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Implications Of Basic Education From An Islamic Perspective On General Education In Indonesia

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Abstract

Basic education from an Islamic perspective is the foundation for human development, encompassing not only cognitive aspects but also the spiritual, moral, and social dimensions of students in an integral manner. This article aims to deeply examine the implications of the concept of Islamic basic education for the general education system in Indonesia. Using a library research approach and conceptual analysis, this article elaborates on the basic principles of Islamic education, such as monotheism, the balance between religious and general knowledge, and character formation based on Islamic values. The results of the study indicate that integrating Islamic educational values into general education can be a comprehensive solution in shaping individuals who are not only intellectually intelligent but also possess noble morals and a monotheistic spirit. Practical implications of this study include reformulating educational objectives, reconstructing the curriculum, updating learning methods, and strengthening the role of educators as role models. This research is expected to contribute to the development of a more holistic and civilized national education policy.

Keywords : Islamic Basic Education, General Education, Implications, Curriculum, Character, Tauhid, Literature Study

Abstrak

Pendidikan dasar dalam perspektif Islam merupakan fondasi pembentukan manusia yang tidak hanya menyentuh aspek kognitif, tetapi juga merambah dimensi spiritual, moral, dan sosial peserta didik secara integral. Artikel ini bertujuan mengkaji secara mendalam implikasi konsep pendidikan dasar Islam terhadap sistem pendidikan umum yang berlaku di Indonesia. Dengan menggunakan pendekatan studi pustaka (library research) dan analisis konseptual, artikel ini mengelaborasi prinsip-prinsip dasar pendidikan Islam, seperti tauhid, keseimbangan antara ilmu agama dan ilmu umum, serta pembentukan karakter yang berbasis nilai-nilai Islami. Hasil kajian menunjukkan bahwa integrasi nilai-nilai pendidikan Islam ke dalam pendidikan umum dapat menjadi solusi komprehensif dalam membentuk manusia yang tidak hanya cerdas secara intelektual, tetapi juga berakhlak mulia dan berjiwa tauhid. Implikasi praktis dari kajian ini mencakup

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reformulasi tujuan pendidikan, rekonstruksi kurikulum, pembaruan metode pembelajaran, dan penguatan peran pendidik sebagai figur keteladanan. Penelitian ini diharapkan memberikan kontribusi bagi pengembangan kebijakan pendidikan nasional yang lebih holistik dan berkeadaban.

Kata Kunci: Pendidikan Dasar Islam, Pendidikan Umum, Implikasi, Kurikulum, Karakter, Tauhid, Studi Pustaka

INTRODUCTION

Education is one of the most important pillars in the development of human civilization. From an Islamic perspective, education is not simply a process of transferring knowledge from educators to students, but rather a process of developing the whole person, encompassing spiritual, intellectual, and physical dimensions in an integrated and balanced manner (Al-Ghazali, 1994). The great Islamic thinker, Al-Ghazali, emphasized that the highest goal of education is to draw closer to Allah SWT and achieve happiness in this world and the hereafter. This view differs fundamentally from the concept of secular education, which separates worldly affairs from the spiritual dimension.

In contemporary reality, the general education system in Indonesia faces various complex challenges, ranging from the moral degradation of students, the weakening of national character, to the disparity between academic achievement and personality qualities (Kholil, 2024). This phenomenon has prompted academics and education practitioners to revisit the noble values of Islamic education as a comprehensive alternative solution. This is because Islamic education offers a much broader and more profound perspective in understanding human nature and the purpose of education itself (Sassi, 2021).

Hasan Langgulang (1992) explains that Islamic education is essentially a process of passing on Islamic cultural values from one generation to the next, as well as a process of developing the human potential within students. This understanding implies that Islamic education can never be separated from the transcendental values that serve as its primary foundation. In the context of Indonesia, the country with the largest Muslim population in the world, Islamic values should be the foundation of its educational system (Daradjat, 2011).

Based on this background, this article seeks to systematically and academically examine the implications of basic education from an Islamic perspective for general education. This study is crucial given that Indonesia, the country with the largest Muslim population in the world, should embrace Islamic values as the foundation of its educational system. It is hoped that this article will contribute meaningful insights to the development of educational theory and practice in Indonesia.

