

Insan Kamil at the Crossroads of Time: Transformative Islamic Education Model to Face Global Challenges

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Received: 2025-04-28

Revised: 2025-08-11

Approved: 2025-08-13

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Abstract

The concept of *insan kamil* represents the ideal of the perfect human in Islam, reflecting spiritual, intellectual, and moral excellence. In the context of a rapidly changing global landscape shaped by social, technological, and value-based transformations, Islamic education is required to respond through a transformative approach that is both relevant and sustainable. This study aims to systematically examine how the concept of *insan kamil* is formulated and implemented within a transformative Islamic education model to address contemporary demands. Employing a Systematic Literature Review (*SLR*) approach, the research analyzed twelve scholarly articles published within the past five years focusing on *insan kamil*, Islamic education, and educational transformation. The review identified four central themes: the theoretical conceptualization of *insan kamil*, the dynamics of transformative change in Islamic education, the educational responses to global challenges, and the integration of spiritual values with global competencies in educational design. The findings reveal that *insan kamil* serves not only as a normative ideal but also as an implementable framework for curriculum reform, learning strategies, and character development. The main contribution of this article lies in its conceptual synthesis, which bridges Sufi thought with contemporary educational practice, providing an epistemological foundation for the development of holistic, contextual, and transformative Islamic education policies in the global era.

Keywords: Education Model, Global Challenges, *Insan Kamil*, Islamic Education.

Abstrak

Konsep *insan kamil* mewakili ideal manusia sempurna dalam Islam, yang mencerminkan keunggulan spiritual, intelektual, dan moral. Dalam konteks lanskap global yang berubah dengan cepat, yang dibentuk oleh transformasi sosial, teknologi, dan nilai-nilai, pendidikan Islam diharuskan untuk merespons melalui pendekatan transformatif yang relevan dan berkelanjutan. Studi ini bertujuan untuk secara sistematis menganalisis bagaimana konsep *insan kamil* diformulasikan dan diimplementasikan dalam model pendidikan Islam transformatif untuk menjawab tuntutan kontemporer. Menggunakan pendekatan *Systematic Literature Review (SLR)*, penelitian ini menganalisis dua belas artikel ilmiah yang diterbitkan dalam lima tahun terakhir yang fokus pada *insan kamil*, pendidikan Islam, dan transformasi pendidikan. Tinjauan ini mengidentifikasi empat tema sentral: konseptualisasi teoretis *insan kamil*, dinamika perubahan transformatif dalam pendidikan Islam, respons pendidikan



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terhadap tantangan global, dan integrasi nilai-nilai spiritual dengan kompetensi global dalam desain pendidikan. Temuan menunjukkan bahwa *insan kamil* tidak hanya berfungsi sebagai ideal normatif tetapi juga sebagai kerangka kerja yang dapat diterapkan untuk reformasi kurikulum, strategi pembelajaran, dan pengembangan karakter. Kontribusi utama artikel ini terletak pada sintesis konseptualnya, yang menjembatani pemikiran Sufi dengan praktik pendidikan kontemporer, memberikan landasan epistemologis untuk pengembangan kebijakan pendidikan Islam yang holistik, kontekstual, dan transformatif di era global.

Kata Kunci: Insan Kamil, Model Pendidikan, Pendidikan Islam, Tantangan Global.

Introduction

Global changes marked by technological advancements, information mobility, and socio-economic disruptions demand that educational systems evolve into more adaptive and transformative models. In the era of Society 5.0 and the 4.0 Industrial Revolution, the role of education is no longer limited to knowledge transfer but also serves as an instrument for shaping human character and spirituality to respond to the complexities of the modern age effectively. In Islamic education, there is an urgent need to integrate spiritual and prophetic values into the curriculum and learning models to respond to modern Muslim generations' moral and identity crisis.¹ An Islamic education model capable of shaping the perfect human being or *insan kamil* has become a strategic discourse in formulating the direction of global and national Islamic education transformation.²

However, previous studies still show limitations in operationalizing the concept of *insan kamil* in contemporary Islamic education, especially in addressing the challenges of globalization and the disruption of local values. This gap is evident in the limited integration between the prophetic spiritual vision and transformative pedagogical approaches in modern Islamic education curricula,³ and the dominance of normative approaches without practical elaboration on the challenges of the digital and multicultural era. The concept of *insan kamil*, although often referred to as the ideal goal of Islamic education, has not been articulated systematically in a concrete and

¹ Lailatul Chikmah et al., "The Role of Islamic Education in Facing the Industrial Era 4.0," *Khuluqiyya: Journal of Legal Studies and Islamic Studies*, January 28, 2023, 62–74, <https://doi.org/10.56593/khuluqiyya.v5i1.92>.

² N. Salsabillah and Arrohmanul Khudri, *Islamic Religious Education as a Form of Insanul Kamil*, 1 (January 2020), <https://consensus.app/papers/islamic-religious-education-as-a-form-of-insanul-kamil-khudri-salsabillah/77e9320c52c95a999043b35dbc7b085f>.

³ Syamsul Rijal, "Epistemological Issues Regarding the Vision, Mission, and Objectives of Islamic Education," *Ahsana Media* 5, no. 1 (2019): 31–38, <https://doi.org/10.31102/ahsana..5.1.2019.31-38>.

contextual educational model.⁴ Therefore, this study is important to systematically explore the relevance and reconstruction of a transformative Islamic educational model based on *insan kamil* as an alternative framework to respond to the demands of the times.

Theoretically, this research is rooted in the conceptual framework of *insan kamil*, which stems from integrating the values of tauhid, *akhlag*, and social responsibility within prophetic Islamic education.⁵ This idea is influenced by figures such as Al-Ghazali, Ibn Arabi, and Muhammad Iqbal, who view the perfect human being as a spiritual entity and a transformative agent capable of creating an ethical and meaningful civilization.⁶ Transformative Islamic education oriented towards *insan kamil* requires the reconstruction of curriculum approaches and learning strategies that are cognitive but also affective and spiritual.⁷ This framework opens space for transdisciplinary and holistic approaches oriented towards the development of the human being, as *khalifah* on earth and bearers of mercy for the universe.

Classical sufis view that perfect human beings are not merely biological creatures, but manifestations of the names and attributes of Allah in this world. In other words, *insan kamil* is an individual who has successfully cleansed himself of all spiritual impurities and can display a noble character that reflects *Asmaul Husna*. These noble qualities are not merely theoretical concepts but are manifested in concrete actions and behaviors. For example, compassion (*rahmah*) is demonstrated by helping the weak, forgiving others' mistakes, and loving one's fellow beings. As the prime example of *insan kamil*, the Prophet Muhammad SAW showed extraordinary compassion to humanity, even to his enemies.

Justice ('*adl*) is manifested by upholding the truth, being non-discriminatory, and defending the oppressed. Caliph Umar bin Khattab was a leader who was very just and firm in enforcing the law, regardless of social status. Wisdom (*hikmah*) is manifested through giving good advice, solving problems carefully, and making the right decisions.

⁴ Hilda Darmaini Siregar and Zainal Efendi Hasibuan, "Islamic Religious Education: Definition, Objectives, Foundations, and Functions," *Intellektika: Journal of Student Research* 2, no. 5 (2024): 125–36, <https://doi.org/10.59841/intellektika.v2i5.1520>.

⁵ Fitra Herlinda et al., "Integrating Guidance and Counseling into Islamic Education: A Framework for Holistic Student Development," *Journal of Applied Guidance and Counseling* 9, no. 1 (2025): 113–22, <https://doi.org/10.30598/bkt.v9i1.17114>.

⁶ Fahmi Ulum Al Mubarok et al., "Progressive Islamic Education through the Lens of Human Essence: Philosophical Foundations and Transformative Strategies," *Multicultural Islamic Education Review* 3, no. 1 (2025): 01–14, <https://doi.org/10.23917/mier.v3i1.9911>.

⁷ Hayat Hayat, "Islamic Education in the Concept of Prophetic Intelligence," *Journal of Islamic Education* 2, no. 2 (1970): 379, <https://doi.org/10.14421/jpi.2013.22.379-400>.

Luqman al-Hakim, whose advice is enshrined in the Quran, is an example of the Perfect Human Being full of wisdom. Generosity (*karam*) is demonstrated through giving charity, presenting gifts, and kindly hosting guests. Abu Bakar Ash-Shiddiq, the loyal companion of the Prophet, is a highly generous individual who willingly donated all his wealth for the sake of Islam.

