



Revitalizing Education in Indonesia through Islamic Philosophical Traditions

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Abstract: Islamic philosophy (*falsafah Islāmiyyah*) offers a long-standing intellectual tradition that integrates rational, ethical, and spiritual dimensions. Yet in Indonesia, it is often marginalized, treated as static history rather than a living resource. This article, using a qualitative, literature-based, historical–analytical approach, re-examines Islamic philosophy as a dialogical tradition negotiating the relationship between reason and revelation. The study pursues three objectives: (1) to trace the historical foundations and evolution of Islamic philosophical discourse, (2) to analyze key debates and their intellectual significance, and (3) to assess the continuing relevance of Islamic philosophy for educational reform in Indonesia. The analysis highlights how philosophical perspectives—from al-Fārābī, Ibn Sīnā, al-Ghazālī, Ibn Khaldūn, to Mullā Ṣadrā—can address current educational challenges, including rote learning, weak critical thinking, moral decline, and the secular–religious divide. The findings suggest that reclaiming philosophy as a foundation for education, embedding character formation through *akhlāq*, cultivating inquiry-based learning, fostering civic responsibility, and promoting holistic development can provide Indonesia with an integrated and indigenous model of reform. The article concludes that Islamic philosophy remains a living tradition with profound relevance for shaping education that cultivates not only competence but also integrity, compassion, and resilience.

Keywords: Islamic philosophy, education in Indonesia, *akhlāq*



Abstrak: Filsafat Islam (*falsafah Islāmiyyah*) merupakan tradisi intelektual yang mengintegrasikan dimensi rasional, etis, dan spiritual. Namun, dalam konteks Indonesia, ia sering diposisikan sebagai sejarah statis, bukan sebagai sumber pemikiran yang hidup. Artikel ini, dengan pendekatan kualitatif berbasis literatur dan analisis historis-filosofis, meninjau kembali filsafat Islam sebagai tradisi dialogis yang menegosiasikan hubungan antara akal dan wahyu. Studi ini memiliki tiga tujuan: (1) menelusuri fondasi historis dan perkembangan wacana filsafat Islam, (2) menganalisis perdebatan kunci dan signifikansinya, dan (3) menilai relevansi filsafat Islam bagi reformasi pendidikan di Indonesia. Analisis menunjukkan bahwa perspektif filosofis—dari al-Fārābī, Ibn Sīnā, al-Ghazālī, Ibn Khaldūn hingga Mullā Ṣadrā—dapat menjawab tantangan pendidikan Indonesia, termasuk budaya hafalan, lemahnya berpikir kritis, kemerosotan moral, serta dikotomi sekuler–religius. Temuan ini menyarankan bahwa reposisi filsafat sebagai landasan pendidikan, penanaman karakter berbasis akhlak, pembelajaran berbasis nalar, penguatan tanggung jawab kewargaan, dan paradigma pendidikan holistik dapat menghadirkan model reformasi yang terintegrasi dan berakar pada tradisi. Artikel ini menyimpulkan bahwa filsafat Islam tetap merupakan tradisi hidup yang relevan untuk membentuk pendidikan yang tidak hanya menghasilkan kompetensi, tetapi juga integritas, kepedulian, dan ketangguhan.

Kata Kunci: filsafat Islam, pendidikan Indonesia, *akhlāq*

الملخص

تُقدّم الفلسفة الإسلامية تقليدًا فكريًا عريقًا يدمج الأبعاد العقلانية والأخلاقية والروحية. غير أنها في إندونيسيا كثيرًا ما تُهمّش، إذ تُعامل بوصفها تاريخًا جامدًا لا موردًا حيًا قابلاً للتفعيل. يُعيد هذا المقال—باعتماد منهج نوعي قائم على الدراسة المكتنية وبمقاربة تاريخية—تحليلية—قراءة الفلسفة الإسلامية بوصفها تقليدًا حواريًا يتفاوض باستمرار حول علاقة العقل بالوحي. وتسعى الدراسة إلى ثلاثة أهداف: (١) تتبّع الأسس التاريخية وتطوّر الخطاب الفلسفي الإسلامي، (٢) تحليل المناظرات الرئيسة ودلالاتها الفكرية، و(٣) تقويم راهنية الفلسفة الإسلامية وإسهامها المحتمل في إصلاح التعليم بإندونيسيا. ويُبرز التحليل كيف يمكن للرؤى الفلسفية—من الفارابي وابن سينا والغزالي وابن