RESEARCH METHOD

This research uses a qualitative approach with a library research method. Library research is a research method conducted by reviewing, analyzing, and synthesizing various literature sources relevant to the research focus (Muhadjir, 2000). The data in this study are sourced from various primary and secondary sources, including textbooks, scientific journals, laws and regulations, and educational policy documents.

The data collection process involved identifying and selecting sources related to Islamic basic education, general education, the integration of Islamic values, curriculum, learning methods, and the role of educators. These sources were gathered from various

academic databases, digital libraries, and national and international scientific journal repositories.

The data analysis techniques used in this study were conceptual and critical analysis. The conceptual analysis was conducted by outlining key concepts in Islamic education, such as tarbiyah (education), ta'lim (teaching), ta'rib (learning), tauhid (the true God), and insan kamil (the perfect human being). The critical analysis was conducted by comparing and contrasting the views of various Islamic and Western educational thinkers to identify significant points of convergence and differences.

The validity of the data in this study was ensured through source triangulation, which involves comparing information from various literature sources to ensure the consistency and reliability of the findings. Furthermore, source credibility was checked by considering the author's authority, publisher's reputation, and the relevance of the publication date.

RESULTS AND DISCUSSION

The Nature of Education from an Islamic Perspective

Education from an Islamic perspective is known by several key terms: tarbiyah, ta'lim, and ta'dib. Each term has nuanced, complementary meanings. Tarbiyah refers to the process of nurturing and fostering that guides human growth gradually toward perfection. Ta'lim refers to the transmission of knowledge and understanding. Ta'dib, as advocated by Al-Attas (1994), emphasizes the instilling of manners and morals, which are at the core of the entire educational process.

Omar Al-Toumy Al-Syaibany (1979) emphasized that Islamic education is an effort to change individual behavior in personal life, society and the natural surroundings through an educational process based on Islamic values. The change in question is not just a change in external behavior, but a change that touches the deepest inner awareness, namely awareness of the presence of Allah SWT in every aspect of life.

Muhammad Fadhil Al-Jamaly (1977) views Islamic education as an effort to develop individuals who are faithful, knowledgeable, and perform righteous deeds. These three dimensions are inseparable. Faith without knowledge will produce blind fanaticism. Knowledge without faith will produce intelligent individuals but lack a moral compass. Meanwhile, deeds without both are merely empty, meaningless activities.

Nurcholish Madjid (1992) added that one of the unique characteristics of Islamic education is its integral and holistic view of humanity. Humans are viewed as God's creatures with the potential for perfect development. The task of education is to optimize this potential so that humans can fulfill their role as caliphs on earth.

In the context of primary education, this holistic understanding becomes particularly relevant. Primary education is the foundation for the development of students' personalities. At this level, children enter a golden age, where cognitive, affective, and psychomotor development occurs rapidly (Zakiyah et al., 2024). Therefore,

primary education, from an Islamic perspective, must accommodate all dimensions of development in a balanced manner, not solely focusing on academic aspects.

The Goals of Education from an Islamic Perspective

The National Education System Law No. 20 of 2003 defines education as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential (Law of the Republic of Indonesia No. 20 of 2003). While this formulation is quite comprehensive, Islamic education offers a further and deeper dimension by placing piety to Allah as the ultimate goal of the entire educational process.

Ahmad Tafsir (2010) stated that the primary goal of Islamic education is to develop a perfect human being (*insan kamil*), a human being who integrates intellectual intelligence, spiritual purity, and excellent morals. This concept of *insan kamil* serves as a blueprint for all Islamic educational activities, from formulating objectives, selecting materials, establishing methods, to evaluating learning outcomes.

Muhaimin and Abd. Mujib (1993) formulated the goals of Islamic education into three broad categories: long-term goals (ultimate goals) encompassing happiness in this world and the hereafter; medium-term goals encompassing the formation of a complete Muslim personality; and short-term goals concerning the mastery of specific competencies in daily life. This hierarchy of goals provides a clear and structured direction for the implementation of Islamic education.

Chabib Thoha (1996) emphasized that the goal of Islamic education cannot be separated from the purpose of human creation itself, namely to worship Allah SWT. Worship, in the broadest sense, encompasses all human activities carried out sincerely for the sake of Allah, including learning, teaching, working, and creating for the benefit of humanity.

