QALAMUNA
JURNAL PENDIDIKAN, SOSIAL, DAN AGAMA

The Contribution of Philosophical Schools of Thought to the Development of the Islamic Education Curriculum

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Abstract	Each era experiences significant changes in the field of Islamic education, necessitating the development of a well-structured curriculum grounded in strong philosophical foundations to ensure clear direction and purpose. Therefore, appropriate principles are required to develop the Islamic education curriculum. This study explains the contributions of several educational philosophical schools of thought and their implementation as a foundation for constructing an Islamic education curriculum. The study focuses on three educational philosophies: progressivism, constructivism, and humanism. The method employed is library research using a descriptive analytical approach, presented systematically and objectively. This study finds that integrating progressivism, constructivism, and humanism philosophies in developing Islamic education curricula can enrich pedagogical strategies while preserving core Islamic values. The progressivist approach promotes experiential learning and problem-solving, constructivism emphasizes knowledge construction through reflection and collaboration, while humanism nurtures learners' emotional, moral, and spiritual aspects. These philosophies create a dynamic, interactive, student-centered curriculum relevant to 21st-century needs.
Keywords	Curriculum; Islamic Education; Philosophy of Education

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1. INTRODUCTION

Islamic education is essentially an effort to nurture and develop human potential so that the purpose of a person's existence in this world, as a servant of Allah and as His khalifah (vicegerent), can be fulfilled in the best possible way (Rizal, 2014). This potential includes both physical and spiritual aspects, such as intellect, emotions, willpower, and other spiritual capacities (Mappasiara, 2018).

In its form, Islamic education can be a collective effort by the community, an initiative by social institutions that provide educational services, or even an individual endeavor (Fithriani, 2018). Islamic education plays a vital role in human life. Education involves individual interaction between educators and learners (Nursikin, 2016). Islamic education contributes to developing learners' intellectual abilities, which are fairly strong (Wahid & Hamami, 2021).

Islamic education cannot be separated from its underlying philosophical foundation, as every educational system requires a framework of thought that defines its direction, goals, and values (Rusli & Zaim, 2022). The philosophy of Islamic education serves as a conceptual and normative foundation

that guides educational practices by Islamic teachings. Muzayyin Arifin views the philosophy of Islamic education as a concept of educational thought rooted in Islamic teachings, particularly in understanding human potential and the process of nurturing it toward becoming a complete Muslim individual (Arifin, 2019).

Unlike general educational philosophy, the philosophy of Islamic education bases all educational issues, such as the roles of teachers, students, curriculum, and methods, on the values of the Qur'an and Hadith (Qomariah, 2019). Thus, the term "Islam" in the philosophy of education signifies a distinctive character that permeates every aspect of the educational process (Abdi, 2018). Therefore, Islamic education and the philosophy of Islamic education share a close and mutually reinforcing relationship, in which philosophy provides ideological and methodological direction for curriculum development and the implementation of Islamic education (Tolchah, 2015).

In the process of Islamic education, the curriculum is an essential component. According to Law Number 20 of 2003, the curriculum consists of a set of plans and regulations concerning content, learning materials, and appropriate methods that serve as guidelines for the implementation of the teaching and learning process (Muttaqin, 2021). This set of learning plans, subject matter, materials, and learning processes within the curriculum is fundamental to achieving educational goals. The curriculum can be used to structure evaluation processes to determine the standards of students' learning outcomes (Hakim, 2017). It also serves to improve the standards for grading both educators and learners. Thus, with the presence of a curriculum, the educational process can run in an orderly and structured manner (Qolbi & Hamami, 2021).

In developing a curriculum, further study is needed to determine what type of curriculum is most appropriate for an educational institution. Therefore, curriculum development is essential. Over time, human needs for knowledge will continue to evolve and change, one of the most visible factors being technological advancement. These changes significantly influence curriculum development, which is why a strong foundation or guiding principles are necessary to serve as the basis for effective curriculum development.