خلدون إلى ملا صدرا—أن تُسهم في معالجة التحدّيات التعليمية الراهنة، بما في ذلك التعلم القائم على الحفظ والتلقين، وضعف التفكير النقدي، والتراجع الأخلاقي، والانقسام بين الديني والعلماني. وتشير النتائج إلى أنّ استعادة الفلسفة بوصفها أساسًا للتربية، وترسيخ بناء الشخصية عبر الأخلاق، وتنمية التعلّم القائم على التساؤل والاستقصاء، وتعزيز المسؤولية المدنية، ودعم النمو الإنساني الشامل، يمكن أن يزوّد إندونيسيا بنموذج إصلاحي متكامل ومتجدّر في سياقها الثقافي والمعرفي. ويخلص المقال إلى أنّ الفلسفة الإسلامية لا تزال تقليديًا حيًا ذا صلة عميقة بتشكيل تعليم يُنبي ليس الكفاءة فحسب، بل كذلك النزاهة والرحمة والقدرة على الصمود.

الكلمات المفتاحية: الفلسفة الإسلامية؛ التعليم في إندونيسيا؛ الأخلاق

Introduction

Islamic philosophy (*falsafah Islamiyyah*) stands as one of the most enduring intellectual legacies of the Muslim world, embodying a sustained engagement with rational inquiry, metaphysical speculation, and ethical reflection. Emerging during the Abbasid era (8th–10th centuries CE), Islamic philosophy developed through the translation of Greek works into Arabic, notably those of Plato, Aristotle, and the Neoplatonists, in the renowned *Bayt al-Hikmah* (House of Wisdom) in Baghdad (Gutas, 2001). Muslim philosophers, however, did not merely replicate Greek thought; they reinterpreted and synthesized these ideas within an Islamic worldview, producing original contributions that influenced global intellectual history. Thinkers such as al-Kindī, al-Fārābī, Ibn Sīnā (Avicenna), al-Ghazālī, and Ibn Rushd (Averroes) advanced distinctive theories in metaphysics, logic, epistemology, ethics, and politics, shaping later developments in medieval Christian scholasticism and even the European Renaissance (Adamson, 2016; Fakhry, 2021).

Despite this rich heritage, Islamic philosophy is often marginalized in contemporary Muslim education, including in Indonesia. Much of the existing academic literature adopts a descriptive or biographical approach, presenting the ideas of classical philosophers as static historical content rather than as part

of a dynamic and evolving tradition. This approach has two consequences: it isolates Islamic philosophy from broader intellectual debates—particularly with *kalām* (theology), *taṣawwuf* (Sufism), and *fiqh* (jurisprudence)—and it reinforces the misconception that Islamic philosophy declined after al-Ghazālī. Recent scholarship, however, challenges this “rise-and-decline” narrative, emphasizing instead the persistence and transformation of philosophical inquiry into the post-classical and modern periods (Griffel, 2021; El-Rouayheb & Schmidtke, 2017).

Re-evaluating Islamic philosophy as a living tradition is crucial for at least three reasons. First, it provides a counter-narrative to the claim that rational thought is alien to Islam, highlighting instead the longstanding commitment of Muslim thinkers to reasoned argument, critical debate, and intellectual pluralism (Nasr, 2006). Second, it offers methodological and normative resources for addressing contemporary challenges in ethics, politics, science, and education (Leaman, 2019). Third, the global resurgence of interest in Islamic intellectual traditions underscores the urgency for Muslim scholars—particularly in Indonesia—to contribute to these debates with rigorous and contextualized scholarship (Adamson, 2016).

