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Basic Concept Of Islamic Education Stream And Thought (APPI)

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Abstract

General Background: Islamic education encompasses diverse schools of thought shaped across classical to contemporary eras. **Specific Background:** The Streams and Paradigms of Islamic Education (APPI) articulate integrative, transformative, and holistic frameworks influenced by figures such as Al-Ghazali, Ibn Sina, Ibn Khaldun, and modern reformists like Muhammad Iqbal. **Knowledge Gap:** Despite the richness of these paradigms, limited studies synthesize their foundational concepts in relation to contemporary challenges such as digitalization, scientific dichotomy, and the demands of Society 5.0. **Aims:** This study analyzes the core concepts of APPI as a theoretical basis for developing an adaptive and comprehensive Islamic education system. **Results:** Findings reveal that APPI is grounded in integrated epistemology—uniting revelation, reason, and experience—supported by the pillars of *tarbiyah*, *ta'lim*, and *ta'dib*. The integrative paradigm bridges religious and modern sciences, the transformative paradigm reorients learning toward student-centered and value-based approaches, and the holistic paradigm fosters multidimensional human development. **Novelty:** This research offers a unified analytical framework connecting classical thought, modern reformist ideas, and technological demands. **Implications:** APPI provides a strategic foundation for curriculum reform, character-based pedagogy, and Islamic-aligned digital innovation to strengthen the relevance and authenticity of Islamic education today.

Highlights:

- Highlights the foundational pillars of *tarbiyah*, *ta'lim*, and *ta'dib* in shaping holistic Islamic education.
- Emphasizes integration of classical thought and modern reform to address contemporary educational challenges.
- Presents APPI as a strategic framework for curriculum renewal and technology-aligned Islamic pedagogy.

Keywords: Islamic Education, APPI, Integrative Paradigm, Transformative Learning, Holistic Framework

Introduction

Islamic education as an integral and holistic system has a variety of schools of thought and paradigms that have developed throughout the history of Islamic civilization. The Stream and Paradigm of Islamic Education (APPI) is a study that explores various thoughts, methodologies, and approaches in the world of Islamic education that have made significant contributions to the development of science and the formation of human character. Understanding the reality of diverse educational paradigms in human culture is the same as understanding the existence of humans themselves.[1] This diversity of paradigms reflects the dynamics of Muslim thought in responding to the challenges of the times while still adhering to the fundamental values of Islam sourced from the Qur'an and As-Sunnah.[2] In the historical context, Islamic education has undergone a dynamic transformation from the time of the Prophet Muhammad (PBUH) to the contemporary era. Each period has its own characteristics in developing educational concepts and practices that are in accordance with the challenges of the times.[3] The diversity of schools of thought in Islamic education reflects the wealth of Muslim intellectual treasures that are not only fixated on one approach, but develop progressively by considering theological, philosophical, and practical aspects. The classical period was marked by the emergence of large madrassas such as Baitul Hikmah in Baghdad and Al-Azhar in Cairo which became centers of interdisciplinary learning, combining religious science with general knowledge in a harmonious unity.[4]

The development of Islamic educational schools of thought can be classified into several main categories that reflect different philosophical and methodological orientations. The traditionalist school emphasizes the preservation and transmission of classical treasures through a system of memorization and diplomas, while the modernist school seeks to integrate modern methodologies with traditional Islamic content.[5] On the other hand, revivalists emphasize the purification of Islamic teachings from outside influences while maintaining relevance to the contemporary context, while reformists advocate the reinterpretation of classical texts to address the challenges of modernity.[6] Each of these streams has a unique contribution in enriching the discourse of Islamic education and providing alternative solutions to the problems of the people's education. The modern Islamic education paradigm faces complex challenges in integrating traditional values with the demands of the times. The problems of Islamic education in Indonesia show that entering the era of globalization, the world of education has become excited not because of the greatness of the quality of national education but rather because of the awareness of the danger of educational underdevelopment.[7] The phenomenon of dichotomy between religious science and general science has created fragmentation in the Islamic education system which has implications for the weak competitiveness of graduates of Islamic educational institutions in facing global challenges.[8] This research aims to analyze the urgency and integrative Islamic education model in building transformative education.[9]