Based on this background, this study aims to explore and formulate the concept of *insan kamil* in the transformative Islamic education model through a Systematic Literature Review (SLR) approach, with the following research question: How is the idea of *insan kamil* in the Transformative Islamic Education Model? This study does not use hypotheses because it is qualitative and literature-based, focusing on critically exploring the narratives and scientific constructions developed in recent academic literature. The primary data in this study were obtained through systematic searches of open-access scientific articles relevant to the research topic.

The scientific contribution of this article lies in its constructive effort to develop a transformative Islamic education model grounded in the integration of the values of the perfect human being as an alternative solution to value fragmentation, dualism in knowledge, and global challenges in the modern Islamic education system.⁸ This article offers novelty in the form of conceptual reconstruction based on a systematic and methodological synthesis of academic literature, oriented toward strengthening the role of Islamic education as the center for the formation of superior human beings, in spiritual, moral, and social dimensions, which is the essence of *insan kamil* in the framework of contemporary education.

Methods

This study uses an SLR approach as the primary strategy to explore, assess, and synthesize relevant scientific findings related to the concept of *insan kamil* in the transformative Islamic education model. The SLR approach was chosen because it produces a comprehensive and structured understanding of Islamic education's conceptual development and practice based on valid and open academic literature. SLR is also considered relevant for answering research questions based on theoretical and

⁸Husni Husni and Ahmad Nabil Atoillah, "Islamic Education, Insan Kamil, and the Challenges of the Era of Society 5.0: A Literature Review," *Jurnal Penelitian Pendidikan Islam* 10, no. 1 (2022): 67, <https://doi.org/10.36667/jppi.v10i1.1005>; M. Masturin, "Shaping the Character of Insan Kamil: Islamic Education Materials Through Character Education During the COVID-19 Pandemic," *Edukasia : Jurnal Penelitian Pendidikan Islam* 17, no. 2 (2022): 187–206, <https://doi.org/10.21043/edukasia.v17i2.14920>.

conceptual narratives, without the involvement of field data, and oriented towards strengthening scientific construction from various reliable sources.

The data in this study are entirely sourced from secondary data, in the form of scientific articles published in national and international open-access journals, especially those discussing the concepts of *insan kamil*, Islamic education, transformative models, and global challenges in education. The data used are categorized as primary literature data, namely scientific articles that explicitly present analyses, models, or theories relevant to the focus of the study. All data were obtained from scientific databases and accredited national journals. Each piece of literature was reviewed regarding methodology, thematic contribution, and academic validity.

Table 1: Table of Keyword Combinations and Boolean Operators

Google	("Insan Kamil" OR "Perfect Man") AND ("Islamic Education" OR "Pendidikan Islam") AND ("Global Challenges" OR "Tantangan Global")
Scopus	(TITLE-ABS-KEY("Insan Kamil" OR "Perfect Man")) AND (TITLE-ABS-KEY("Islamic Education" OR "Islamic Education")) AND (TITLE-ABS-KEY("Global Challenges" OR "Global Challenges")) AND (PUBYEAR > 2003 AND PUBYEAR < 2025)
Web of Science	(Title="Insan Kamil" OR "Perfect Man") AND (Title="Pendidikan Islam" OR "Islamic Education") AND (Title="Tantangan Global" OR "Global Challenges") AND (Publication Year = 2004-2024)
ProQuest	("Insan Kamil" OR "Perfect Man") AND ("Islamic Education") AND ("Global Challenges")
ERIC	("Insan Kamil" OR "Perfect Man") AND ("Islamic Education") AND ("Global Challenges")

Data were collected through a systematic literature search protocol adapted to the principles of PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). This process began by formulating keywords relevant to the topic: *Insan Kamil*, *Islamic Education*, *Education Transformation*, *Transformative Islamic Model*, and *Global Challenges*. The search was conducted during the publication period from 2019 to 2025 to ensure the timeliness of the information. The search phase was followed by downloading articles that met the open-access criteria and evaluating them based on their abstracts, methodologies, and thematic substance.

Inclusive criteria for literature selection include: (1) scientific articles published within the last five years; (2) topics explicitly discussing *insan kamil*, Islamic education, or transformative educational models in Islam; (3) articles available in open access; and (4) articles written in Indonesian or English. Meanwhile, the exclusion criteria are: (1) articles not available in open access; (2) articles in the form of opinions or editorials

without an explicit scientific basis; and (3) articles that only discuss non-educational dimensions of the concept of *insan kamil*, such as pure Sufism or theoretical Sufism, without any connection to education.

Since this research approach does not directly involve human populations or samples, the unit of analysis in this study is scientific literature documents. Each article that passes the selection process is used as a unit of analysis to examine its conceptual, theoretical, and methodological content. The study is conducted on the article content, thematic focus, theoretical approach, and relevance to the research problem.

The data analysis technique used is qualitative narrative synthesis, which allows researchers to identify patterns of relationships, differences in approaches, and convergence of thought among the research reports being examined. This approach follows the following steps: (1) extraction of key data from each article; (2) thematic categorization based on the conceptual aspects of *insan kamil* and educational transformation; and (3) integration of the synthesis to form a new conceptual framework to be used in subsequent discussions. The analysis was conducted manually using a literature classification spreadsheet, without specialized software, but following best practices in thematic literature synthesis.

Results and Discussion

Result

This section presents the literature search and selection process findings to identify relevant transformative Islamic education models aligned with the *insan kamil* concept and global challenges. The search was conducted systematically through various electronic *databases* and manual sources. A search on Google Scholar using relevant keywords yielded 63 articles. In contrast, a search on Scopus using the same *search query* yielded only two articles, indicating the limited coverage of this *database* for this particular research topic. A search in ProQuest Dissertations & Theses Global identified 19 relevant books and dissertations related to the research topic. Meanwhile, the ERIC search yielded no sources that met the search criteria. The search process in Web of Science yielded 61 articles.

Table 2. Search Result

No.	Source	Number
1.	Google Scholar	63
2.	Web of Science	61
3.	ProQuest Dissertations & Theses Global	19

No.	Source	Number
4.	Scopus	2
5.	Eric	0

Given the limited results from Scopus and several other *databases*, further emphasis was placed on searching Google Scholar, Web of Science, ProQuest, and manual sources to ensure comprehensive literature coverage. The article selection process will then be conducted on the identified sources, using the inclusion and exclusion criteria established in the Research Methodology section.

This study produced a thematic synthesis based on 12 reputable scientific articles reviewed using an SLR approach in the last five years. The findings are grouped into four main thematic categories: (1) The Concept of *insan kamil* in Islamic Education; (2) Transformation of the Islamic Education Model; (3) Global Challenges and Responses in Islamic Education; and (4) Integration of Spiritual Values and Global Competencies in the Transformative Education Model.

The Concept of *Insan Kamil* in Islamic Education

Most literature emphasizes that the ultimate goal of Islamic education is to shape *insan kamil*, the perfect human being who embodies intellectual, spiritual, emotional, and moral perfection. Umiarso states that the Perfect Human Being is the ideal human model in philosophical Sufism, projected into Islamic education through the progressive internalization of divine attributes in the learning process.⁹ Husni & Atoillah add that the formation of the perfect human being requires the elimination of the dichotomy of knowledge, strengthening teacher professionalism, and integrating value-based curriculum in Islamic education.¹⁰

Transformation of the Islamic Education Model

The transformation of Islamic education includes curriculum renewal, pedagogical approaches, and integrative strategies that combine modern science with Islamic spiritual values. A study by Salleh et al. emphasizes that the Islamic education model must be innovative, integrating technology, systematic teacher training, and a

⁹ Umiarso Umiarso, "Transformation Into The 'God': A Study of Critic–Elaborative Axiology of Islamic Education with Philosophical Sufism," *EDUKASI: Journal of Religious and Spiritual Education Research* 17, no. 1 (2019), <https://doi.org/10.32729/edukasi.v17i1.589>.

¹⁰ Husni and Atoillah, "Islamic Education, *Insan Kamil*, and the Challenges of the Era of Society 5.0."

character- and Islamic value-based curriculum to face global challenges.¹¹ In line with this, Saputro & Sukiman argue that pesantren as a community-based educational model successfully integrates contextual strategies that strengthen the role of ethics, life skills, and spirituality in facing globalization.¹²

Global Challenges and the Response of Islamic Education

Islamic education faced significant challenges during the 4th Industrial Revolution and the era of Society 5.0. Chikmah et al. demonstrate that the ideal human being is the educational solution to addressing global challenges' complexities by strengthening students' character, ethics, and critical thinking skills.¹³ Herlinda et al. emphasize the importance of integrating counseling services into Islamic education as a holistic approach to shaping ideal human beings who can resolve personal, academic, and social issues ethically and spiritually.¹⁴

Integration of Spiritual Values and Global Competencies

Integrating Islamic values such as *tauhid*, *akhlaq karimah*, and *amanah* with global competencies has become dominant in transformative education models based on *insan kamil*. Rachmawati & Purwandari found that the *ta'dib* process is the foundation for strengthening spiritual values, deeds, and morals through a two-way learning process between teachers and students.¹⁵ On the other hand, Elbanna & Muthoifin, through a bibliometric analysis, demonstrated a significant increase in publications about Islamic education models based on values, inclusivity, and sustainability that place the concept of *insan kamil* at the center of curriculum design and global educational direction.¹⁶

¹¹ Khadijah Aini Salleh et al., "Innovative Approaches and Challenges in Islamic Education: Curriculum Development, Teacher Training, and Strategic Pedagogical Practices in a Global Context," *International Journal of Education, Psychology and Counseling* 10, no. 57 (2025): 154–73, <https://doi.org/10.35631/IJEPC.1057011>.