In the context of primary education, the goals of Islamic education have significant implications. Primary education is not simply a stage for teaching reading, writing, and arithmetic, but also a stage for establishing a solid spiritual and moral foundation. At this stage, children need to be instilled with the understanding that learning is part of worship to God, and that the knowledge they acquire is a trust that must be held accountable (Dina et al., 2023).

Basic Principles of Islamic Education

The Principle of Monotheism as an Epistemological Foundation

The principle of monotheism is the primary foundation that distinguishes Islamic education from secular education. From an Islamic educational perspective, all knowledge originates from Allah SWT as the source of absolute truth (Al-Attas, 1994). Therefore, every branch of knowledge, both religious and general, is essentially a manifestation of God's greatness, which must be studied and developed by humans.

Ramayulis (2008) explains that the principle of monotheism in Islamic education implies that there is no dichotomy between religious knowledge and general knowledge.

Physics, mathematics, biology, social sciences, and the humanities are all part of God's knowledge, which is spread throughout the universe. It is humanity's duty to explore, study, and utilize it for the benefit of humanity, while remaining grounded in the values of monotheism.

Syed Muhammad Naquib Al-Attas (1994) more sharply asserted that the crisis of education in the modern world is caused by the loss of the concept of adab, which ultimately stems from the denial of the principle of monotheism. When humans no longer recognize God's sovereignty over the entire universe, science loses its moral and spiritual dimensions and becomes a dangerous tool of exploitation.

In his research, Sassi (2021) explained that the epistemology of monotheism in Islamic education gives rise to five fundamental principles: first, the epistemological value of monotheism in the Quranic dimension is diametric, not speculative; second, it emphasizes the significance of spiritual substance; third, the epistemological value of monotheism is a unification of religious and scientific values; fourth, it minimizes the problematic dichotomy between objective and subjective knowledge; and fifth, it has the potential to produce a Quranic exposition of knowledge.

The implications of the principle of monotheism for general education are significant. It demands the integration of divine values into every subject taught in schools. This does not mean that every lesson must be filled with religious texts, but rather that the spirit of the knowledge developed must always be oriented toward recognizing the greatness of God and the welfare of humanity (A'yun et al., 2025).

Principle of Balance (Tawazun)

The principle of tawazun, or balance, is a fundamental principle in Islamic education that distinguishes it from other educational schools. Fazlur Rahman (1982) emphasized that authentic Islamic education must be able to create a balance between worldly and hereafter needs, between reason and heart, and between individual and social interests.

Muhammad Iqbal (1951) viewed one of the weaknesses of modern education as its tendency to over-glorify reason (ration), thus neglecting other dimensions of humanity. As a result, modern humans are intellectually intelligent but spiritually and emotionally impoverished. Islamic education offers a middle ground that harmoniously combines intellectual, emotional, and spiritual intelligence.

This principle of balance has direct implications for the structure of the educational curriculum. Abudin Nata (1997) suggests that a good educational curriculum is one that accommodates three main domains: the cognitive domain (knowledge), the affective domain (attitudes and values), and the psychomotor domain (skills) in a balanced manner. These three domains should not be given excessive priority over any one.

Hery Noer Aly (1999) added that the principle of balance in Islamic education also encompasses the balance between students' rights and obligations, between freedom of expression and discipline, and between individual creativity and adherence

to social norms. These balances are key to achieving a harmonious and productive learning process.

Implications for General Education Objectives

The Islamic perspective on the goals of education has profound implications for the reformulation of general education goals in Indonesia. The obligation to seek knowledge, emphasized in the Quran since its first revelation, is a universal message relevant to all humanity without exception (Shihab, 1994). This message implies that knowledge is not only a right but also an obligation that must be fulfilled by every Muslim in carrying out his duties as a caliph.

Zakiah Daradjat (2011) emphasized that the goals of general education need to be reformulated to include the spiritual dimension as an integral component. Education that focuses solely on achieving academic competence and technical skills will fail to produce individuals with strong moral integrity. Therefore, the spiritual and moral dimensions deserve equal attention to the academic dimension when formulating educational goals.