The context of globalization and the industrial revolution 4.0 demands the paradigm of Islamic education to not only maintain Islamic identity, but also to be able to adapt to technological developments and modern learning methodologies. The integration of digital technology in Islamic education requires a reconceptualization of traditional learning methods without eliminating the spiritual and moral essence that characterizes Islamic education.[10] Contemporary Islamic education must be able to produce graduates who are not only proficient in religious science but also competent in the field of science and technology, and have a strong character based on Islamic values.[10] This requires a reformulation of the curriculum and learning methodology that can accommodate the needs of the times without losing the spirit of Islam. The thoughts of Islamic education reformist figures such as Muhammad Iqbal, Fazlur Rahman, and Ismail Raji al-Faruqi have made significant contributions in formulating a progressive and adaptive paradigm of Islamic education. Muhammad Iqbal who wanted to restore the glory of Islam by linking Islamic education with philosophy and science as well as the development of modern technology[11] became an inspiration for the development of an integrative Islamic education model. Fazlur Rahman emphasizes the importance of hermeneutics in understanding classical Islamic texts to be applied in modern contexts, while al-Faruqi develops the concept of Islamization of science as an effort to integrate the Islamic worldview in all disciplines.[12] The contributions of these figures became the theoretical foundation for the development of an Islamic education paradigm that is responsive to the challenges of the times.

This study aims to analyze the basic concept of APPI as the foundation for the development of comprehensive and adaptive Islamic education to the changing times. This article will examine the various dimensions of the Islamic education paradigm from a classical to contemporary perspective, with a focus on a comparative analysis of various schools of thought and their implications for Islamic educational practices in the digital age. Through a qualitative approach with the literature analysis method, this research is expected to make a theoretical and practical contribution to the development of a more holistic and integrative Islamic education system. The significance of this research lies in its efforts to provide a conceptual framework that can be used as a reference for the development of Islamic education curriculum and methodology in accordance with the demands of the 21st century without losing the identity and fundamental values of Islam.

Method

This study uses a qualitative approach with a descriptive-analytical library research method. Primary data sources are obtained from the classic works of Islamic education figures, while secondary sources come from scientific journal articles, books, and academic publications relevant to the research topic. Data collection techniques are carried out through documentation and content analysis of literature related to Islamic education streams and paradigms. This research uses an interdisciplinary approach that combines the study of the history of Islamic thought, educational philosophy, and contemporary analysis of the Islamic education system. The content analysis method is used to study the works of classical and modern Islamic educational figures, as well as identify patterns of thought that developed in various historical periods. Data analysis uses a hermeneutic approach to understand the meaning and context of the thinking of Islamic education figures in various historical periods. The analysis process includes data reduction, categorization of findings based on

schools of thought and paradigms, comparative interpretation, and comprehensive conclusion drawn. The validity of the data is guaranteed through triangulation of sources from various trusted scientific journals and member checking for credible references in the field of Islamic education

Results and Discussion

A. Fundamental Concepts of Islamic Education

Islamic education has a strong ontological foundation based on the Quran and As-Sunnah as the main source that provides guidance in all aspects of human life, including in the educational process. The basic concept of Islamic education includes spiritual, intellectual, moral, and social dimensions that are integrated in a holistic unity.[13] The uniqueness of Islamic education lies in its comprehensive vision of human beings as beings who have physical and spiritual dimensions, so that the educational process does not only aim to develop the cognitive aspect, but also the affective and psychomotor aspects within the framework of the values of monotheism. The main goal of Islamic education is the formation of kamil or perfect human beings who are able to carry out their functions as caliphs on earth with full responsibility. The concept of human beings in Islamic education describes the figure of a human being who has achieved perfection in his relationship with Allah (hablun min Allah), with fellow humans (hablun min an-nas), and with the universe (hablun min al-'alam). The formation of kamil people requires a comprehensive and continuous educational process, which is not only limited to knowledge transfer, but also includes the internalization of values, character formation, and the development of human nature's potential.