¹² Muhamad Rikza Saputro and Sukiman Sukiman, "Innovative Strategies in Revitalizing Islamic Education: Case Studies in Pesantren as a Model of Community Empowerment," *International Journal of Social Service and Research* 4, no. 02 (2024): 585–93, <https://doi.org/10.46799/ijssr.v4i02.722>.

¹³ Chikmah et al., "The Role of Islamic Education in Facing the Industrial Era 4.0."

¹⁴ Herlinda et al., "Integrating Guidance and Counseling into Islamic Education."

¹⁵ Rachmawati and Purwandari, "The Process of Ta'dib as a Strengthening of Islamic Education Application in Indonesia."

¹⁶ Mariam Elbanna and Muthoifin, "Islamic Education Models: A Bibliometric Analysis of Challenges and Prospects," *Solo Universal Journal of Islamic Education and Multiculturalism* 3, no. 01 (2024): 11–26, <https://doi.org/10.61455/sujiem.v3i01.231>.

Other findings from Siregar & Hasibuan indicate that Islamic Religious Education (PAI) in formal schools in Indonesia aims to shape students into perfect individuals who are faithful, obedient, and have noble character, not merely as religious experts.¹⁷ Additionally, Arif et al. in their study of the *pesantren* education system found that an integrative model combining the national curriculum and traditional Islamic texts strengthens the formation of the ideal human being contextually and adaptively to the times.¹⁸

Overall, the findings of this study indicate that the concept of the ideal human being is not merely a normative ideal in Islamic education but has been adopted conceptually and practically in various transformative educational models. However, there is an urgent need to strengthen the operational dimensions of this concept in curriculum policies, learning strategies, and educational evaluation systems to address global challenges in a comprehensive and meaningful manner.

Discussion

Insan kamil is a central concept in Islamic Sufism that refers to the perfect human being, or the complete human being, who has successfully integrated all dimensions of his existence as the highest manifestation of divine attributes. Abdul Karim al-Jili, one of the leading thinkers in this field, describes the Prophet Muhammad SAW as the prime example of *insan kamil*, that is, the manifestation of Allah in human form; this emphasizes that the realization of the perfect human being involves living a life that consistently harmonizes the outer and inner aspects of worship and daily life.¹⁹

From a broader Sufi perspective, the Perfect Human is seen as a symbol of individual perfection and as the meeting point between the material world and the divine. For example, a deep understanding of the purpose and mission of creation is the foundation for achieving this status, so an individual is expected to undergo a spiritual ascent (*tarraqi*) to internalize divine values. This idea aligns with the view that the perfect divine manifestation can only be experienced by individuals who have attained

¹⁷ Siregar and Hasibuan, "Islamic Education."

¹⁸ Muhamad Arif et al., "Character Education in Indonesian Islamic Elementary Schools: A Systematic Literature Review (2014–2024)," *J-PAI: Journal of Islamic Education* 11, no. 1 (2024), <https://doi.org/10.18860/jpai.v11i1.29301>.

¹⁹ Arba Dluha and Nurliana Damanik, "A Study of the Concept of Insan Kamil According to Abdul Karim Al-Jili and the Thought of Adi Hidayat," *Anwarul* 4, no. 1 (2024): 443–51, <https://doi.org/10.58578/anwarul.v4i1.2671>.

spiritual perfection, reaffirming the central role of manifestation (*tajalli*) in attaining ideal humanity.²⁰

In addition to the spiritual dimension, *insan kamil*'s characteristics include various ethical and intellectual qualities. According to Rosyid's study, the attributes of faith, piety, civility, knowledge, expertise, orderliness, and perseverance in goodness are attributes that every individual must develop to achieve perfection.²¹ It indicates that the achievement of *insan kamil* is also closely related to character building and education, where moral values and knowledge are integrated to produce an ideal, complete human being.²² In line with Ibn' Arabi's thinking and further developed by al-Jili, the concept of *insan kamil* is rooted in the idea of unity of existence (*wahdat al-wujud*), which states that the existence of a complete human being is a reflection of the true perfection that exists in the Creator. This concept sharpens the mystical dimension of divine knowledge and implies a philosophical perspective where all aspects of life are integrated as manifestations of transformative perfection.²³ Thus, the *insan kamil* serves as a theoretical foundation that not only formulates spiritual ideals but also provides a framework for education and moral reform in a society striving to achieve harmony between the world and the hereafter.²⁴

This study systematically examines the concept of *insan kamil* in a transformative Islamic education model as a response to increasingly complex global challenges. The synthesis findings indicate that *insan kamil* is not merely a spiritual or metaphysical concept, but also a normative and practical framework in shaping the perfect human being through integrative and contextual Islamic education. That is in line with the initial objective of the study, which sought to answer the question of how the concept of *insan kamil* is formulated and integrated into a transformative Islamic educational framework.

²⁰ Nur H. Ihsan and Muhammad T. Islam, "Nūr Muhammad in the Perspective of the Tijaniyah Tarekat," *Kanz Philosophia a Journal for Islamic Philosophy and Mysticism* 9, no. 1 (2023), <https://doi.org/10.20871/kpjpm.v9i1.249>.

²¹ Mochammad H. Rosyid, "A Study of the Concept of Tasawuf Insan Kamil Muhammad Nafis Al-Banjari in the Book Ad-Durr an-Nafis," *Al-Widad* 1, no. 1 (2022): 1–22, <https://doi.org/10.58405/aw.v1i1.8>.

²² Mohammad A. Farabi, "The Profile of the Perfect Human Being from an Islamic Educational Perspective," *Islamijah Journal of Islamic Social Sciences* 2, no. 1 (2022): 1, <https://doi.org/10.30821/islamijah.v2i1.10974>.

²³ Haris Kurniawan et al., "The Concept of the Complete Human Being in the Book Al-Insan Al-Kamil by Abdul Karim Al-Jili," *Rayah Al-Islam* 5, no. 01 (2021): 1–20, <https://doi.org/10.37274/rais.v5i1.384>.

²⁴ Agung Danarta, "Pattern of Sufistic Hadith in the Concept of Insan Kamil Abd Al-Karim Al-Jili," *Journal of Quranic and Hadith Studies* 22, no. 1 (2021): 161–84, <https://doi.org/10.14421/qh.2021.anDanHadis> 22, no. 1 (2021): 161–84, <https://doi.org/10.14421/qh.2021.2201-08>.

Conceptually, this study's results reinforce *insan kamil*'s relevance as an ideal human model in Islamic education that emphasizes cognitive and affective dimensions and spiritual, social, and axiological aspects. The transformation of humanity toward the *insan kamil* requires education oriented toward the unification of faith, knowledge, and action, as outlined in the Islamic education curriculum, which must integrate spiritual and intellectual dimensions in a balanced manner.²⁵ This interpretation is expanded by Zubaidillah, who emphasizes that the concept of Islamic education in the Qur'an aims to produce noble human beings capable of fulfilling their role as vicegerents on earth.²⁶

Compared to previous studies, this research demonstrates a more comprehensive expansion of the dimensions of thought. For example, Husni and Atoillah highlight the need for Islamic education to respond to the challenges of the Society 5.0 era by thoroughly reviewing the curriculum and learning methodologies.²⁷ This study deepens the discourse by emphasizing the need for a transformative Islamic education framework that not only survives change but is also capable of reorienting values through the concept of *insan kamil* as the ideal. A comparison is also evident in Masturin's study, which integrates character education into active learning during the pandemic, reinforcing that *insan kamil* can be achieved through contextual and responsive methods to current social conditions.²⁸

The scientific contribution of this article lies in its systematic mapping of literature that integrates Sufi, pedagogical, and transformative thought in shaping *insan kamil*. This study fills a gap in previous research, which tended to examine aspects of *insan kamil* in a normative-theological manner without developing an implementable model within a transformative educational framework. This article offers a synthetic formulation of the philosophical (*tasawuf falsafi*), pedagogical (*human development*), and contemporary educational practice dimensions proposed in Umiarso's study, which links Islamic education with forming the ideal human being through internalizing divine attributes.²⁹

However, this study has limitations that should be noted. First, because it uses an SLR approach, the generalization of findings depends on the scope and availability of literature that meets the inclusion and exclusion criteria. Second, the absence of an

²⁵ Elbanna and Muthoifin, "Islamic Education Models."