This study elaborates on the contributions of three educational philosophies—progressivism, constructivism, and humanism—as foundational elements in developing an Islamic education curriculum relevant to today's learners' needs. These three philosophies share a common emphasis on the active role of students in the learning process, yet each offers a distinct focus and approach. As pioneered by John Dewey, progressivism prioritizes active, interactive, and experience-based learning to develop critical thinking and problem-solving skills (Wahyuni et al., 2025). Meanwhile, constructivism, grounded in the theory of Jean Piaget, views learning as an active process of constructing knowledge through experience and interaction, focusing on deep understanding and logical thinking skills (Afriliany et al., 2024).

In addition, this study aims to explore how the principles of the three philosophical schools can be contextually integrated into the Islamic education curriculum to create holistic and meaningful learning. Humanism, as one of the highlighted approaches, emphasizes the comprehensive development of individual potential, encompassing emotional, social, and spiritual aspects. Based on the thoughts of Carl Rogers and Abraham Maslow, this approach directs education toward character formation, humanistic values, and deep self-understanding (Masbur, 2015). By examining the contributions of each philosophical perspective, it is expected that the Islamic education curriculum can shape a generation that is not only intellectually capable but also emotionally and spiritually mature, as well as adaptive to the dynamics of the times.

2. METHODS

This research employs a library research approach, which focuses on collecting data and information from various written sources (Sugiyono, 2018). The researcher aims to systematically and clearly explain the streams of educational philosophy and their implementation as a foundation for the development of the Islamic education curriculum. This study is descriptive-qualitative, relying on textual or discourse analysis, commonly known as the literature-based approach. In this context, the researcher does not conduct direct field observations but examines experts' thoughts from written sources to construct a conceptual framework (Fadli, 2021).

The primary techniques used in this research are reading, note-taking, and studying. The first step involves reading various literature sources such as scientific articles, books, and research journals related to Islamic education, philosophy of education, educational philosophical streams, Islamic education curriculum, and the principles of curriculum development (Arifin, 2019). Through this reading technique, the researcher will obtain data such as definitions, fundamental principles, differences in philosophical viewpoints, and their relevance to the context of contemporary Islamic education. Relevant information will then be analyzed and classified according to philosophical approaches.

In note-taking, the researcher will record key points identified during the reading phase. These key points include the definitions of core concepts (progressivism, constructivism, and humanism), the main ideas of figures such as Carl Rogers and Abraham Maslow, and the implications of each philosophical stream for the structure of the Islamic education curriculum. Notes will also include expert opinions, relevant theoretical quotations, and syntheses that support a deeper understanding of the topic. Finally, in the studying phase, the researcher will review and describe the recorded materials, rearticulating them using the researcher's language and perspective to produce a comprehensive and contextual analytical exposition.

3. FINDINGS AND DISCUSSIONS

Findings

Islamic Education

Islamic education, in general, can be understood as an educational discipline based on Islamic teachings, with the Qur'an and the hadiths of the Prophet Muhammad (peace be upon him) as its primary sources (Suryadi, 2022). This form of education does not merely focus on intellectual development, but also encompasses the nurturing of the mind and heart, the physical and spiritual aspects, as well as the moral character and practical skills of the learners in a holistic manner (Djollong, 2017). According to various scholars, Islamic education possesses distinctive dimensions and approaches. Ahmad D. Marimba defines Islamic education as the physical and spiritual guidance based on Islamic laws, aimed at shaping an ideal personality according to Islamic standards (Sholeh, 2016). Arifin views Islamic education as a systematic process that addresses all aspects of a learner's life, guided by Islamic teachings. Meanwhile, Soejoeti states that Islamic education emerges from the aspiration and enthusiasm to embody Islamic values, both in the establishment of institutions and in the content of the educational programs they offer (Ibrahim, 2013).

The primary goal of Islamic education is to bring about positive transformation within learners after they undergo the educational process (Ramadhani & Musyarapah, 2024). This transformation can be observed in individual behavior, improving personal life quality, and contributions to society and the surrounding environment. Islamic education has two main objectives: individual and social. The individual objective involves shaping a balanced Muslim personality in terms of spiritual, physical, emotional, intellectual, and social aspects. The social objective focuses on developing awareness of

community social, cultural, and spiritual responsibilities. Additionally, Islamic education aims to prepare learners to navigate worldly life with professionalism and wisdom, while fostering a knowledge-seeking spirit rooted in devotion to Allah (Syafe'i, 2015).