In the Indonesian context, the neglect of Islamic philosophy in higher education has significant implications. Courses often require students to memorize doctrines rather than engage in philosophical analysis, thereby disconnecting Islamic philosophy from pressing social realities. This is problematic at a time when Indonesia faces complex educational challenges: the dominance of rote learning, weak critical thinking skills as reflected in PISA results, the persistence of moral decline among youth, and the unresolved secular–religious divide in curricula. As Hallaq (2018) argues, contemporary Islamic intellectual projects must reclaim their own methodological resources rather than rely solely on Western paradigms. A dynamic engagement with Islamic philosophy can provide Indonesia with an integrated framework that unites rational, ethical, and spiritual dimensions of education.

This article is therefore designed as a conceptual, literature-based study. Rather than offering empirical field data, it critically examines Islamic philosophical thought as a dialogical tradition negotiating the relationship between reason and revelation. It seeks to (1) trace the historical foundations and evolution of Islamic

philosophical discourse; (2) analyze key debates and their intellectual significance; and (3) assess the continuing relevance of Islamic philosophy for educational reform in Indonesia. Unlike prior studies that present Islamic philosophy primarily as static intellectual history, this article repositions it as a living resource for rethinking curriculum, character education, and critical thinking. In doing so, it underscores the potential of Islamic philosophy to bridge the secular–religious divide and to enrich Indonesia’s educational landscape.

Methods

This study employs a qualitative, literature-based research design with a historical–analytical approach. Rather than measuring variables or collecting empirical field data, the aim is to interpret and critically examine Islamic philosophical thought within its historical, cultural, and intellectual contexts (Creswell & Poth, 2018). The historical–analytical method enables the tracing of the emergence, transformation, and influence of major philosophical ideas while engaging with their arguments, methods, and relevance for contemporary education (Leaman, 2019).

The analysis relies primarily on textual sources. Primary texts include influential works of classical Muslim philosophers, such as al-Kindī’s *On First Philosophy*, al-Fārābī’s *The Attainment of Happiness*, Ibn Sīnā’s *The Book of Healing*, al-Ghazālī’s *The Incoherence of the Philosophers*, and Ibn Rushd’s *The Incoherence of the Incoherence*. These were accessed through authoritative Arabic editions and reliable English translations. Secondary sources consist of peer-reviewed journal articles, monographs, and recent scholarly syntheses on Islamic philosophy, its methodologies, and its reception in modern thought (Adamson, 2016; Griffel, 2021).

Data collection was conducted through document analysis using purposive sampling, focusing on texts recognized for their significance in the field and frequent citation in academic discourse. Each source was read closely, annotated, and categorized according to emerging philosophical themes and debates.

For data analysis, thematic content analysis was applied (Nowell et al., 2017). Key themes—such as metaphysics (*wujūd*), epistemology (*‘aql*), and the relationship between reason and revelation—were identified and traced across different thinkers and

periods. Attention was also given to intersections between falsafah, kalām, and taṣawwuf, illustrating the dialogical and evolving nature of Islamic philosophy.

To ensure scholarly rigor, interpretations were cross-checked with multiple academic commentaries, and priority was given to peer-reviewed and authoritative sources. This process ensured that the findings were consistently grounded in textual evidence and supported by established scholarship.

Result and Discussion

The analysis of classical and contemporary Islamic philosophical thought reveals its continuing relevance for addressing systemic challenges in Indonesian education. While much of the existing literature treats *falsafah Islāmiyyah* as a static historical subject, this study reinterprets it as a dynamic framework that integrates rational inquiry, ethical values, and spiritual depth. This perspective is particularly important in the Indonesian context, where education has long been shaped by rote learning, exam orientation, and the unresolved secular–religious divide.

