



Islamic Education Learning Characteristics: Values, Methods, and Holistic Goals

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Abstract

This study aims to analyze the characteristics of Islamic education in the context of contemporary education, with an emphasis on values, methods, and holistic learning objectives. Islamic education is not only oriented toward the transfer of knowledge but also toward character development (*akhlak*), spirituality, and the integration of scientific knowledge and Islamic values. This study employs a qualitative approach using content analysis to examine various literature related to the concepts and practices of Islamic education. The results indicate that the main characteristics of Islamic education include: i) being grounded in the values of the Quran and Hadith as primary sources; ii) integrating cognitive, affective, and psychomotor aspects in a balanced manner; iii) emphasizing the development of students' moral character and personality; iv) employing humanistic and contextual approaches in the learning process; and v) being oriented toward the development of the *insan kamil* (the perfect human being) as the ultimate goal of education. Furthermore, Islamic education is required to adapt to the changing times without abandoning the fundamental principles of Islam.

INTRODUCTION

Education is one of the most important aspects of human life, playing a role in shaping an individual's personality, mindset, and behavior (Anwar et al., 2017; Nur & Mardiah, 2020). In the context of education, learning is at the core of the process that determines the success of achieving educational goals. Therefore, a learning system is needed that is not only effective but also embodies values capable of shaping students' character holistically.

Islamic education serves as an educational system that emphasizes not only cognitive aspects but also affective and psychomotor aspects grounded in the values of Islamic teachings (Adriyansyah & Muhammad Sirozi, 2026; Mukhibat et al., 2024). Learning in Islamic education has distinctive characteristics, namely an orientation toward the cultivation of noble character, a balance between this world and the hereafter, and the holistic development of human potential (*insan kamil*). This distinguishes Islamic education from general education.

However, in practice, Islamic education often still faces various challenges, such as a lack of variety in teaching methods, a lack of understanding of students' characteristics, and minimal integration between Islamic values and advancements in

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science and technology. As a result, the intended learning objectives have not yet been fully and optimally achieved.

As times change and technology advances, Islamic education is required to adapt without losing its core values. Therefore, a deep understanding of the characteristics of Islamic education is crucial to ensure that the learning process is effective, relevant, and remains grounded in Islamic teachings (Dahirin & Rusmin, 2024).

Based on this discussion, the author is interested in further examining the characteristics of Islamic education to understand its concepts, principles, and applications in the field of education. It is hoped that this discussion will contribute to improving the quality of Islamic education.

METHODS

This study employs a qualitative approach using content analysis. This approach was chosen because it is suitable for an in-depth examination of the concepts, principles, and practices of Islamic education in the context of contemporary education (Asykur et al., 2025; Hassan et al., 2010; Jasmansyah et al., 2025). Content analysis allows the researcher to review various sources, identify patterns, and uncover the key characteristics of learning grounded in Islamic values (Aryasutha et al., 2025; Efendi et al., 2026; Eltoukhi et al., 2025; Engkizar et al., 2024, 2026; Madkan et al., 2026; Moslimany et al., 2024).

Research data were obtained through a literature review encompassing academic books, scientific journal articles, previous research documents, as well as classical and modern literature on Islamic scholars' thoughts regarding Islamic education. These sources were selectively chosen based on their credibility, relevance, and connection to the research focus, namely the values, methods, and holistic learning objectives (Albar et al., 2024; Engkizar et al., 2023; Jaafar et al., 2025; Kurnianingsih et al., 2025; Saminu et al., 2025).

The primary research instrument was a literature analysis sheet used to record, classify, and categorize information from various sources. The data collection process was conducted using the documentation technique, which involves systematically reviewing and recording important information from relevant literature. Data analysis was conducted using a descriptive-analytical approach. The stages of analysis included data reduction to select relevant information, categorization based on main themes (values, methods, objectives, and characteristics of learning), interpretation to make sense of the analysis results, and synthesis to draw conclusions regarding the characteristics of Islamic education in a contemporary context.

RESULT AND DISCUSSION

Islamic Education

Islamic education is a process of interaction between educators and students aimed at instilling, developing, and practicing Islamic teachings in daily life. This process focuses not only on the transmission of knowledge (cognitive) but also encompasses the development of attitudes (affective) and skills (psychomotor) consistent with Islamic values.