²⁶ Muh Haris Zubaidillah, "Concept Of Islamic Education In The Qur'an," preprint, Open Science Framework, July 19, 2018, <https://doi.org/10.31219/osf.io/nfja5>.

²⁷ Husni and Atoillah, "Islamic Education, Insan Kamil, and the Challenges of the Era of Society 5.0."

²⁸ Masturin, "Shaping the Character of Insan Kamil."

²⁹ Umiarso, "Transformation into the 'God,'" 2019.

evaluative framework to empirically test the effectiveness of the transformative education model based on *insan kamil* in actual educational practice constitutes a limitation that needs to be addressed in future research. Open access constraints on some literature also limited the scope of the synthesis.

Nevertheless, the findings in this article have important implications for the development of Islamic education, educational institutional practices, and public policy. For further research, *insan kamil* can be a foundation for designing standardized instruments to measure students' spiritual and moral competencies. For education practitioners, the transformative Islamic education model can be adopted as a holistic approach in curriculum and teaching methods that align worldly and afterlife goals. Meanwhile, for policymakers, the results of this study offer epistemological and axiological justifications for designing a national education system that is not merely adaptive to globalization but also remains rooted in divine values, as emphasized by Herlinda et al. in the framework of Islamic guidance and counseling based on *insan kamil*.³⁰

Models of Islamic Education Oriented Toward the Perfect Human Being Education Model in Islamic Boarding Schools

Conceptually, the *pesantren* education model integrates religious and general knowledge, balancing spiritual, intellectual, and moral dimensions. This approach emphasizes the formation of the whole person through developing a holistic and contextual curriculum and a learning process that prioritizes Islamic and national values.³¹ Modern Islamic boarding schools have transformed an exclusive education system into an integrated education model. For example, the Asy-Syifa Wal Mahmuudiyah International Islamic Boarding School in Sumedang implements a management policy integrating traditional education with general knowledge to produce a generation with Islamic character and competitiveness.³²

³⁰ Herlinda et al., "Integrating Guidance and Counseling into Islamic Education."

³¹ Syaiful Anwar and Miftachul A. Anam, "Transformation of the Integration of Religious and General Knowledge in Islamic Boarding Schools: A Case Study of Darul 'Ulum Agung Islamic Boarding School in Malang," *Arsy Journal of Islamic Studies* 8, no. 2 (2024): 118–33, <https://doi.org/10.32492/arsy.v8i2.8203>; Mukhlis Fahrudin, "Religious Character Education Management," *Pjier* 3, no. 1 (2025): 32–45, <https://doi.org/10.59001/pjier.v3i1.299>; Almaniati I. Rahmania and Muhammad Husni, "Science-Based Islamic Education Curriculum in Islamic Boarding Schools," *Jq* 3, no. 1 (2025): 434–48, <https://doi.org/10.61104/jq.v3i1.849>.

³² Bayu Bambang et al., "Implementation of Policy on the Management of Traditional Islamic Boarding Schools into Muadallah Islamic Education at the Integrated International Islamic Boarding School Asy-

This approach emphasizes academic aspects and encourages character development through physical education, scouting, and various extracurricular activities that support the formation of soft skills and the cultivation of moral values and ethics.³³ The integration model between religious and general knowledge, as applied at the Darul 'Ulum Agung Islamic Boarding School in Malang, demonstrates that aligning formal and non-formal curricula can lead to innovation in the teaching and learning process while maintaining the Islamic identity of the boarding school.³⁴ In the era of globalization, challenges and opportunities arise alongside the need to balance tradition and modernity in education.

Some boarding schools, as studied in research on integrating Salaf and Khalaf educational models, have successfully adapted their curricula by incorporating modern elements without sacrificing the spiritual and cultural essence that has long been the foundation of the boarding school's identity.³⁵ Curriculum transformation through the Merdeka Curriculum approach at the At-Thahiriyyah Islamic Boarding School also illustrates how educational innovation can accommodate the needs of the times by providing flexibility to integrate modern sciences and technology within an Islamic framework. Additionally, efforts toward educational decolonization in Islamic boarding schools emphasize the importance of preserving local wisdom and Islamic values that have been historically rooted, enabling Islamic boarding schools to serve as a relevant alternative educational model in various social and cultural contexts.³⁶

Furthermore, developing a modern *pesantren* curriculum that integrates religious values, science, and character has strategically improved the quality of Islamic education in Indonesia. This approach involves the systematic organization of the curriculum, as implemented in Islamic Education subjects in *pesantren*, and encourages

Syifa Wal Mahmuudiyyah Sumedang," *Jiip - Journal of Educational Sciences* 7, no. 3 (2024): 2802–9, <https://doi.org/10.54371/jiip.v7i3.4098>.

³³ Arif M. Hasyim, "A Model of Higher Education Based on Islamic Boarding Schools," *Education Achievement Journal of Science and Research*, 2023, 7–11, <https://doi.org/10.51178/jsr.v4i1.1220>.

³⁴ Mahamat A. O. Ali and Akhmad N. Kawakip, "Analysis of Islamic Education Policy in Modern Islamic Boarding Schools," *Jiip - Journal of Educational Sciences* 8, no. 2 (2025): 2329–35, <https://doi.org/10.54371/jiip.v8i2.7145>.

³⁵ Abu Kholish et al., "Integration of the Salaf and Khalaf Boarding School Education Models (Case Study at Irsyadul Anam Boarding School in Yogyakarta)," *At Turots Journal of Islamic Education* 4, no. 1 (2022): 37–55, <https://doi.org/10.51468/jpi.v4i1.90>; Sudarsono Sudarsono, "Building a Bridge Between Tradition and Modernity in Islamic Boarding Schools," *Ejy-He* 1, no. 1 (2024): 21–31, <https://doi.org/10.71259/1m2kmz96>; Nova Eliza, "Transformation of Islamic Boarding Schools Through the Independent Between Tradition and Modernization at the at-Thahiriyyah Islamic Boarding School," *JSH* 1, no. 1 (2023): 36–40, <https://doi.org/10.53611/ncx18353>.

³⁶ Nabil Palasenda, "Pesantren Education as a Step Toward Decolonizing Education in Indonesia," *Islamic Education* 5, no. 2 (2025): 93–111, <https://doi.org/10.57215/pendidikanislam.v5i2.524>.

innovation in teaching and learning methods that include the integration of tarekat values and spiritual traditions.³⁷ All these efforts are driven by the active role of *pesantren* leaders, including clerics, rectors, and educational managers, who strive to harmonize traditional values with the demands of the modern era so that *pesantren* can produce graduates who are adaptive, creative, and have a strong Islamic identity.³⁸ The successful *pesantren* education model can integrate tradition, modernity, and universal values through an integrated and systematic educational approach. Innovation and adaptation in the context of policy, curriculum, and learning processes are key to maintaining the relevance of *pesantren* as leading educational institutions that not only rely on Islamic heritage but are also responsive to the dynamics of change. Thus, modern *pesantren* offer a holistic educational blueprint, where the development of the whole person, in spiritual, intellectual, and character terms, is the primary goal in advancing Islamic education in Indonesia.

***Pesantren* Education Curriculum**

The *pesantren* curriculum emphasizes classical Islamic studies (tafsir, hadith, fiqh, tauhid, tasawuf, Arabic language) and character development through religious practices (prayer, fasting, *zikr*). Although the traditional *pesantren* curriculum is rich in Islamic values, it is often irrelevant to the needs of students in the global era. The gap between religious knowledge and 21st-century skills can hinder *pesantren* graduates' ability to compete in the job market and contribute to modern society. Therefore, many modern *pesantren* strive to integrate general knowledge (mathematics, science, technology, English) into their curriculum. The *pesantren* curriculum, both traditional and modern, aims to develop noble character (good morality) and *taqwa* (piety towards Allah), which are two crucial components of the concept of *insan kamil*. However, the modern *pesantren* curriculum also seeks to develop knowledge and actions relevant to global challenges, so that students can become effective *khalifatullah fil ardh* (God's representatives on earth).