The discussion is organized into six interrelated themes that reflect both conceptual foundations and practical implications. First, the recovery of philosophy as the normative basis of education highlights the need to overcome reductionist and technocratic paradigms. Second, Islamic philosophical values provide a deeper foundation for character formation amid Indonesia’s moral crisis. Third, the rationalist and creative legacies of Muslim philosophers offer strategies for cultivating critical and creative thinking. Fourth, philosophical resources for civic ethics are essential to strengthening social responsibility in a plural society. Fifth, the holistic vision of *insān kāmil* provides a model for aligning Islamic and national ideals of education. Finally, these insights converge into a set of implications for reform that position Islamic philosophy as a living tradition capable of informing contemporary educational transformation.

1. Reclaiming Philosophy as the Foundation of Islamic Education

One of the root challenges in Indonesian education is the dominance of positivist and instrumentalist paradigms inherited

from Western modernity. This orientation tends to isolate scientific knowledge from ethical and spiritual values, resulting in an educational model that privileges technical and measurable outcomes while neglecting character and intellectual depth. Such reductionism contributes to persistent problems including moral decline, corruption, intolerance, and shallow learning (Azra, 2014).

Islamic philosophy (*falsafah Islāmiyyah*) offers a conceptual counter-framework that integrates rational inquiry with metaphysical and ethical concerns. Al-Fārābī emphasized that the aim of education is the attainment of *sa'ādah* (happiness) through the perfection of intellect and virtue, while Ibn Sīnā articulated an epistemology linking sensory experience, rational reasoning, and spiritual illumination, framing education as an intellectual–spiritual journey rather than mere technical training (Maula & Rijal, 2023). Al-Ghazālī further criticized the artificial division between sciences, arguing that all knowledge must orient toward spiritual and moral refinement (Ali, 2019).

Reinterpreted for Indonesia, these insights can enrich reforms such as the *Merdeka Belajar* curriculum, which emphasizes flexibility and student-centered learning but often lacks deeper ethical and philosophical grounding. Embedding Islamic philosophical principles such as *tawhīd* (unity of knowledge and life) into curricula would help bridge the secular–religious divide that has long shaped Indonesian education.

The contribution of this study lies in reframing Islamic philosophy not as static historical content but as a normative foundation for education. While prior research often treats philosophy as a subject confined to Islamic higher education, this perspective highlights its potential as an epistemological bridge integrating rational, ethical, and spiritual dimensions. By reclaiming philosophy as the foundation of education, Indonesia can design curricula that cultivate not only academic competence but also moral integrity and spiritual awareness.

2. Character Formation through Islamic Philosophical Values

Character education is an urgent priority in Indonesia, where rising dishonesty, corruption, and youth violence indicate a deepening moral crisis (Zarkasyi, 2019). Islamic philosophical traditions provide rich resources for embedding ethics within

education. Al-Fārābī emphasized virtue as the cornerstone of a just society, while Ibn Miskawayh in *Tahdhīb al-Akhlāq* conceptualized moral growth as a rational process of habituating the soul to virtues such as justice, temperance, and courage (Hamid, 2018).

In the Indonesian context, moral instruction often remains confined to religious classes, limiting its transformative potential. The principle of *tawhīd* provides metaphysical grounding for integrity by framing morality as an internalized responsibility to God (Shah, 2023). Similarly, the holistic vision of Islam (*shumūliyat al-Islām*) offers a framework for cultivating tolerance and adaptability without erasing religious identity (Rasyid & Karim, 2022).

Practical applications include embedding ethical reasoning across all subjects so that moral reflection is not confined to isolated religious classes but becomes a habit of mind cultivated through science, humanities, and vocational learning alike. Teachers are also called to embody the role of *murabbī*—educators who serve not merely as transmitters of knowledge but as moral exemplars whose daily conduct reinforces the values of justice, honesty, and compassion. In addition, community service and experiential learning programs can be systematically integrated into curricula, linking theoretical knowledge to concrete acts of social responsibility. Such initiatives not only provide students with real-life contexts for practicing virtues but also echo Ibn Khaldūn’s vision of knowledge as service to *‘umrān* (civilization), in which education is inseparable from the flourishing of society.