From the explanation above, it can be concluded that Islamic education is a comprehensive educational process that instills values of goodness in learners to achieve a meaningful, purposeful life through Islamic teachings. Its ultimate goal is to shape individuals who are righteous and devout, steadfast in faith, diligent in worship, knowledgeable and professionally competent, and capable of becoming leaders who benefit the community. Thus, Islamic education does not merely aim to produce intellectually intelligent individuals, but also those who are spiritually and socially mature, in pursuit of happiness in this world and the hereafter.

Aspects of Islamic Education

The epistemological aspect in Islamic education provides the foundation of knowledge that comes from revelation and reason, two elements that complement each other in understanding the reality of life (Rahmat, 2011). The Qur'an and hadith are the main sources of truth, while reason plays a role in studying and applying these teachings. In this case, tawhid is the main principle that all knowledge comes from Allah, so education is directed not only to acquire knowledge, but also to cultivate faith and morality (Tazkirah, 2024). Scientific traditions in Islamic history, such as the work of classical Muslim scholars, show that the integration between science and faith has long been a distinctive characteristic of the epistemology of Islamic education. The concept of lifelong education also emphasizes that the learning process is part of a Muslim's spiritual and intellectual journey throughout their life (Mahmudi, 2019).

Meanwhile, the terminology aspect of Islamic education contains three main terms, namely *tarbiyyah*, *ta'lim*, and *ta'dib* (Lubis et al., 2023). All three represent the dimensions of the educational process in Islam: *tarbiyyah* is related to the nurturing and development of the whole, *ta'lim* focuses on the transfer of knowledge, and *ta'dib* emphasizes the formation of morals and morals. In an anthropological context, Islamic education views human beings as beings who have dynamic physical and spiritual dimensions, with five main elements in the soul: spirit, intellect, lust, fu'ad, and body (Saihu, 2019). The interaction of these five elements shapes human character and behavior, so that Islamic education is directed to balance these forces so that humans can live in harmony with themselves, their neighbors, and their God (Rizal, 2014).

The axiological aspect in Islamic education places values at the core of the educational process. Axiology emphasizes that science is not neutral, but is bound by Islamic values that aim to benefit the ummah. Islamic education imparts knowledge and instills values as the basis for attitudes and actions (Salsabilah et al., 2024). An important finding from this description is that Islamic education has a complete and comprehensive value system, starting from the source of knowledge, the understanding of human beings, to the ultimate goal of science itself (Sa'adillah, 2020). Thus, it can be concluded that Islamic education is not just a teaching system, but a process of forming a whole human being based on divine values, oriented to happiness in this world and the hereafter.

Islamic Education Curriculum

The curriculum in Islamic education is known as *manhaj*, which means educators and learners take a clear path in developing knowledge, skills, and attitudes (Noorzanah, 2019). This curriculum is based on two main tendencies: the religious and Sufi inclination, which places religious sciences above all else to purify oneself from worldly influences; and the pragmatic inclination, which emphasizes the benefit of knowledge for human life both in this world and the hereafter. Therefore, the Islamic education curriculum must contain beneficial knowledge that is comprehensible and delivered in a structured and systematic manner (Hermawan et al., 2020). The Islamic Education Curriculum educates the younger generation holistically regarding intellectual insight, physical skills, and aspects of spirituality,

morality, and noble character. The ultimate goal of this curriculum is to achieve happiness in both worldly life and the hereafter. In its implementation, the curriculum must be based on foundational principles such as the theological foundation, derived from the Qur'an and Sunnah as the guiding values of religion; the philosophical foundation, which relies on logical and in-depth thinking about the essence of existence; and the psychological foundation, which considers the developmental stages of learners and the appropriate methods for delivering learning materials (Hanafi, 2014).