In general, learning is a process designed to help students acquire knowledge, skills, and attitudes through various planned activities. Meanwhile, Islamic Education is a conscious and planned effort to guide and direct students to understand, internalize, and practice Islamic teachings based on the Quran and Hadith (Maharani et al., 2025; Syaputra et al., 2024). Thus, Islamic education can be defined as a systematic and purposeful educational process aimed at shaping individuals who are faithful, God-fearing, possess noble character, and are capable of applying Islamic values in their personal, social, and spiritual lives.

In addition, Islamic education emphasizes a balance between worldly life and the hereafter, as well as the holistic development of human potential (both physical and spiritual) (Fitrianto, 2023; Hadi et al., 2024; Sulis Tyaningsih & Yurna Yurna, 2024). Therefore, this education is not only oriented toward academic success but also toward the formation of an ideal Islamic character and personality (*insan kamil*).

Foundations and Objectives of Islamic Education

The foundations of Islamic education serve as the primary basis for the implementation of the educational process. These foundations are derived from Islamic teachings, which serve as a guide for the lives of Muslims. The foundations of Islamic education include the following: First, the Quran is the primary source of Islamic teachings, containing guidance for human life, including in the field of education. It contains many verses that encourage people to learn, think, and pursue knowledge.

Second, the Hadith (Sunnah) consists of all the sayings, actions, and rulings of the Prophet Muhammad (peace be upon him), which serve as the second source of guidance after the Quran. The Hadith provides further clarification on educational concepts and how to apply them in daily life. Third, Ijtihad refers to the efforts of scholars to establish new laws or ideas based on the Quran and Hadith to address emerging issues, including those in the field of education. Fourth, cultural and social values consistent with Islam. Islamic education also takes into account cultural values and the social conditions of society, provided they do not conflict with Islamic teachings, so that education remains relevant to real life.

The Goals of Islamic Education

The goal of Islamic education is to shape individuals who are faithful, God-fearing, and of noble character, and who are capable of fulfilling their role as stewards on Earth. More specifically, the goals of Islamic education include: First, shaping individuals who are faithful and God-fearing toward Allah SWT. Islamic education aims to instill strong faith and obedience in practicing religious teachings (Monicha et al., 2021; Muin & Abnisa, 2024; Natadireja & Nurachadijat, 2023). Second, to foster noble character (*akhlakul karimah*). Students are expected to exhibit good behavior in accordance with Islamic values in their daily lives. Third, to develop one's full potential. Islamic education encourages the development of all human potential intellectual, emotional, and spiritual.

Fourth, it seeks to achieve a balance between worldly life and the hereafter. Students are not only guided toward worldly success but are also prepared for life in the hereafter. Fifth, to shape individuals who are responsible as stewards (*khalifah*). People are expected to carry out their duties as leaders on Earth with full responsibility, justice, and wisdom. Sixth, to develop social skills and concern for others. Islamic education also aims to shape individuals who are able to live harmoniously in society, help one another, and possess a sense of social responsibility.

Characteristics of Islamic Education

Islamic education has distinctive features that set it apart from other educational systems. These characteristics reflect the comprehensive values of Islamic teachings, which are oriented toward shaping individuals who are faithful, God-fearing, and of noble character. The characteristics of Islamic education are as follows:

First, it is grounded in Islamic values; Islamic education always draws on the Quran and Hadith as its primary sources. All learning materials and processes are aligned with Islamic teachings. Second, it is holistic in nature; learning emphasizes not only cognitive aspects but also encompasses affective (attitudes) and psychomotor (skills) aspects, thereby fostering the development of the whole person.

Third, it is oriented toward character development; the primary goal of Islamic education is to foster noble character (*akhlakul karimah*) in students, so that the knowledge they acquire can be put into practice in their daily lives. Fourth, it integrates this world and the hereafter; Islamic education strikes a balance between worldly and spiritual concerns, so that students pursue not only worldly success but also salvation in the hereafter. Fifth, it emphasizes exemplary conduct (*uswah hasanah*). Teachers serve as role models for students in attitude, behavior, and way of thinking so that learning occurs not only through theory but also through practical application.