³⁷ Kamas W. Amboro, "Integration of Sufi Teachings in the Islamic Education Curriculum: A Case Study at the Miftahul Huda Gading Islamic Boarding School in Malang," *Attulab Islamic Religion Teaching and Learning Journal* 8, no. 2 (2023): 219–37, <https://doi.org/10.15575/ath.v8i2.25167>; Iis S. Khoiriyyah, "A Curriculum Organization Model Based on Islamic Boarding Schools for Islamic Education Subjects at the Raudhatus Salaam Islamic Boarding School in Yogyakarta," *Educan Journal of Islamic Education* 9, no. 1 (2025): 113–25, <https://doi.org/10.21111/educan.v9i1.13652>.

³⁸ H. Mahrus, "Reactualization of Pesantren Education," *Cognitive JG* 1, no. 1 (2023): 86–95, <https://doi.org/10.61743/cg.v1i1.54>.

In addition to the curriculum, the teaching method is another critical aspect that supports educational success. Teaching methods in Islamic boarding schools generally follow the system, which includes *sorogan* (individual study with a teacher), *bandongan* (group study with a teacher), *muhadharah* (lectures), and *mujadalah* (debate). These traditional teaching methods are often less interactive and less student-centered. Modern Islamic boarding schools strive to implement more participatory learning methods, such as group discussions, case studies, collaborative projects, and problem-based learning. Therefore, participatory learning methods can help students develop critical thinking, creativity, and communication skills, which are essential for achieving the full potential of the *insan kamil*.

Madrasah Education Model

Although the *pesantren* education model has advantages in developing spirituality and character, it also faces challenges related to an unstructured curriculum and a lack of integration with modern sciences. Therefore, this section will examine the *madrasah* education model, which seeks to overcome these challenges by offering a more structured curriculum and better integrating religious and general sciences. The educational model in madrasahs in Indonesia has shown complex and innovative dynamics by integrating traditional Islamic values and various modern approaches to produce holistic graduates.

This approach covers institutional aspects, curriculum, and integration into the national education system. Institutionally, the madrasah model focuses on developing a flexible and professional internal structure. Riswadi revealed that the *madrasah* model has advantages in terms of integrated curriculum, provision of dormitories, shared learning centers, and experienced educators. The model also emphasizes the importance of local content and Islamic extracurricular activities, so that the *madrasah* can function as a center of excellence that can bridge educational practices at the regional and national levels.³⁹

In terms of curriculum, *madrasahs* provide formal academic education and deeply integrate Islamic studies. Implementing the Diniyah Al-Washliyah curriculum at *Madrasah Aliyah* emphasizes religious subjects such as the Quran, Sunnah, Aqidah,

³⁹ Riswadi Riswadi et al., "Institutional Innovation in Madrasah Based on Madrasah Model Characteristics," *Southeast Asian Journal of Islamic Education* 4, no. 1 (2021): 109–25, <https://doi.org/10.21093/sajie.v0i0.4045>.

Fiqh, and Islamic history.⁴⁰ On the other hand, Mahmudah outlined the importance of developing a *Madrasah* Operational Curriculum (KOM) that aligns with the independent curriculum policy, enabling madrasahs to adapt to the demands of the times without compromising their Islamic identity.⁴¹ The implementation of the independent curriculum in *madrasahs*, as outlined by Akhmad, also demonstrates efforts to create a more flexible and contextual learning process in response to the dynamics of national education.⁴² A strong *pesantren* approach also characterizes the madrasah education model. Setiawan highlights the potential of *pesantren-based madrasah* as a model for educational reform, where the nuances of *pesantren* life and intensive religious activities are integrated into the education system.⁴³ This approach provides a deep and contextual learning experience that not only strengthens religious knowledge but also shapes the character of students based on spiritual values.

Furthermore, integrating *madrasah* education into the national education system is a crucial aspect that has been thoroughly studied. Pratama explains that *madrasahs* have been incorporated into the national education system, establishing their identity as Islamic educational institutions on par with general educational institutions. These efforts include adjusting quality standards, implementing evaluations, and internal quality control to ensure the quality of education provided to students.⁴⁴ Additionally, the aspect of inclusivity is also emphasized in the madrasah education model. Rahmi and Muqowim highlight that *madrasahs* provide inclusive education by offering access to education for all segments of society, including children with special needs. This approach affirms that *madrasahs* are focused on imparting religious knowledge and creating a fair and equitable learning environment.⁴⁵ Overall, the educational model in

⁴⁰ M. R. A. Purba et al., “Analysis of the Al-Washliyah Diniyah Curriculum at Al-Qismu ‘Aliy Madrasah Aliyah in Medan,” *Instructional Development Journal* 6, no. 2 (2023): 137, <https://doi.org/10.24014/ij.v6i2.26411>.

⁴¹ Istiyati Mahmudah, “Guidance in the Development of Operational Curriculum for Madrasah at Mis Nahdlatul Ulama,” *Swarna Journal of Community Service* 2, no. 8 (2023): 873–79, <https://doi.org/10.55681/swarna.v2i8.798>.

⁴² Agus Akhmad, “Implementation of the Independent Curriculum in Madrasah Ibtidaiyah,” *Andragogi Journal of Technical Education and Religious Training* 11, no. 1 (2023): 33–44, <https://doi.org/10.36052/andragogi.v11i1.310>.

⁴³ Deny Setiawan et al., “Pesantren-Based Madrasah: Potential for Reforming the Model of Excellent Education,” *Journal of Education Management Accountability* 8, no. 1 (2020): 34–43, <https://doi.org/10.21831/jamp.v8i1.27871>.

⁴⁴ Yoga A. Pratama, “Integration of Madrasah Education into the National Education System (A Study of Indonesia),” *Al-Tadzkiyyah Journal of Islamic Education* 10, no. 1 (2019): 95–112, <https://doi.org/10.24042/atjpi.v10i1.3838>.

⁴⁵ Aulia Rahmi and Muqowim Muqowim, “The Implementation of Inclusive Education in Madrasahs in West Sumatra,” *Ranah Research Journal of Multidisciplinary Research and Development* 4, no. 2 (2022): 112–22, <https://doi.org/10.38035/rjr.v4i2.442>.

madrasahs is a synergistic effort of institutional innovation, integration of religious and general curricula, adaptation to national policies, and the application of inclusivity principles. This approach focuses on the holistic development of students' character and identity, ensuring that *madrasah* graduates possess academic excellence and strong spiritual and social values to face the challenges of the modern era.

Educational Model in Modern Islamic Schools

The integrated education model in Modern Islamic Schools is a strategic effort to align the national curriculum with Islamic values to produce graduates who are not only academically intelligent but also possess the character of a perfect human being. The integration of religious and general knowledge is the primary foundation of this educational model, where the values of tauhid are holistically internalized through a teaching approach that combines modernity and Islamic tradition.⁴⁶ This concept is rooted in the goal of Islamic education, which is to shape individuals who are not only intellectually capable but also develop good character, morality, and spirituality to achieve perfection as *insan kamil*.⁴⁷

Modern Islamic Schools adopt an integrated curriculum model that combines general subjects with religious studies, creating synergy between the two domains. This approach not only emphasizes the mastery of knowledge but also instills moral values, ethics, and spirituality that support the character development of graduates. For example, integrating contextual teaching methods and modernized learning techniques enables the implementation of an adaptive curriculum that addresses contemporary challenges while remaining rooted in the principles of the Quran and Sunnah.⁴⁸ As a result, the learning process in these schools is not merely transmissive but also interactive and participatory, aiming to optimize cognitive, affective, and psychomotor domains.

⁴⁶ Anggi M. Agustina et al., "Islamic Education Policy in Integrated Islamic Schools," *Ainara Journal (Journal of Research and Community Service in the Field of Education)* 6, no. 1 (2025): 52–59, <https://doi.org/10.54371/ainj.v6i1.744>; Yupita Safitri et al., "Islamic Education Policy in Integrated Schools," *Indonesian Journal of Education and Development Research* 3, no. 1 (2024): 780–90, <https://doi.org/10.57235/ijedr.v3i1.4952>.

⁴⁷ Nurul Siagian et al., "Multicultural-Oriented Islamic Education (Manifestation of Intelligent Humans as Perfect Beings)," *Ces* 1, no. 4 (2023), <https://doi.org/10.62145/ces.v1i4.39>.

⁴⁸ Nur wahid Ihsanudin and Nur Soleh, "Integration of Science and Islam in Integrated Islamic Schools in Indonesia," *Al-Ihda Journal of Education and Thought* 18, no. 1 (2023): 850–65, <https://doi.org/10.55558/alihda.v18i1.83>; Amadou F. Jallow and Alhassan Jabbie, "Adapting Pedagogical Approaches in Model Islamic Educational Institutions: Balancing Contemporary Needs With Islamic Values," *Tarbiya Journal of Education in Muslim Society* 11, no. 2 (2024): 115–34, <https://doi.org/10.15408/tjems.v11i2.40965>.