Ahmad Tafsir (2010) proposed that the reformulation of general education goals needs to consider the concept of a perfect human being (*insan kamil*) as the ultimate goal to be achieved. A perfect human being is one who possesses high intellectual intelligence, strong moral integrity, deep spiritual piety, and keen social sensitivity. These four aspects must form an integrated orientation in formulating national education goals.

Hasan Langguglung (1992) reminds us that the goal of education must not be divorced from the true purpose of human life. If the purpose of human life is to worship Allah and be a responsible caliph on earth, then the goal of education must also be directed toward developing individuals who are aware of this purpose. This is the most important contribution an Islamic perspective can make to general education.

In the context of the Independent Curriculum currently being implemented in Indonesia, reformulating educational objectives is highly relevant. The Independent Curriculum emphasizes developing a Pancasila-based student profile, encompassing the dimensions of faith, devotion to God Almighty, and noble character (Ministry of Education and Culture, 2022). An Islamic perspective can enrich this formulation by providing a deeper theological foundation for the meaning of faith and devotion.

Implications for the General Education Curriculum

Integration of Islamic Values in the Curriculum

The curriculum is the heart of the education system. Everything that happens inside and outside the classroom is fundamentally guided by the curriculum. Muhaimin (2005) emphasized that the development of an Islamic religious education curriculum must be based on a deep understanding of the nature of humans, society, and the universe, as guided by the Quran and Hadith. This comprehensive understanding will result in a curriculum that is relevant, meaningful, and transformative.

The Government Regulation on National Education Standards mandates that the basic education curriculum must include content that builds national character and the personality of students (Government Regulation No. 32 of 2013). In this context, Islamic values such as honesty, responsibility, discipline, caring for others, and a love of knowledge are highly relevant for integration into the general education curriculum as part of culturally and religiously based character education.

Ismail SM (2008) proposed an integrative approach to curriculum development, in which general subject matter is organically linked to Islamic values and insights. For example, biology lessons can be linked to the concept of God's creation of the diversity of living things. Mathematics lessons can be connected to the order and beauty of God's creation. History lessons can be viewed through the perspective of the divine law that governs the development of human civilization.

Oemar Hamalik (2011) emphasized that a good curriculum is one that is responsive to the needs of students, society, and scientific developments. The Islamic perspective adds another dimension: responsiveness to spiritual needs and human transcendence. A curriculum that ignores this dimension will fail to shape whole and complete human beings.

In their research, Zuairiyah et al. (2025) proposed the reconstruction of an adaptive Islamic education curriculum by integrating monotheism, technology, and science to create a modern Qur'anic generation. This approach demonstrates that the integration of Islamic values into the curriculum is relevant not only for religious subjects but also for all subjects in the context of the digital era.

Character Education Based on Islamic Values

Character education from an Islamic perspective has a very strong foundation, both from the Quran, the Hadith, and the tradition of Islamic educational thought throughout history. The story of Luqman Al-Hakim, recounted in the Quran, provides a comprehensive model for character education, ranging from monotheism, *birrul walidain*, prayer, *amar ma'ruf nahi munkar*, to everyday social etiquette (Ulwan, 2002).

Abdullah Nasikh Ulwan (2002) detailed Islamic character education methods, including role models (*uswah hasanah*), habituation (*tadrib*), good advice (*mauizah hasanah*), supervision (*muraqabah*), and educational sanctions (*uqubah*). These methods are not only pedagogically effective but also in line with the natural nature of humans, created by Allah as creatures in need of guidance and direction.

Ramayulis (2008) added that character education from an Islamic perspective cannot be separated from faith education. Good character will naturally grow from sound faith. Someone who truly understands and internalizes that Allah always watches over their every action (*muraqabatullah*) will naturally be motivated to always do good and avoid all forms of evil.

In the context of primary education, character education based on Islamic values is crucial. At this level, children are in the process of forming habits and character that will influence them throughout their lives. Therefore, character education built on a solid

foundation of faith (aqidah) will produce a generation that is not only intellectually intelligent but also morally and spiritually strong (Zakiyah et al., 2024).