In addition, the Islamic education curriculum is also based on socio-cultural foundations rooted in the values and norms of society, as well as the foundation of science and technology, which is based on scientific findings that are useful in everyday life (Marvianasari et al., 2024). The socio-cultural foundation emphasizes the importance of positive cultural values that shape the learner's personality as a social and cultural being. Meanwhile, the advancement of science and technology serves as an essential basis for designing a curriculum that is adaptive and relevant to the development of the times and the practical needs of learners (Wahid & Hamami, 2021).

From the explanation above, it can be concluded that the Islamic education curriculum is a holistic and integrative system based on philosophical, theological, psychological, socio-cultural, and scientific-technological principles. This curriculum is not solely intended to nurture intellectual development but also to cultivate individuals with noble character, spirituality, and relevance to contemporary demands. The Islamic education curriculum's success largely depends on aligning its foundational principles with the needs of learners and the broader society.

Islamic Educational Philosophy

Islamic Educational Philosophy combines three elements: philosophy, education, and Islam. Etymologically, philosophy comes from *philos* (love) and *sophia* (wisdom), meaning love of wisdom. To philosophize is to think deeply, comprehensively, and systematically in search of the essence of things (Syar'i, 2005). In practice, philosophy is the highest form of human reflective thinking, organized systematically and as an ideological framework. Islamic Educational Philosophy involves comprehensive and in-depth thinking to formulate concepts and solve educational problems based on the values of the Qur'an and Hadith (M. S. Putri et al., 2024). It is a discipline that defines the foundational concepts for guiding and nurturing students to become mature individuals through Islamic teachings. This philosophy goes beyond theory—it aims to shape Islamic character through a wisdom-centered and revelation-based approach.

According to Zuhairini et al. (1995), Islamic Educational Philosophy also includes the study of philosophical views from various schools of thought in Islam on educational issues and their influence on the growth and development of the Muslim community (Syar'i, 2005). It serves as a method for solving Islamic educational problems with clear direction and goals (Iqbal & Sukring, 2025). Thus, Islamic Educational Philosophy is a vital foundation for building a holistic, spiritual, and contextually relevant education system.

From the above explanation, it can be concluded that Islamic Educational Philosophy is the highest form of intellectual foundation in understanding and formulating the direction, goals, and solutions to educational problems within Islam. This philosophy is conceptual and operational, guiding educational practices by the values of divine revelation. It acts as a bridge between the normative teachings of Islam and the dynamic realities of education. It serves as a tool to reflect on and restructure the Islamic education system so that it remains relevant to the demands of the times without losing its essential principles.

Discussion

Philosophical Stream and Its Implementation in the Curriculum: Progressivism

The progressivist stream in educational philosophy emphasizes the importance of individual experience and student-centered learning. In this approach, students are viewed as active subjects who develop independently through direct involvement in learning (Qolbi & Hamami, 2021). Progressivism creates space for freedom of thought and action, highlighting that human intelligence and reasoning are essential assets in education. Thus, progressivism significantly contributes to shaping a humanistic and democratic educational paradigm, where learners are respected as whole and dignified beings (Nursikin, 2016). This approach also serves as a critique of traditional, rigid, and indoctrinative models of education.

Regarding curriculum, the progressivist philosophy advocates for a flexible, open, and adaptable curriculum aligned with the development of science and technology (Nabela et al., 2024). The curriculum is no longer seen as a fixed document but as a dynamic framework that must be constantly evaluated and adjusted based on the needs of students and society. Progressivism rejects dogmatic curriculum approaches and encourages the exploration of new knowledge (Nursikin, 2016). Therefore, a progressivist-based curriculum is relevant, contextual, and oriented toward solving real-world problems. Education is about transferring knowledge and empowering students to construct knowledge through critical and reflective thinking.