Therefore, it is to demonstrate that Islamic philosophical values—when operationalized through curriculum design, teacher formation, and community engagement—can move character education beyond narrow doctrinal transmission or purely psychological models of behavior change. By rooting ethical formation in the integrated framework of *akhlāq* and *tawhīd*, this approach positions morality not as an external code imposed upon students but as an internalized orientation toward God and community. Such a model provides Indonesia with a more comprehensive strategy for addressing its moral crisis, enabling the development of individuals who are intellectually competent, spiritually aware, and socially responsible.

3. *Cultivating Critical and Creative Thinking*

Indonesian education has long been criticized for its heavy reliance on rote memorization and exam-oriented learning, which hinder the development of critical and creative thinking. International assessments such as PISA consistently place Indonesia at the lower ranks in problem-solving and analytical skills (Mustafa, 2023); this situation is reinforced by conventional teacher-centered practices (Budiarti et al., 2023).

A conceptual review of Islamic philosophy, however, reveals a rich intellectual tradition that can address this deficit. Ibn Rushd epitomized rationalist thought, insisting that reason is indispensable for understanding revelation, arguing that “truth does not contradict truth,” thus affirming the role of rational inquiry in education (Budiman & Wijaya, 2022). Similarly, al-Fārābī and Ibn Sīnā advanced rigorous theories of logic (*maṭīq*) as the foundation of disciplined intellectual inquiry (Munawir et al., 2024; Siddiq & Siregar, 2024). Mullā Ṣadrā later integrated rational argument, spiritual intuition, and empirical observation, providing a model of intellectual creativity that transcended disciplinary boundaries (Nur, 2008).

Applied to the Indonesian context, these traditions can inspire pedagogical reform. The introduction of philosophy and logic modules in schools, the adoption of debate-based learning (*munāẓarah*), and the design of assessments that prioritize reasoning over memorization could foster a culture of inquiry. Empirical evidence from Islamic schools in Indonesia shows that meaningful and participatory learning practices significantly enhance students’ critical thinking skills (Rachmadyanti et al., 2025). These findings highlight the practical feasibility of integrating rationalist methods into contemporary education, proving that such reforms are not only theoretical ideals but also pedagogically effective.

The approach lies in framing critical and creative thinking not as a Western import but as a continuation of the Islamic rationalist legacy. By drawing upon thinkers such as Ibn Rushd, al-Fārābī, and Ibn Sīnā, Indonesian education can reclaim its own intellectual heritage while simultaneously addressing global standards of innovation and competitiveness. This reframing empowers Indonesia to cultivate critical and creative thinkers who are deeply rooted in their own tradition yet fully prepared to navigate the

challenges of the modern world, thereby decolonizing education while enhancing its capacity to contribute to global knowledge production (Rukmana & Mauludi, 2014).

4. Promoting Social Ethics and Civic Responsibility

Islamic philosophy has historically emphasized not only personal virtue but also social order and justice. Ibn Khaldūn, in his *Muqaddimah*, articulated a proto-sociological theory in which moral and ethical decline precede the collapse of civilizations—a framework that resonates with Indonesia's current challenges of corruption, polarization, and weakening social trust (Masood, 2020).

Core Islamic principles such as justice (*'adālah*), tolerance, consultation (*shūrā*), and communal responsibility (*fard kifāyah*) provide normative grounding for civic education. Qur'anic teachings on diversity (Q. al-Ḥujurāt 49:13) further align with Indonesia's plural context, reinforcing a framework for multicultural education that honors religious identity while cultivating harmony (Alqahtani, 2023). Research has shown that incorporating religious values into civic education can strengthen youth participation in democracy and reduce susceptibility to sectarianism (Nuryana et al., 2021).