Implications for Learning Methods

Imam Barnadib (1994) emphasized that learning methods are not merely techniques for delivering material, but rather a reflection of the educator's worldview (weltanschauung) regarding the nature of knowledge, the nature of humanity, and the nature of education itself. In this context, the Islamic perspective offers a rich and profound methodological foundation for developing more humanistic, meaningful, and transformative learning methods.

Nasution (2006) identified several learning methods relevant to the principles of Islamic education, including the tafakur method (deep reflection), the tadabbur method (contemplation of nature and the Quran), the hiwar method (Socratic dialogue), the qissah method (learning through stories), and the rihlah method (learning through travel and observation). These methods encourage students to actively think, reflect, and discover the meaning behind each phenomenon they study.

Muhaimin and Abd. Mujib (1993) emphasized the importance of the exemplary method (uswah hasanah) as the most effective learning method in Islamic education. Educators who can exemplify knowledge, morals, and worship will have a far greater and more lasting influence than those who rely solely on lectures and verbal instructions.

Al-Attas (1994) emphasized that the ideal learning process is one in which the transmission of knowledge (talim) and the instilling of good manners (tadib) simultaneously occur. Knowledge imparted without good manners will only produce students who are knowledgeable but lack the wisdom to use their knowledge responsibly. Conversely, good manners without knowledge only produce sterile and unproductive piety.

Azyumardi Azra (1999) added a social dimension to Islamic educational methodology, where learning takes place not only in the classroom but also through social interaction, community involvement, and community service. This approach aligns with the concept of community-based education, which is gaining increasing attention in today's global educational discourse.

In the context of elementary education, these methods are highly relevant. Elementary-aged children have learning characteristics that rely heavily on direct experience, play, and social interaction. The tadabbur method, for example, can be implemented through nature observation activities that teach children to recognize God's greatness through His creation. The qissah method can be used to convey moral values through engaging and easily understood stories.

Implications for the Role of Educators

From the perspective of modern general education, educators are often viewed as facilitators or resource persons tasked with conveying learning materials to students. This view, while valid, is considered too narrow by Islamic educational thinkers (Dewey,

1916). Islam places educators in a far more noble and responsible position, namely as the heirs of the prophets (warasatul anbiya) tasked with guiding humanity toward the light of knowledge and truth.

Paulo Freire (1970) criticized the education system, which positions students as passive objects, merely receiving knowledge from educators. This critique aligns with the Islamic view of learning as an active process involving all human capacities. However, Islam adds a dimension absent from Freire's thinking: a spiritual dimension, in which the learning process is part of worship to Allah SWT.

Noeng Muhadjir (2000) emphasized that the quality of educators is the most significant determining factor in the success of the educational process. The Islamic perspective further emphasizes this by setting very high standards for educator quality, not only in terms of academic competence but also in terms of moral integrity, spiritual depth, and wisdom in guiding students.

Azyumardi Azra (1999) identified several characteristics of an ideal educator from an Islamic perspective, including: possessing broad and in-depth knowledge, having noble morals, being sincere in teaching, being patient in facing various challenges, being compassionate towards students, and always striving to improve their competence. These characteristics should be the minimum standard for all educators in Indonesia, not just religious teachers.

Ahmad Tafsir (2010) proposed that reforming the national education system must begin with improving the quality of educators. Without highly qualified educators, both intellectually and morally, curriculum reform and the most sophisticated learning methods will fail to deliver optimal results. The greatest investment in education is investing in developing the quality of educators themselves.

In the context of primary education, the role of educators is crucial. Elementary-aged children are highly influenced by the behavior and attitudes of the adults around them, especially their teachers. Therefore, primary school teachers must be role models, demonstrating the integration of knowledge, morals, and religious practices in daily life. A teacher's exemplary behavior will have a far greater impact than mere verbal instruction (Saputra et al., 2025).

Implications for Educational Evaluation

The current educational evaluation system in Indonesia is still heavily dominated by cognitive assessment through written tests. Nana Syaodih Sukmadinata (2010) reminds us that good educational evaluation must encompass all domains of learning, not just the cognitive domain but also the affective and psychomotor domains. The Islamic perspective even adds another domain that has rarely been addressed: the spiritual domain, which concerns the quality of students' relationships with Allah SWT.