With its flexible and adaptive characteristics, the progressivist curriculum emphasizes learning methods over content. The focus lies on *how to think* and *how to do*, rather than *what to think* and *what to do*. This marks a significant shift from rote memorization to exploratory and participatory learning (Nursikin, 2016). Such a curriculum prepares learners to interact and adapt with an ever-changing environment and to become active agents in shaping their futures (Simarona et al., 2024). Progressivism also acknowledges the importance of learning from the past, not to remain trapped in it, but to use it as a foundation for understanding the present and envisioning the future.

Based on the analysis above, it can be concluded that progressivism, as a philosophical stream, provides a strong philosophical foundation for the development of a democratic, flexible, and responsive curriculum in the face of social and technological change. This stream emphasizes the importance of learning methods focusing on thinking and acting skills rather than mere content acquisition. Therefore, a curriculum grounded in progressivism has the potential to create a more relevant, participatory, and future-oriented education system that aligns with the demands of a dynamic modern society.

The contributions of progressivism as a foundation in the development of the Islamic education curriculum include:

a. The curriculum must be able to develop individual experiences and support student-centered learning.

b. The curriculum should create space for freedom of thought and action, as human intelligence and reasoning are essential assets in education.

c. The curriculum must be flexible, open, and adaptable in line with the development of science and technology.

d. The curriculum should empower students to construct knowledge through critical and reflective thinking.

The Constructivist School of Thought and Its Implications for Islamic Education Curriculum

The constructivist school of thought, pioneered by Jean Piaget, is known in education as cognitive constructivism or *personal constructivism*. Piaget believed learning is most effective when it aligns with

the learner's cognitive developmental stage (Ulya, 2024). In constructivist philosophy, knowledge is not a replica of objective reality, but rather the result of a cognitive construction process through an individual's active interaction with the environment. Thus, individuals build their understanding of reality, rather than passively receiving information. In this perspective, constructivism emphasizes individual differences as seen in progressivism and engages with problem-solving and critical thinking, akin to reconstructionism (Qolbi & Hamami, 2021). This indicates that constructivism offers a holistic approach to education, placing the learner as the primary agent in constructing meaning and understanding.

The implications of constructivism for the Islamic education curriculum can be explained through personal and social constructivist approaches. First, personal constructivism posits that knowledge is acquired through individual experience in interpreting reality (Apriyani et al., 2024). In the learning process, the educator is no longer the sole source of knowledge. Still, it is a facilitator who provides concrete learning objects, poses stimulating questions, and offers meaningful life experiences. This allows learners to construct their understanding actively. Consequently, this approach demands a shift in Islamic education curriculum from doctrinal and rote-based models toward a contextual, reflective, and experiential curriculum. Such a model is highly relevant for shaping students' character and critical engagement with Islamic values as they are lived within society.

Second, social constructivism argues that knowledge is formed based on the learner's existing cognitive structures (A. Q. Putri et al., 2023). Therefore, educators must closely examine learners' cognitive development stages when designing curriculum and learning experiences. This is a crucial foundation for planning learning activities that stimulate new knowledge construction through exploratory and dialogic activities (Wulandari et al., 2019). In Islamic education, this approach encourages the development of a curriculum responsive to students' intellectual and spiritual growth. Such a curriculum enables learners to integrate their life experiences with Islamic values through reflective and interactive processes. In other words, constructivism emphasizes how to know and what is known in a contextual and applicable manner, fostering the emergence of critically thinking, intelligent, and ethically grounded Muslim individuals.

The contributions of constructivist philosophy as a foundation in the development of the Islamic education curriculum include:

a. The curriculum must facilitate the development of cognitive construction processes through active interaction between individuals and their environment.

b. The curriculum should cultivate problem-solving skills and critical thinking.

c. The curriculum must position students as the primary agents in constructing meaning and understanding, emphasizing a holistic approach to education.

The Humanistic Approach and Its Implications for Educational Curriculum

The humanistic approach emerged in the mid-20th century as a critique of the two dominant approaches: psychodynamic theory and behaviorism. The psychodynamic perspective posits that human behavior is influenced by unconscious psychological forces, as proposed by Freud, who argued that people are often unaware of the factors that govern their actions (Elvira et al., 2025). Meanwhile, behaviorism views behavior as a result of learning processes that can be predicted and controlled through stimulus-response mechanisms. Both approaches have been criticized for neglecting the inner dimension, subjective experiences, and the human potential for holistic development. In this context, humanism emerged as an alternative approach that restores the value of humanity in the educational process, where humans are seen as active, conscious beings with the capacity to grow and actualize themselves positively (Nursikin, 2016).