Argumentatively, this perspective challenges a prevailing assumption in modern educational reform: that civic virtue can be cultivated primarily through procedural knowledge of democracy and state institutions. Islamic philosophical ethics suggests that civic responsibility is not merely a set of competencies, such as voting literacy or knowledge of constitutional rights, but a moral disposition rooted in character formation. When civic education is reduced to cognitive instruction, it risks producing students who are politically informed yet ethically indifferent, thereby reproducing the very conditions that enable corruption and social fragmentation. An Islamic-philosophical approach, by contrast, insists that the stability of a polity depends on the moral quality of its citizens, making *akhlāq* a prerequisite rather than an optional supplement to civic learning.

Moreover, Indonesia's plural and democratic society require a moral framework capable of mediating difference without erasing identity. The Qur'anic principle of diversity (49:13) can be interpreted not only as theological recognition of plurality, but also as an epistemic ethic: difference becomes a legitimate basis for

mutual learning rather than suspicion. This aligns with a civic project of fostering trust across religious and cultural boundaries, particularly amid algorithm-driven polarization. In this regard, Islamic philosophy can contribute to civic education by offering resources for cultivating *adab al-ikhtilāf* (ethics of disagreement), encouraging dialogue, and restraining the escalation of conflict, an urgent need in contemporary public life where moral outrage is often incentivized over deliberation.

Practically, this implies that civic ethics should be embedded across curricula rather than isolated within a single civics subject. Schools can develop leadership programs grounded in accountability and compassion, apply restorative approaches to conflict resolution, and adopt inclusive institutional policies that translate ethical ideals into daily practices. Such initiatives can transform schools into incubators of responsible citizenship by linking moral reasoning to real civic dilemmas, corruption, digital hate speech, community welfare, and public service. By integrating Ibn Khaldūn's sociological ethics with Islamic philosophical principles, Indonesia can cultivate an indigenous yet universal framework for countering polarization and preparing youth for ethical participation in a democratic society.

5. *Building a Holistic Educational Paradigm for Indonesia*

Islamic philosophy also underscores a holistic vision of human development that integrates intellect (*‘aql*), spirit (*rūh*), and body (*jism*). Al-Ghazālī conceived education as a process of purifying the soul while cultivating knowledge and good deeds (Ali, 2019). Ibn Khaldūn stressed the importance of historical and social awareness in shaping ethical citizens (Masood, 2020), while prophetic traditions emphasized physical strength as part of holistic faith formation. Collectively, these sources articulate a triadic educational model that harmonizes cognitive, moral, and physical dimensions.

In contrast, Indonesian education remains overly focused on cognitive achievement, often neglecting moral and physical development. Studies highlight that this imbalance weakens character building and limits students' resilience in facing societal challenges (Rusmi & Zulfritria, 2024). Incorporating practices such as *tafakkur* (reflection), *muḥāsabah* (self-evaluation), and physical

discipline into formal curricula can restore balance and align education with both Islamic and national ideals.

At the curricular level, subjects such as science or social studies can be enriched with philosophical and ethical reflections—linking environmental science, for instance, with the Islamic principle of stewardship (*khilāfah*). Teachers also play a vital role as *murabbī* (educator-guides), tasked not only with transmitting knowledge but also embodying values of integrity and compassion. Hence, teacher formation programs should emphasize philosophy, ethics, and reflective practice to prepare educators as holistic role models.

This paradigm also resonates with the values of Pancasila, particularly social justice, cooperation, and human dignity. Islamic philosophy thus offers metaphysical and ethical depth to animate these ideals, ensuring that education contributes not only to economic productivity but also to nation-building and human flourishing. The novelty here lies in aligning the holistic vision of *insān kāmil* (the complete human) with the civic ideals of Pancasila, offering a uniquely Indonesian model of holistic education rooted in tradition yet oriented toward modern nationhood.

6. Implications for Educational Reform

The synthesis of these insights demonstrates that Islamic philosophy is not a relic of the past but a living intellectual tradition with enduring relevance for educational reform in Indonesia. It provides epistemological integration to bridge the secular–religious divide, embeds ethics intrinsically into learning, cultivates critical and creative thinking, fosters civic responsibility, and builds a holistic paradigm of education that resonates with Indonesia’s cultural and spiritual heritage.