In the literature on Islamic scientific studies, it is difficult to find differences and separations between religious science and general science. Both must be studied because they need each other in building society.[14] The Islamic education paradigm differs from the secular education paradigm in terms of its knowledge sources, objectives, and learning methods. In the context of Islam, knowledge does not only come from reason and empirical experience, but also from revelation that provides transcendental guidance.[15] Islamic epistemology integrates three main sources of knowledge: revelation (Al-Quran and As-Sunnah), reason (al-'aql), and empirical experience (al-tajribah) in a complementary and reinforcing whole. The integration between naql (revelation) and aql (reason) is a distinctive characteristic in the epistemology of Islamic education that distinguishes it from other educational systems. Revelation provides a framework of fundamental values and principles that become a compass in the process of seeking and developing science, while reason serves as an instrument for understanding, analyzing, and applying revelation's guidance in the context of real life. Empirical experience provides objectively verifiable data and information, so that these three sources of knowledge work synergistically in building a comprehensive and balanced body of knowledge.

Human nature in the perspective of Islamic education shows that human beings are born in a state of fitrah, namely holy, clean, free from all sins and have a natural tendency to accept religion, faith, and monotheism. Human beings being good or bad are the result of education and the environment.[15] Understanding the concept of fitrah is fundamental in developing an educational paradigm that is in accordance with human nature as a creature that has an innate potential to develop towards goodness. The implication of the concept of fitrah in Islamic education is that every student has the same potential to achieve perfection, and the task of the educator is to facilitate the actualization of that potential through the right learning process and a conducive environment.

B. Integration of Tarbiyah, Ta'lim, and Ta'dib as the Main Pillars

Islamic education has a distinctive concept and goal that focuses on the formation of a balanced individual between spiritual and intellectual aspects through the integration of three main interrelated concepts. The concepts of tarbiyah, ta'lim, and ta'dib represent different but complementary dimensions in the holistic process of Islamic education. Tarbiyah emphasizes the development of a complete personality, covering mental, moral, and spiritual aspects with a focus on the development of human potential as a whole.[16] Ta'lim focuses on teaching knowledge systematically with a structured methodology that can be accounted for academically. Meanwhile, ta'dib focuses on the formation of manners and noble morals which are manifestations of the internalization of Islamic values in daily life.[17] The concept of tarbiyah in Islamic education has a broader meaning than just knowledge transfer or instruction in the conventional sense. Tarbiyah encompasses the process of coaching, developing, and maintaining human potential as a whole involving physical, intellectual, emotional, and spiritual aspects. In this context, educators not only play the role of teachers who convey information, but also as character coaches who help students actualize their natural potential. The tarbiyah process requires a personal and individual approach, because each student has unique characteristics, potentials, and needs that must be identified and developed optimally.

Ta'lim as a cognitive dimension in Islamic education emphasizes on the systematization of knowledge and the development of intellectual abilities through a structured and verifiable methodology. The concept of ta'lim does not separate general and religious knowledge, but rather integrates the two in a coherent epistemological unity. This is in line with the Islamic worldview which views the entire universe as verses of Allah that can be studied and understood through observation, experimentation, and reflection. Ta'lim also includes the development of effective learning methodologies, the appropriate use of educational technology, and the evaluation of objective and comprehensive learning outcomes. Ta'dib as the most comprehensive concept in Islamic education includes the dimension of adab in a broad sense, that is, knowledge of the proper place for everything in the order of creation. Ta'dib integrates the aspect of knowledge with wisdom, thus producing human beings who are not only intellectually intelligent but also wise in acting and behaving. The concept of ta'dib includes an understanding of the hierarchy of values, professional ethics, social responsibility, and spiritual awareness that guide a person in interacting with Allah, fellow humans, and the universe. The implementation of ta'dib in education requires modeling from educators, a conducive learning environment, and practical experiences that allow students to internalize the

values of adab in real life.