Chabib Thoha (1996) emphasized that evaluation in Islamic education is not solely oriented toward the final result (output), but also toward the process and underlying values. Good evaluation must be able to comprehensively capture students'

development in all dimensions of their humanity, not just measure how many facts and information they have memorized.

Hery Noer Aly (1999) proposed the use of a more diverse and holistic range of evaluation instruments, such as portfolios, behavioral observations, peer assessments, self-assessments, and anecdotal records. These diverse instruments are necessary to obtain a more accurate and comprehensive picture of student development across all aspects of their personality.

Muhaimin (2005) added that evaluation from an Islamic perspective must also consider the dimension of progressiveness, namely the extent to which students experience development and progress over time, rather than simply comparing their achievements to uniform external standards. Each student has a unique learning pace and style, and fair evaluation is one that respects this uniqueness.

In the context of primary education, holistic evaluation is crucial. Children in elementary school develop at very diverse rates and in diverse ways. Evaluations that rely solely on written tests will fail to capture their affective and psychomotor development. Therefore, a variety of evaluation instruments are needed that can comprehensively measure children's spiritual, moral, and social development (Thabranie, 2025).

Contemporary Relevance and Implementation Challenges

Nurcholish Madjid (1992) emphasized that Islamic values are universal and transcendent, making them always relevant for application in any context, including 21st-century education, which is rife with change and complexity. The challenge is how to contextualize these values creatively and innovatively to remain relevant and effective in the face of the ever-changing dynamics of the times.

Ismail SM (2008) noted that one of the biggest challenges in implementing Islamic education is the persistent dichotomy between religious education and general education within the national education system. This dichotomy is reflected not only in the curriculum structure but also in the mindset of educational practitioners, who often view religious and general knowledge as two separate, unrelated entities.

Zakiah Daradjat (2011) reminds us that efforts to integrate Islamic values into general education should not be carried out mechanically and formally. Good integration is organic, natural, and meaningful, where Islamic values are present as the soul that animates the entire learning process, not as a merely decorative overlay.

Fazlur Rahman (1982) proposed that reforming Islamic education must begin with a renewed way of thinking, particularly understanding the Quran as a comprehensive source of knowledge. The Quran is not only a book of religious laws and rituals, but also a source of inspiration and guidance for all aspects of human life, including science, technology, art, culture, and social governance.

Ramayulis (2008) emphasized that the successful implementation of Islamic education in the general education system requires the support and commitment of all stakeholders, including the government, educational institutions, families, and the

wider community. Without strong synergy among all these stakeholders, efforts to transform education based on Islamic values will not achieve optimal and sustainable results.

In the context of primary education, implementation challenges become even more complex. Elementary-aged children are strongly influenced by their family and community environments outside of school. Therefore, synergy between schools, families, and communities is crucial to ensure consistency in children's character development. Furthermore, primary school teachers need adequate training on how to integrate Islamic values into their learning in a natural and meaningful way (A'yun et al., 2025).

CONCLUSION

Based on the comprehensive study conducted in this article, it can be concluded that basic education from an Islamic perspective has broad and profound implications for various aspects of general education. These implications include a reformulation of educational goals that are oriented not only toward achieving academic competence but also toward the formation of complete human beings who possess a balance between intellectual intelligence, moral integrity, and spiritual depth.

From a curriculum perspective, the Islamic perspective encourages an organic integration of religious and general knowledge, eliminating the dichotomy separating the two domains. An integrative curriculum will produce students with broad scientific insights and strong spiritual values. Methodologically, Islamic education offers a variety of active, reflective, and role-model-based learning approaches that have proven effective in shaping students' holistic personalities.

The role of educators from an Islamic perspective extends far beyond simply transmitting knowledge. Educators are spiritual guides, moral role models, and inspirations who awaken students' enthusiasm for learning and spiritual awareness. Therefore, investing in improving the quality of educators, both academically and spiritually, is a non-negotiable priority in efforts to improve the national education system.

Finally, this article emphasizes that the integration of Islamic educational values into the general education system is not a sectarian or exclusive endeavor, but rather an effort to enrich and deepen the quality of national education as a whole. Universal Islamic values such as honesty, responsibility, a love of knowledge, respect for others, and spiritual awareness are relevant and needed by all Indonesians, regardless of their religious or cultural background.

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