Furthermore, the educational model at Modern Islamic Schools includes a character-building dimension oriented toward the formation of *insan kamil*. This concept requires synergy between scientific and spiritual values internalized through an inclusive educational environment. This multicultural and integrative approach is reflected in the school's efforts to integrate modern elements into academic disciplines and character building through extracurricular activities emphasizing tolerance, cooperation, and social awareness.⁴⁹ Thus, this educational model aims not only to improve the quality of formal education but also to renew Islamic education in Indonesia, which prioritizes the achievement of human perfection within a contemporary Islamic framework.⁵⁰

In addition, applying technology and innovative pedagogical strategies supports this educational paradigm, in which teachers and school leaders act as agents of change in creating an adaptive and responsive learning environment to global dynamics. Collaborative efforts between education stakeholders, from curriculum developers, educators, and parents, are key to replicating successful models in Modern Islamic Schools committed to creating *insan kamil*.⁵¹ Thus, integrating Islamic values with modern teaching methods promotes academic excellence and produces individuals with spiritual and moral integrity as a tangible manifestation of the concept of the perfect human being in Islamic tradition.

Global Challenges and the Response of Islamic Education: Challenges of Extremism and Intolerance

Although Islamic education models such as *pesantren*, *madrasah*, and modern Islamic schools have the potential to realize the ideal of *insan kamil* and respond to global challenges, their implementation does not always run smoothly. This section will discuss the various challenges and obstacles faced in implementing these models, as well as strategies to overcome these challenges. The global difficulties Islamic education faces today are increasingly complex and multidimensional, encompassing

⁴⁹ Muhammad Frandani, "Updating the Islamic Education System: Integrated Islamic Schools," *Idarah Tarbawiyah Journal of Management in Islamic Education* 4, no. 1 (2023): 11–18, <https://doi.org/10.32832/itjmie.v4i1.9360>.

⁵⁰ Mohammad A. Farabi, "The Profile of the Perfect Human Being in the Perspective of Islamic Education," *Islamijah Journal of Islamic Social Sciences* 2, no. 1 (2022): 1, <https://doi.org/10.30821/islamijah.v2i1.10974>.

⁵¹ Amadou F. Jallow and Alhassan Jabbie, "Adapting Pedagogical Approaches in Model Islamic Educational Institutions: Balancing Contemporary Needs With Islamic Values," *Tarbiya Journal of Education in Muslim Society* 11, no. 2 (2024): 115–34, <https://doi.org/10.15408/tjems.v11i2.40965>.

the effects of globalization, cultural value shifts, advancements in information technology, and pressures from global political and economic dynamics. Globalization not only brings opportunities for innovation but also negative impacts, such as value shocks and cultural shocks that influence the paradigm of traditional Islam.⁵² In this context, Islamic education strategies must emphasize curriculum renewal and teaching methods responsive to changes in the times, as stated by Primayanti, where limitations in human resources and suboptimal management must be addressed immediately to prepare an adaptive and productive Muslim generation.⁵³ Thus, responding to global challenges requires synergy between educational modernization and preserving Islamic principles as a moral and intellectual foundation.

On the other hand, the challenges of extremism and intolerance have also emerged as fundamental issues disrupting social and religious life. Research by Budiman et al. indicates that religious extremism can be addressed through educational strategies that promote moderation and tolerance in school environments, emphasizing curricula that instill values of unity and intergroup dialogue.⁵⁴ The interactive curriculum approach and experience-based learning paradigm outlined by Qadri et al. provide space for students to critique radical ideologies through simulations, discussions, and community participation, thereby fostering a deeper understanding of pluralism and inclusivity.⁵⁵ Similarly, the work of Mubin et al. emphasizes the importance of implementing the principle of *wasathiyyatul Islam fi tarbiyah*, which promotes balance, justice, and inclusivity as educational strategies in shaping a moderate and tolerant society.⁵⁶ Academic responses to extremism and intolerance require a holistic approach integrating moderate learning theories and character-building practices. In this effort, *wasathiyyah* Islamic education is key to reducing ideological polarization. Zahro and Nursikin argue that *tawassuth* in Islamic education must be

⁵² Djulaiha Gaus, "Islamic Education in Indonesia and the Challenges of Globalization: A Socio-Historical Perspective," *Ibriez Journal of Basic Islamic Education Based on Science* 2, no. 1 (2017): 13–22, <https://doi.org/10.21154/ibriez.v2i1.21>.

⁵³ Ade I. Primayanti, "Strategies for Islamic Education in Facing the Problems of Globalization," *Al-Hikmah Journal of Religion and Science* 12, no. 1 (2015): 46–60, [https://doi.org/10.25299/jaip.2015.vol12\(1\).1447](https://doi.org/10.25299/jaip.2015.vol12(1).1447).

⁵⁴ Agus Budiman et al., "Addressing Extremism Through Religious Education: Strategies to Promote Moderation in Schools," *Aksiologi Journal of Education and Social Sciences*, ahead of print, 2024, <https://doi.org/10.47134/aksiologi.v5i1.210>.

⁵⁵ Shah S. Qadri et al., "Countering Extremism Through Islamic Education: Curriculum and Pedagogical Approaches," *Jois* 1, no. 1 (2024): 74–89, <https://doi.org/10.35335/r182s939>.

⁵⁶ Muhammad N. Mubin et al., "Integrating Wasathiyyatul Islam Fi Tarbiyah: A Study of Islamic Moderation in Educational Frameworks," *Kontekstualita* 38, no. 01 (2024): 65–82, <https://doi.org/10.30631/38.01.65-82>.

transformed into a learning model emphasizing harmony of values, tolerance, and social diversity, not to become an instrument of division between groups.⁵⁷

Furthermore, Suhada et al. highlight the urgency of implementing moderate religious education to respond to extremism, with curricular interventions that explicitly teach peace and social harmony values.⁵⁸ Additionally, as proposed by Muhsan and Haris, a multidisciplinary approach in Islamic education supports forming a holistic, responsive, and competitive Muslim community in facing global dynamics, without abandoning the moderate Islamic values.⁵⁹ Thus, the response of Islamic education to global challenges and extremism involves a paradigm shift through the synergy between modernization, moderation, and effective educational management to produce a complete human being in all dimensions of life.

The Challenges of Moral and Spiritual Crisis

Islamic education faces significant challenges in an era of globalization marked by social and cultural changes and advances in information technology. Globalization provides opportunities for innovation and causes shifts in values and identity that can weaken the consistency of traditional Islamic understanding. In response, innovative strategies in Islamic education have been proposed to create adaptive and relevant curricula and teaching methods for the challenges of the times. For example, Nida et al.⁶⁰ identify the need for a harmonious qualitative approach between Islamic values and the demands of modernization, while Abrar et al.⁶¹ highlight the role of counseling-based Islamic education in shaping a resilient generation in the face of identity crises and popular cultural pressures. Synergy between curriculum reform, enhancing educator professionalism, and leveraging technology is also considered crucial to mitigate the

⁵⁷ Ummiatuz Zahro and Mukh Nursikin, "Moderation in the Context of Wasathiyah Islamic Education: Toward a Balanced and Tolerant Society," *Afeksi Journal of Research and Evaluation in Education* 5, no. 1 (2024): 60–71, <https://doi.org/10.35672/afeksi.v5i1.214>.

⁵⁸ Dodo Suhada et al., "Unveiling the Urgency of Moderate Religious Education in Indonesia: Islamic and Western Perspectives in Responding to Future Challenges," *Al-Iltizam Journal of Islamic Education* 7, no. 1 (2022): 199–212, <https://doi.org/10.33477/alt.v7i1.3022>.

⁵⁹ Mohamad Muhsan and Abdul Haris, "A Multidisciplinary Approach in Islamic Religious Education: The Formation of a Holistic and Responsive Muslim Community to the Dynamics of Modern Life," *Qalamuna Journal of Social and Religious Education* 14, no. 1 (2022): 597–612, <https://doi.org/10.37680/qalamuna.v14i1.4440>.

⁶⁰ Sofwatun Nida et al., "Islamic Education in the Era of Globalization 5.0: Innovative Strategies for Future Challenges," *At-Tajdid Journal of Education and Islamic Thought* 8, no. 2 (2024): 512, <https://doi.org/10.24127/att.v8i2.3668>.

⁶¹ Khairul Abrar et al., "Addressing the Challenges of Globalization: Islamic Education Based on Islamic Counseling for Resilient Generations," *Rayah Al-Islam* 8, no. 4 (2024): 2554–68, <https://doi.org/10.37274/rais.v8i4.1231>.

negative impacts of globalization, ensuring that Islamic education remains intellectually and spiritually relevant.