C. Integrative Paradigm in Islamic Education

The concept of integrative education has become one of the main paradigms in the development of contemporary Islamic education that seeks to overcome the fragmentation of knowledge that has long been a problem in the Muslim education system. Muhammad Iqbal with his progressive vision wanted to restore the glory of Islam by linking Islamic education with philosophy and science as well as the development of modern technology.[18] This integrative approach aims to overcome the dichotomy between religious science and general science that has long been a problem in the Islamic education system, while responding to the challenges of modernity while maintaining Islamic identity. The integrative education model develops an epistemological framework that connects various disciplines in a coherent and mutually reinforcing unit. This approach recognizes that all science comes from the same source, namely Allah SWT, so there is no hierarchy or sharp separation between Islamic sciences and modern sciences. The implementation of the integrative-interconnective paradigm in Islamic education in Islamic Higher Education which has been developed by UIN Sunan Kalijaga is a model that can be adapted by other Islamic educational institutions with adjustments to local contexts and specific needs.[19]

In the context of Muhammad Iqbal's thought, integrative Islamic education not only integrates science in a horizontal dimension, but also integrates the temporal and spiritual dimensions in a holistic whole. Iqbal emphasized the importance of reconstructing Islamic thought that is able to answer the challenges of modernity without losing Islamic identity through a dynamic and adaptive approach. The concept of *khudi* or individuality in Iqbal's thought provides a philosophical foundation for the development of individual potential in the context of the universal values of Islam, so that each individual can optimally actualize his or her potential while remaining bound to the principles of monotheism. The integrative paradigm also includes the integration between the theoretical and practical dimensions in Islamic education, so that learning is not only academic but also applicable in real life. This requires the development of a curriculum that connects learning materials with contemporary issues, problem-solving skills, and competency development that is relevant to the needs of modern society. The implementation of the integrative paradigm requires multidisciplinary collaboration between experts in religious sciences, general sciences, educational technology, and educational practitioners to create an education system that is truly integrative and responsive to the times.

D. Transformative Paradigms in Islamic Education

The transformative paradigm in Islamic education emphasizes fundamental changes in the structure and orientation of education that are not only incremental but revolutionary in scope and impact. Transformative education means that education should consider an academic approach, not a bureaucratic approach; supporting students to seek knowledge, not waiting for knowledge; propose student-oriented, not teacher and state-oriented; stimulate active students, not passive students. This paradigm criticizes traditional educational models that tend to be teacher-centered and passive learning, and advocates for a transformation towards more active, participatory, and meaningful student-centered learning. Transformative education in the Islamic context does not only focus on knowledge transfer or skill development, but also on the fundamental transformation of students' character and spiritual awareness. This paradigm integrates a theocentric-anthropocentric dimension in the learning process, thus producing graduates who are not only academically competent but also have a high level of spiritual awareness and social responsibility. Character transformation in Islamic education involves the process of internalizing Islamic worldview values which are then expressed in behaviors, attitudes, and actions that are consistent with Islamic teachings.

The application of a transformative paradigm requires a fundamental reorientation in learning methodology, from teacher-centered to student-centered, from passive learning to active learning that actively involves students in the process of knowledge construction. In the context of Islam, this transformation must be in line with the principles of Islamic pedagogy which emphasizes the development of multiple intelligence and spiritual intelligence as the basis for the development of holistic human potential. Transformative learning methodologies in Islam also include experiential learning, reflective learning, and collaborative learning that allow learners to learn from hands-on experience, deep reflection, and constructive social interaction. The Society 5.0 era demands a transformation of the Islamic education paradigm that is more adaptive to the development of digital technology and artificial intelligence. The modernism of Islamic education in the thought of figures such as Mahmud Yunus shows its relevance in improving the quality of Indonesian Islamic education in this era.[20] The integration of technology in Islamic education must be carried out while maintaining the humanistic and spiritual values that are characteristic of Islamic education, so that technology becomes an enabler for improving the quality of learning, not a substitute for the fundamental role of educators in guiding and fostering the character of students.

