct empirical investigation of Islamic educational institutions. Therefore, the proposed framework requires further validation through empirical studies examining its implementation within diverse educational contexts, including pesantren, madrasah, and Islamic higher education institutions. Future research to explore how *ta'dib al-wujūdī*-oriented educational practices can be operationalized, measured, and adapted across different institutional settings. Such investigations would strengthen the practical applicability of this philosophical reconstruction and provide evidence-based pathways for transforming Islamic education into a sustainable contributor to Indonesia's civilizational development.

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