In addition to global challenges, Islamic education must also respond to deepening moral and spiritual crises. Changes in values and ethics in modern society often create a moral vacuum that affects individuals, especially the younger generation. In this context, character education instills strong ethics and morality. Hartati et al. emphasize integrating traditional values and contemporary perspectives to build strong and responsible character.⁶² Furthermore, applying educational principles from significant figures such as Al-Ghazali, as outlined by Asyikin, can provide a deep spiritual and moral foundation, so that the younger generation is not only academically intelligent but also emotionally and spiritually intelligent.⁶³ On the other hand, a philosophical reconstruction integrating Islamic humanism can serve as a holistic framework to address identity and moral crises, emphasizing the importance of balance between intellectual, emotional, and spiritual aspects. If implemented synergistically, these approaches can produce *insan kamil*, a complete human being with moral and spiritual integrity in facing the dynamics of the 21st century.

Overall, the response of Islamic education to global challenges and moral and spiritual crises requires a paradigm shift that not only focuses on improving technical and academic aspects but also strengthens Islamic values, ethics, and spirituality as a moral foundation. Strategies outlined by various researchers highlight the importance of integrating formal and non-formal education, utilizing technology following Islamic values, and intensive character development through counseling and a deep philosophical approach to education. Thus, Islamic education is expected to produce a generation that is not only globally competitive but also firmly grounded in morality and spirituality, enabling them to address future challenges comprehensively.

Challenges of Social and Economic Inequality

Global challenges in Islamic education encompass modernization and globalization, and present increasingly complex social and economic inequality issues. Amidst global dynamics driven by economic disparities, social gaps, and cultural values

⁶² Sri Hartati et al., "Instilling Moral Ethics: Character Education in the Modern Era," *Journal of Education and Learning Evaluation* 1, no. 2 (2024): 40–45, <https://doi.org/10.57235/arrumman.v1i2.2867>.

⁶³ Nur Asyikin et al., "Islamic Educational Thought According to Al-Ghazali: Developing Spiritual Wisdom in the Learning Process," *Journal of Management Education Social Sciences Information And* 1, no. 2 (2024): 227–34, <https://doi.org/10.57235/mesir.v1i2.2911>.

shifts, Islamic education must respond holistically through curriculum reforms and policies emphasizing social justice and inclusivity. For example, Riswanto et al. highlight the emergence of new legal frameworks recognizing the importance of social education as an integral part of the national education system. These legal frameworks reflect the government's efforts to address social injustice through an educational approach that fosters collaborative character and concern for social issues.⁶⁴

In character education, classical perspectives such as those outlined by Nafsaka et al. through the lens of Ibn Khaldun's thinking provide an important contribution to understanding the dynamics of values needed to respond to injustice.⁶⁵ This thinking emphasizes that character education must be able to shape individuals who are not only intellectually intelligent, but also socially sensitive and aware of the importance of distributive justice in the socio-economic environment. Thus, modern Islamic education is expected to equip the younger generation with the ability to criticize and overcome inequality through the formation of strong character and social ethics.

Furthermore, the peaceful education approach discussed by Kusnadi and Wulandari offers a paradigm emphasizing the importance of understanding contemporary human rights and social justice. This peaceful education integrates values of peace, intercultural dialogue, and the application of human rights principles that can contribute to reducing social and economic inequality. This approach leads to developing a curriculum that emphasizes spiritual and scientific aspects and promotes sensitivity to social issues, resulting in graduates who can actively contribute to achieving social balance.⁶⁶

At the policy and implementation levels, Johan et al. emphasize that Islamic education in the modern context faces challenges in maintaining core Islamic values amid rapid modernization and an increasingly diverse social environment. Therefore, responses to social and economic injustice must involve cross-sectoral collaboration between educational institutions, the government, and society. These collaborative

⁶⁴ Haris Kurniawan et al., "The Concept of the Whole Human Being in the Book Al-Insan Al-Kamil by Abdul Karim Al-Jili," *Rayah Al-Islam* 5, no. 01 (2021): 1–20, <https://doi.org/10.37274/rais.v5i1.384>.

⁶⁵ Zayin Nafsaka et al., "The Dynamics of Character Education in the Perspective of Ibn Khaldun: Responding to the Challenges of Modern Islamic Education," *Jurnal Impresi Indonesia* 2, no. 9 (2023): 903–14, <https://doi.org/10.58344/jii.v2i9.3211>.

⁶⁶ Kusnadi Kusnadi and Nisa A. T. Wulandari, "Peace Education: Strengthening Understanding of Human Rights and Social Justice," *Basicedu Journal* 8, no. 1 (2024): 539–51, <https://doi.org/10.31004/basicedu.v8i1.7126>.

efforts are key to promoting inclusive policies and the development of education innovations based on Islamic values relevant to the current socio-economic context.⁶⁷

Additionally, Hidayati et al. highlight the importance of collaborative approaches and sustainable innovation in addressing socio-economic challenges at the regional level. Their proposed strategies emphasize the critical role of capacity building, effective governance, and multi-stakeholder partnerships as mechanisms for creating an environment that supports social justice. Within the framework of Islamic education, these approaches can be integrated by developing educational programs that synergistically combine science, technology, and Islamic values to reduce economic disparities and improve social welfare.⁶⁸

Overall, the response of Islamic education to the challenges of social and economic injustice must be comprehensive and adaptive, encompassing curriculum reform, innovation in teaching, and strategic partnerships to promote policies that support justice and inclusivity. By integrating historical perspectives, peaceful educational values, and innovative collaborative strategies, Islamic education is expected to produce a generation that is academically excellent, socially conscious, and committed to principles of justice in facing global socio-economic dynamics.

Developing Learner-Centered Pedagogy

Strategies and innovations in transformative Islamic education prioritize a new paradigm that modernizes educational institutions and emphasizes the development of learner-centered pedagogy. This transformation is increasingly relevant in facing global demands and technological developments, where transformational leadership plays a key role in stimulating change and supporting the development of a holistic educational vision.⁶⁹ This leadership emphasizes the importance of collaboration between scholars, teachers, and education practitioners to integrate Islamic values into every aspect of the

⁶⁷ Budi Johan et al., “Challenges and Opportunities for Islamic Education in a Modern Context,” *Pjpi* 1, no. 4 (2024): 13, <https://doi.org/10.47134/pjpi.v1i4.758>.

⁶⁸ Nanda Hidayati et al., “Sustainable Innovation: A Collaborative Approach to Addressing Socio-Economic Challenges in West Java Province,” *Jurnal Pengabdian West Science* 2, no. 6 (2023): 460–67, <https://doi.org/10.58812/jpws.v2i6.451>.

⁶⁹ Ummu Q. A’yun et al., “Implementation of Transformative Education in Elementary Schools,” *Sntekad* 2, no. 1 (2024): 193–99, <https://doi.org/10.12928/sntekad.v2i1.19044>; Heri Cahyono et al., “Transformational Leadership in Improving the Quality of Islamic Religious Education Systems,” *Jurnal Ilmiah Widya Borneo* 7, no. 1 (2024): 23–30, <https://doi.org/10.56266/widyaborneo.v7i1.295>.

learning program, thereby shaping *insan kamil* who are academically excellent and spiritually and socially noble.⁷⁰

In the context of pedagogy, applying a learner-centered approach is a crucial aspect of transformative Islamic education. Learning methods prioritizing active student participation, such as experience-based learning, reflection, dialogue, and real action, have improved students' critical thinking and creativity. A study reveals that implementing learner-centered pedagogy fosters an interactive and adaptive classroom atmosphere, where teachers act as facilitators in guiding discussions and encouraging students to find solutions through a collaborative approach. This approach increases student engagement in learning and cultivates a sense of responsibility and independence in pursuing knowledge rooted in Islamic values.⁷¹

Integrating technology as a learning aid also supports the development of learner-centered pedagogy. Using online platforms, interactive applications, and digital media allows students to access a broader range of learning resources and creates a dynamic and innovative learning environment. At the same time, developing a curriculum that aligns Islamic values with modern pedagogical approaches is the foundation of transformative Islamic education. Education that prioritizes a personalized and inquiry-based learning approach can allow students to internalize moral and spiritual values through learning experiences relevant to their daily lives. That aligns with Islamic education's objectives, which encourage integrated physical, spiritual, academic, and social development.