Practical reform requires more than technical curriculum adjustments; it demands philosophical grounding that reorients the very goals of education. Islamic philosophical traditions provide this grounding: al-Fārābī’s vision of education as a path toward *sa’ādah* (happiness), Ibn Sīnā’s integration of rational reasoning and spiritual illumination, al-Ghazālī’s insistence on the unity of sciences, and Ibn Khaldūn’s sociological insights on knowledge as service to *‘umrān* (civilization) all point toward an educational paradigm that is rational, ethical, and holistic. Reinterpreting these insights for Indonesia, policymakers and educators could incorporate Islamic

philosophy into teacher training, develop interdisciplinary courses that merge rational inquiry with moral and civic education, and restructure curricula to balance cognitive, affective, and psychomotor domains.

Current scholarship highlights that such integrative approaches can nurture character, creativity, and civic participation simultaneously (Nuryana et al., 2021). For instance, embedding modules on logic, ethics, and civic responsibility into existing curricula directly echoes al-Fārābī's and Ibn Sīnā's emphasis on logic as foundational for intellectual formation, while linking these lessons to community engagement projects mirrors Ibn Khaldūn's conviction that knowledge must serve society. Similarly, reimagining teacher professional development in the spirit of the *murabbī* aligns with the Ghazalian model of educators as moral and spiritual guides.

Nevertheless, implementing such reforms will not be without challenges. Bureaucratic inertia and fragmented policy priorities often hinder long-term curriculum transformation. Many teachers remain constrained by exam-oriented practices and limited exposure to philosophical discourse, making professional development an urgent necessity. Moreover, societal polarization and differing interpretations of religious identity may generate resistance to integrating philosophy into mainstream curricula, as some might perceive it as abstract, elitist, or contentious. Structural inequalities in Indonesia's education system—such as disparities in resources between urban and rural schools—also risk undermining consistent adoption.

Collaboration between scholars, educators, policymakers, and religious institutions will therefore be crucial in overcoming these barriers. By building consensus, providing adequate training, and ensuring equitable resource allocation, reforms inspired by Islamic philosophical traditions can be both contextually grounded and practically feasible. The contribution of this article lies in offering a conceptual framework for reform rooted in Islamic philosophy yet responsive to Indonesia's contemporary context. Unlike purely empirical studies that diagnose problems without addressing foundational paradigms, this framework provides normative and methodological bases for sustainable transformation. In this sense, Islamic philosophy repositions education as more than a tool for

economic development—it becomes a driver of ethical renewal, intellectual empowerment, and nation-building.

Conclusion

This study demonstrates that Islamic philosophical thought provides a rich and living intellectual tradition capable of addressing Indonesia's contemporary educational challenges. Far from being a relic of the past, philosophy in Islam integrates rational inquiry, ethical formation, and spiritual depth, offering a holistic framework that modern education urgently requires. By reclaiming philosophy as a normative foundation, embedding character formation through *akhlāq* and *tawhīd*, cultivating critical and creative thinking, fostering civic responsibility, and aligning holistic human development with the ideals of Pancasila, Indonesian education can be transformed into a system that nurtures not only competence but also integrity, compassion, and resilience.

The contribution of this article lies in reframing Islamic philosophy as a resource for epistemological integration, ethical grounding, and pedagogical innovation. Unlike technocratic reforms that remain surface-level, this approach provides deeper philosophical grounding for long-term transformation. By situating reform within an indigenous intellectual legacy while engaging global educational demands, Indonesia can chart a uniquely grounded yet forward-looking path of renewal.

Ultimately, cultivating *insān kāmil*, the complete human who unites intellect, spirit, and social responsibility, remains the most enduring goal of Islamic philosophy. Reconnecting this vision to Indonesian education offers not only a means of overcoming its current crises but also a way of preparing future generations for ethical participation in a rapidly changing world.

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