E. Classical Schools in Islamic Education

The classical period of Islamic education was marked by the emergence of various schools of thought that made fundamental contributions to the development of a sophisticated and comprehensive education system. The Ash'ariyah school pioneered by Abu Hasan Al-Ash'ari emphasizes the importance of balance between revelation and reason in the learning process with a moderate and balanced approach. This approach provides room for the development of rationality while maintaining the authority of the sacred text as the ultimate source of guidance.[21] The contribution of the Ash'ariyah school to Islamic education lies in the development of a learning methodology that integrates revelation and reason in one harmonious framework. The Mu'tazilah school developed a more rationalistic approach to understanding the teachings of Islam with a strong emphasis on the use of reason as the primary instrument in the search for truth. Figures such as Al-Jubba'i and Abdul Jabbar ibn Ahmad emphasized the importance of using reason in understanding religious truth through logical and

systematic argumentation. The contribution of this school to Islamic education lies in the development of dialectical and argumentative methodologies in the learning process that encourage critical thinking and intellectual discourse Mu'tazilah's approach gives legitimacy to the use of logic and philosophy as valid tools in understanding and interpreting Islamic teachings.[22]

The Sufi tradition provides a deep spiritual dimension to Islamic education through an emphasis on experiential knowledge and the transformation of inner consciousness. Figures such as Al-Ghazali integrate esoteric and exoteric aspects in education through the concept of *riyadhah* or spiritual practice and *mujahadah* or the struggle against lust. The Sufi approach emphasizes the importance of character transformation and direct experience in acquiring essential knowledge that is not only intellectual but also spiritual and transformative. The methodology of Sufi education includes spiritual exercises, meditation, contemplation, and moral purification as integral components of the learning process. The Salafiyah school in the context of Islamic education emphasizes the importance of returning to the authentic sources of Islam, namely the Quran and Sunnah as the main foundation in the development of the education system. This approach emphasizes the purification of religious beliefs and practices from influences that are considered deviant or heretical. In the context of education, this school prioritizes learning based on classical texts and traditional methodologies that have been proven effective in the transmission of Islamic knowledge. The contribution of the Salafiyah school lies in the preservation and perpetuation of authentic Islamic knowledge through a solid and well-established education system.

F. Pioneers of Islamic Education

Al-Ghazali was a central figure in the development of a comprehensive and systematic theory of Islamic education that made a monumental contribution to the philosophy and psychology of Islamic education. In his monumental work "*Ihya Ulum al-Din*", Al-Ghazali developed an educational concept that integrates cognitive, affective, and psychomotor dimensions in one holistic framework. His contribution to the psychology of Islamic education is very significant, especially in understanding the stages of children's moral and spiritual development as well as the factors that affect the learning process and character development[23]. Al-Ghazali also developed the concept of balance between the knowledge of the world and the hereafter, between the spiritual and material aspects of education. Ibn Sina or Avicenna developed a systematic and scientific theory of education by comprehensively considering the psychological and physiological aspects of students. His concept of the stages of child development and learning methods adapted to the characteristics of each stage makes an important contribution to the development of evidence-based and developmentally appropriate Islamic pedagogy.[24] Ibn Sina also integrates medical knowledge with educational theory to understand the relationship between physical health and learning capacity, as well as develop a learning methodology that considers individual differences and learning styles.

Ibn Khaldun with his work "*Muqaddimah*" provides a revolutionary sociological perspective in Islamic education with an interdisciplinary and comprehensive approach. Ibn Khaldun's thoughts on education in an Islamic perspective show how education influences social and civilizational development through systematic and empirically-grounded analysis. Through interdisciplinary studies, Ibn Khaldun explores the relationship between education, philosophy of science, and the ultimate goal of Islamic education which is not only focused on mastering knowledge, but also on the formation of noble character and morals.[25] The concept of '*ashabiyyah*' or social solidarity in Ibn Khaldun's thought provides a deep insight into social dynamics in the context of education and its role in nation building and civilization development. Ibn Khaldun views education as a key factor in the formation of civilization and the progress of society through the transmission of knowledge, values, and skills from generation to generation. His analysis of the cycle of civilization shows the importance of education in maintaining and developing civilizational values, as well as the critical role played by educational institutions in social transformation and cultural continuity.