The humanistic approach to curriculum development places strong emphasis on the role of

learners as active subjects in the learning process (Suprihatin, 2017). Education is a holistic process to develop the individual's full potential—cognitively, affectively, and psychomotorically. From this perspective, the curriculum must address learners' personal needs, including aspects of development, interests, talents, and special needs. This means that curriculum content should not be solely oriented toward subject matter, but should also be based on meaningful learning experiences tailored to the needs of the students. This approach is particularly relevant in Islamic education, which upholds human beings' innate nature (fitrah) and dignity and regards education as a means to develop a complete human being (*insan kamil*).

Furthermore, in the humanistic approach, educators are not merely instructors but facilitators, motivators, and guides (Hidayati et al., 2024). Teachers are responsible for creating a conducive learning environment that fosters a sense of safety, freedom of thought, creativity, and enthusiasm for learning. Active student involvement is key to the success of the learning process. Therefore, teachers must be creative in designing learning strategies that empower students, so that the learning process becomes not only a transfer of knowledge but also an experience that shapes character and competence. Within the framework of national education, the ideal learning strategy integrates faith and piety (*Imtaq*) with science and technology (*Iptek*) to produce a generation that excels both spiritually and intellectually (Soelaiman, 2016).

Based on the conceptual study in this research, it can be concluded that the integration of the philosophies of progressivism, constructivism, and humanism into the Islamic education curriculum demonstrates the relevance of the values from these three philosophical schools in supporting active, reflective, and student-centered learning. The answers to the research questions show that the values of progressivism, such as experience-based learning; constructivism, such as developing understanding through social interaction; and humanism, such as the reinforcement of human and spiritual values, can be synergized in the contextual development of the Islamic education curriculum without eliminating its foundation in divine revelation. The conceptual relationship between curriculum, educational philosophy, and Islamic education lies in the function of educational philosophy as a foundation in formulating the direction, objectives, content, and methods of the curriculum in line with Islamic values, thus producing an Islamic education model that is responsive to contemporary developments while remaining rooted in the principles of tawhid and ethics.

The contributions of humanistic philosophy as a foundation in the development of the Islamic education curriculum include:

a. The curriculum must restore human values in the educational process, viewing humans as active and conscious beings who can grow and positively actualize themselves.

b. The curriculum should be developed emphasizing the role of students as active subjects in the learning process.

c. The curriculum must be designed to address learners' personal needs, including aspects of development, interests, talents, and special needs.

d. The curriculum should position educators not only as instructors but also as facilitators, motivators, and mentors.

4. CONCLUSION

Integrating progressivism, constructivism, and humanism into the Islamic education curriculum presents opportunities and considerations. These three Western educational philosophies offer diverse pedagogical strategies that, when critically adapted, can enhance the quality and relevance of Islamic education in the modern era. Progressivism introduces experiential and problem-based learning approaches that make religious education more applicable and engaging. Constructivism supports

learners in constructing knowledge through reflection and collaboration, encouraging them to develop critical thinking skills in interpreting Islamic teachings. Humanism emphasizes nurturing learners' emotional, moral, and spiritual dimensions, fostering the development of well-rounded, ethically responsible individuals. While these philosophies do not provide content grounded in Islamic revelation, their pedagogical principles can be aligned with the core objectives of Islamic education. The result is a more dynamic, interactive, and student-centered curriculum that remains faithful to Islamic values while addressing learners' cognitive, affective, and social needs in the 21st century. In conclusion, incorporating these philosophies, when approached with discernment and in harmony with Islamic epistemology, can serve as a valuable foundation for the renewal and development of the Islamic education curriculum, ensuring its relevance, effectiveness, and transformative power in shaping future generations.

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