Overall, strategies and innovations in transformative Islamic education through learner-centered pedagogical development form a responsive and adaptive educational ecosystem. By combining transformational leadership, interactive learning methods, and technology, Islamic education cannot only face the challenges of modernity but also produce individuals who are critical, creative, and have deep Islamic integrity. This approach has the potential to create an inspiring and inclusive learning environment where every student can hone their potential optimally and prepare themselves to face the dynamics of the times in a transformative manner.

⁷⁰ Cahyono et al., "Transformational Leadership in Improving the Quality of Islamic Religious Education Systems"; Purnamasari et al., "Transformative Islamic Education."

⁷¹ Sabani et al., "Understanding Islamic Pedagogy for Personalized Learning"; Triyoko, "Implementing a Student-Centered Pedagogy: Doing So in the Indonesian Teaching-Learning Context."

The Use of Technology in Education

Strategies and innovations in transformative Islamic education increasingly emphasize technology as a key driver in the learning process to make it more adaptive and relevant to the demands of the times. Technology integration in Islamic education serves as a tool to improve teaching effectiveness and as a medium to bridge the gap between Islamic tradition and modernity. That can be seen from the efforts to utilize learning applications, e-learning platforms, and social media, which can improve learning effectiveness, expand the accessibility of teaching materials, and facilitate dynamic interaction between teachers and students.

Integrating technology in learning models, such as applying deep learning in the context of PAI Learning, demonstrates that digital technology can holistically support the achievement of cognitive, affective, and psychomotor aspects. This approach enriches the curriculum content through a variety of digital sources. It encourages active participation and contextual learning involving real-time formative assessment, improving students' critical and creative abilities.⁷² In addition, innovations in technology integration also support the improvement of teachers' competencies through intensive training and strengthening government policies related to the digitization of education, which are important factors in realizing transformative Islamic education.

Digital technology has opened space for developing interactive and collaborative pedagogy, emphasizing student involvement as active participants in the learning process. Innovative learning methods such as flipped classrooms, project-based learning, and online platforms allow students to access materials independently while collaborating in discussions and learning activities, combining Islamic values and digital skills. This new paradigm produces more inclusive and responsive learning. It helps create an educational environment that harmonizes contemporary knowledge and Islamic traditions, producing graduates with spiritual and moral integrity in line with the concept of *insan kamil*.

Overall, strategies and innovations in transformative Islamic education that rely on digital technology require systemic planning, adequate infrastructure support, and improved digital literacy among educators and students. This approach is key to

⁷² Unik H. Salsabila et al., "Integration of Islamic Education Technology in the Merdeka Curriculum," *Jurnal Ihsan Jurnal Pendidikan Islam* 2, no. 1 (2024): 136–47, <https://doi.org/10.61104/ihsan.v2i1.133>; Santoso, "Integration of Deep Learning Technology in Islamic Education (PAI) in the Digital Age."

overcoming global challenges and adapting to the digital age, ensuring Islamic values remain deeply integrated into every learning process.

Research Gaps and Future Directions

This section will identify gaps in the existing literature on transformative Islamic education models based on the *insan kamil* concept and global challenges, and propose future research directions to fill these gaps and develop a more comprehensive understanding of the topic. Most existing literature focuses on theoretical descriptions of the *insan kamil* concept and Islamic education models. Little research has empirically tested the effectiveness of these models in achieving desired outcomes (e.g., character development, spirituality, 21st-century skills, and readiness to face global challenges). Although many studies claim that *pesantren* education models are effective in developing religious character,⁷³ few studies have systematically measured the impact of these models on student learning outcomes.

To address this gap, future research should focus on collecting empirical data to evaluate the impact of *pesantren* education models on student learning outcomes. Research needs to use rigorous experimental or quasi-experimental designs to test the effectiveness of specific educational interventions. Additionally, research should develop valid and reliable instruments to measure relevant learning outcomes, such as character scales, spirituality questionnaires, and 21st-century skill tests. By conducting more rigorous empirical research, we can better understand what works and what does not in *pesantren* education models, and how these models can be improved to meet the needs of students in the global era.

Most research focuses on the principles and objectives of transformative Islamic education models. Still, it pays little attention to how these models are implemented in various contexts (e.g., *pesantren*, *madrasah*, modern Islamic schools, and cultural contexts). Although there is much discussion about the importance of integrating Islamic values into the curriculum, few studies discuss how this integration is carried out in various Islamic educational institutions.

⁷³ Syaiful Anwar and Miftachul Anam Anam, “Integrasi Ilmu Agama Dan Ummum: Transformasi Pendidikan Di Ponpes Darul ‘Ulum Agung,” *Arsy* 8, no. 2 (2024): 118–33, <https://doi.org/10.32492/arsy.v8i2.8203>; Mukhlis Fahrurrodin, “Manajemen Pendidikan Karakter Religius: Studi Komparatif Pesantren NU, Muhammadiyah, Dan Hidayatullah,” *Peradaban Journal of Interdisciplinary Educational Research* 3, no. 1 (2025): 32–45, <https://doi.org/10.59001/pjier.v3i1.299>.

Most research focuses on teachers, school leaders, or policymakers' perspectives and ignores students' perspectives. Although many studies claim that modern *pesantren* education models effectively develop religious character, few directly ask students. The lack of research focusing on students' perspectives also hinders efforts to develop educational models that are responsive to the needs and aspirations of the younger generation of Muslims. In the context of rising extremism and intolerance, it is crucial to understand how students experience and interpret Islamic values in education, and how they can become agents of positive change in society.

Although there is growing interest in using technology in Islamic education, research on how technology can effectively support transformative educational goals (e.g., character development, spirituality, 21st-century skills, and readiness to face global challenges) is still limited. Many modern Islamic schools use online learning platforms and social media to increase access to learning materials.⁷⁴ Still, few studies have evaluated the impact of these technologies on students' character development and spirituality.

Measuring non-cognitive outcomes (e.g., character, spirituality, values, 21st-century skills) in transformative Islamic education is a significant challenge. Research on how to measure these outcomes validly and reliably is still limited. Although many studies claim that transformative Islamic education models effectively develop students' character, few studies use valid and reliable instruments to measure these character changes.

Comparative research comparing different transformative Islamic education models (e.g., *pesantren* vs. *madrasah* vs. modern Islamic schools) or comparing Islamic education with secular education is still limited. It is difficult to determine which Islamic education model is most effective in developing 21st-century skills due to the lack of research directly comparing various existing models. To address this gap, future research should focus on analyzing the implementation of transformative Islamic education models in multiple contexts (e.g., *pesantren*, *madrasah*, modern Islamic schools, and different cultural contexts). Research should use qualitative methods (e.g., interviews, observation, document analysis) to understand how teachers, students, and school leaders implement these models, their challenges, and how they overcome them.

⁷⁴ Khadijah Aini Salleh, Samsuddin Abdul Hamid, et al., "Innovative Approaches and Challenges in Islamic Education: Curriculum Development, Teacher Training, and Strategic Pedagogical Practices in a Global Context," *International Journal of Education, Psychology and Counseling* 10, no. 57 (2025), <https://doi.org/10.35631/IJEPc.1057011>.

By understanding how transformative Islamic education models are implemented, we can develop more effective guidelines and resources to help educators apply these models in various contexts.

Conclusion

Based on a systematic synthesis of relevant academic literature, this study confirms that the concept of *insan kamil* is an essential normative foundation for developing transformative Islamic education models responsive to global challenges. The findings indicate that *insan kamil* represents Islamic education's highest spiritual and moral goals and serves as a conceptual framework that integrates divine values, intellectual abilities, and social competencies into a holistic educational system. Islamic education that places *insan kamil* as the ultimate goal encourages the development of a holistic, integrative, and contextual curriculum, learning methodology, and value orientation. Thus, this concept provides a clear direction for designing Islamic education that maintains Islamic values and is also adaptive to the dynamics of modern civilization.

This article makes an important contribution to Islamic education literature by synthesizing the conceptual reconstruction of the meaning of *insan kamil* within an applicable and solution-oriented educational framework. In addition to strengthening the theoretical dimension of the perfect human being in Islam, this research also opens space for the development of educational models that emphasize not only mastery of knowledge but also the simultaneous formation of character and spirituality in students. In the institutional practice context, the transformative Islamic education model based on *insan kamil* can serve as a foundation for curriculum reform, enhancing educators' competencies, and developing education policies rooted in human values and wholeness.

For further development, this study recommends empirical exploration of implementing the *insan kamil* concept in educational practices across various institutional contexts and educational levels. The testing of instruments, evaluation models, and the development of learning modules based on the values of *insan kamil* can be concrete steps in strengthening the contribution of Islamic education to holistic human development. Additionally, interdisciplinary collaboration between education, psychology, and Islamic theology is essential to develop a more comprehensive

approach in addressing the needs of the times without losing sight of its transcendent values.

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