G. A Holistic Paradigm in Islamic Education

The development of a holistic curriculum in Vocational High Schools (SMK) of Islamic Education Institutions provides a number of significant benefits in creating comprehensive learning that is relevant to the needs of students and the demands of modern society.[26] The holistic paradigm in Islamic education integrates all aspects of human personality in the learning process, including the intellectual, emotional, spiritual, physical, and social dimensions in a harmonious and balanced unit. The holistic approach recognizes the complexity of the human being as a multidimensional being that requires balanced development in all aspects to achieve optimal potential and self-actualization. The holistic approach recognizes that each individual has unique potential and requires balanced development in all aspects through diverse and comprehensive educational experiences. In the context of Islamic education, the holistic paradigm is based on the concept of human nature which has physical and spiritual dimensions that must be developed in a balanced and integrated manner. The implementation of a holistic paradigm requires an integrative curriculum design, a varied and adaptive learning methodology, and a comprehensive evaluation system that not only measures academic achievement but also character development and spiritual growth.

The concept of ideal education from the perspective of the Ikhwan al-Shafa shows its relevance to Islamic education in the Indonesian contemporary context with an emphasis on comprehensive education that integrates various disciplines. The al-Shafa Brotherhood develops a comprehensive educational concept by integrating various disciplines in one coherent and systematic education system.[27] Their approach to the classification of knowledge makes an important contribution to the development of a holistic curriculum in Islamic education that recognizes the interconnectedness of all knowledge and the unity of truth. The holistic paradigm also includes the integration of formal, non-formal, and informal education in a single seamless and mutually reinforcing learning continuum. In the Islamic context, learning does not only occur in the classroom through formal instruction, but also through daily life experiences, social interactions, and religious practices that provide

rich and varied learning opportunities. This is in line with the concept of lifelong learning which is a characteristic of Islamic education which recognizes that learning is a continuous process that takes place from cradle to grave.

H. Technology and Innovation in Islamic Education

The integration of artificial intelligence (AI) technology in Islamic religious education shows the potential and challenges that need to be carefully considered from the perspective of doctoral students and educational practitioners. The application of chatbot technology such as ChatGPT in Islamic higher education requires an in-depth analysis of its implications for Islamic religious learning, including epistemological, pedagogical, and ethical considerations.[28] The digital era demands a paradigm transformation of Islamic education that is able to accommodate technological developments without ignoring the fundamental values of Islam which are the core identity of Islamic education. The use of technology in Islamic education must be based on the principles of Islamic pedagogy which emphasizes humanistic interaction between educators and students as the foundation of effective teaching and character development. Technology must be a tool that reinforces, not replaces, the fundamental role of educators in guiding and fostering students' character through personal interaction and moral modeling. In this context, digital literacy in an Islamic perspective requires a special framework that considers the ethical and moral aspects of Islam in the use of technology for the purpose of learning and self-development.

Innovation in Islamic education also includes the development of learning methodologies that are creative and adaptive to the development of the times while maintaining the essence of Islamic education. Gamification, project-based learning, and collaborative learning can be integrated with Islamic values to create a meaningful and engaging learning experience for students. This is in line with the basic principles of Islamic education which emphasizes fun and meaningful learning, as reflected in the hadith of the Prophet which advocates variation in learning methods to optimize learning outcomes. The development of educational technology in the Islamic context must consider cultural sensitivity and appropriateness with the values of the Islamic worldview. Learning technology must be designed in such a way that it can support the internalization of Islamic values, facilitate spiritual development, and strengthen the connection with God. Virtual reality and augmented reality can be used to create immersive learning experiences that allow students to "experience" historical events in Islamic history, explore holy sites, or visualize abstract concepts in Islamic teachings in a more concrete and memorable way.

I. Contemporary Implementation and Challenges

The implementation of various Islamic education paradigms in a practical context faces various complex and multifaceted challenges and obstacles that require comprehensive and strategic solutions. Islamic education is the process of shaping human beings in the direction that Islam aspires to, including Indonesia, where the majority of the population is Muslim.[29] The dichotomy between religious and general education is still a major problem in the modern Islamic education system which has an impact on scientific fragmentation and weak integration between knowledge domains. Integration efforts require a comprehensive curriculum reformulation, innovative learning methodologies, and a holistic evaluation system to measure all aspects of student development. Various educational problems have arisen and developed such as the low quality of education in general, the problem of inadequate education budgets, unequal educational opportunities, and high education costs that are barriers to access to quality education.[30] This problem requires systemic solutions that involve all stakeholders of Islamic education, including government, educational institutions, civil society, and the private sector in collaborative efforts to improve the quality and accessibility of Islamic education. The issue of equity in Islamic education also includes gender equality, social inclusion, and special needs accommodation that must be addressed comprehensively.

The challenges of globalization and westernization threaten the authenticity of Islamic educational values through cultural homogenization and penetration of secular values that can erode Islamic identity. This requires the right strategy to maintain the identity of the Islamic worldview while remaining open to beneficial scientific and technological developments. The concept of indigenization of knowledge is a strategic alternative to overcome this problem by developing a knowledge system rooted in local and Islamic values, so that an authentic and sustainable cultural synthesis occurs. The post-truth and information overload era challenges Islamic education to develop critical thinking and media literacy based on Islamic epistemology to equip students with sharp discernment skills. Students need to be equipped with the ability to distinguish between valid and invalid information, as well as understand how to use information technology ethically and responsibly in accordance with Islamic guidance. The development of digital citizenship in an Islamic perspective requires the integration of Islamic ethics with technological competencies to create a generation that is tech-savvy but still grounded in values. The COVID-19 pandemic has accelerated the adoption of digital learning technologies in Islamic education, but it has also exposed digital divide and readiness issues that need to be addressed systematically. Emergency remote teaching during the pandemic provided valuable lessons learned about the strengths and limitations of digital learning in the context of Islamic education. Hybrid learning models that combine face-to-face and online learning can be the optimal solution to maximize the benefits of both approaches while minimizing their respective limitations.

Conclusion

The basic concept of APPI (Islamic Education Stream and Paradigm) shows the richness and diversity of Muslim thought in developing an education system that is responsive to the challenges of the times while remaining faithful to the core values of Islam. Various classical schools such as Ash'ariyah, Mu'tazilah, Sufi, and Salafiyah have made fundamental contributions in shaping a diverse and comprehensive Islamic education landscape. The integrative, transformative, and holistic paradigm offers promising alternative approaches to overcome contemporary challenges in Islamic education. Pioneering figures such as Al-Ghazali, Ibn Sina, and Ibn Khaldun have laid solid theoretical foundations for the development of modern Islamic education. Their thoughts on the integration of reason and revelation, developmental psychology, and social dynamics

remain relevant and applicable in contemporary contexts. Modern reformists such as Muhammad Iqbal and Fazlur Rahman provide inspiration for continuous renewal and adaptation in Islamic education.

The implementation of technology and innovation in Islamic education requires a careful balance between technological advancement and preservation of Islamic values. Digital transformation must be carried out with an Islamic framework that ensures that technology serves higher purposes of human development and spiritual growth. Critical challenges such as scientific dichotomy, quality issues, equity concerns, and cultural authenticity require comprehensive solutions that involve all stakeholders. Recommendations for future development include: first, the development of an integrated curriculum that connects Islamic knowledge with modern disciplines; second, training and development for educators in Islamic pedagogy and modern teaching methodologies; third, research and development in educational technology that is Islamic-friendly; fourth, policy reforms that support integration and innovation in Islamic education; and fifth, strengthening collaboration between Islamic educational institutions to share best practices and resources. The significance of this research lies in its contribution to the theoretical understanding and practical implementation of contemporary Islamic education paradigms. Future research can be focused on empirical studies on the effectiveness of various paradigms, comparative analysis with other educational systems, and development of assessment tools that are appropriate for measuring holistic outcomes in Islamic education. Thus, APPI can continue to develop and adapt to the dynamic challenges of modern world while maintaining its authentic Islamic character.

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