Sixth, it is dynamic and contextual. Islamic education adapts to the changing times and the needs of students without compromising fundamental Islamic values. Seventh, it develops human innate potential: learning aims to develop the basic potential (*fitrah*) that Allah SWT has bestowed upon humans intellectually, spiritually, and emotionally. Eighth, it fosters a sense of worship: every learning process is designed to help students realize that all activities, including learning, are part of worshipping Allah SWT.

Ninth, prioritizing humanistic and social values: Islamic education instills social values such as mutual aid, justice, tolerance, and concern for others. Tenth, focusing on the practical application of knowledge (*amaliyah*): knowledge is not merely to be known but must be put into practice in daily life so that it benefits both oneself and others.

Principles of Islamic Education

Islamic education is guided by fundamental principles that serve as the foundation for the process of imparting knowledge and shaping students' character. These principles aim to create a learning experience that is not only cognitively oriented but also encompasses affective and psychomotor aspects in accordance with the values of Islamic teachings. These principles include the following:

First is the principle of Tawhid; the principle of Tawhid is the primary foundation of Islamic education. Every learning process must guide students to recognize, understand, and believe in the Oneness of Allah SWT. The knowledge taught is inseparable from the values of Tawhid, so that students realize that all knowledge originates from Allah. Second is the principle of integration. Islamic education integrates religious knowledge with general knowledge. There is no separation between the two, because all knowledge is, in essence, complementary and leads to the formation of a complete human being (*insan kamil*).

Third is the principle of balance (*tawazun*): learning must maintain a balance between physical and spiritual aspects, this world and the hereafter, as well as reason and the heart. Through this principle, students are not only intellectually intelligent but also possess strong spirituality. Fourth is the principle of integration (holistic): Islamic education views students as a complete, unified whole. Therefore, the learning process must address all aspects of student development cognitive, affective, and psychomotor. Fifth is the principle of exemplary conduct (*uswah hasanah*): teachers play a crucial role as role models for students. Teachers' behavior, attitudes, and speech must reflect Islamic values, as students tend to imitate what they observe in their daily lives.

Sixth, the principle of instilling Islamic values: it is not enough to teach them only in theory; they must be practiced in daily life. Through this practice, students will develop character in accordance with Islamic teachings. Seventh is the principle of individuality: every student has different potential, interests, and abilities. Therefore, instruction must take individual differences into account so that each student's potential can develop optimally. Eighth is the principle of motivation: learning must be able to provide encouragement and enthusiasm to students to learn. Motivation can be fostered through enjoyable approaches, rewards, and the

instillation of the virtues of seeking knowledge. Ninth is the principle of experience (learning by doing): learning will be more effective if students are directly involved in the learning experience. Religious practices, social activities, and the application of Islamic values in real life are an important part of the learning process. Tenth, the principle of continuity: Islamic education is a lifelong process. Therefore, learning must be conducted continuously and consistently so that the values taught can be firmly instilled in students.

Teaching Methods in Islamic Education

Teaching methods in Islamic education are the approaches or strategies used by educators to convey Islamic teachings to students so that learning objectives can be achieved effectively and efficiently. These methods focus not only on imparting knowledge but also on shaping character and personality in accordance with Islamic values (Assalihee et al., 2024; Madkan et al., 2026).

Some of the teaching methods in Islamic education include the following: The lecture method involves the teacher verbally presenting material to students. This method is often used to explain basic concepts of Islamic teachings such as *aqidah*, *fiqh*, and Islamic history. Although it is one-way in nature, this method remains effective if delivered in an engaging and communicative manner. Question-and-Answer Method: The question-and-answer method involves posing questions to students or giving them the opportunity to ask questions. This method aims to stimulate critical thinking, enhance understanding, and build students' confidence in expressing their opinions.

The discussion method: This method actively involves students in discussing a topic or issue. In Islamic education, this method can be used to discuss religious, social, and moral issues so that students can think critically and respect the opinions of others. The Demonstration Method: The demonstration method is used to demonstrate a process or practice, such as the procedures for *wudhu*, prayer, or other acts of worship. With this method, students can observe directly and more easily understand the material being taught.

The exemplary model (*uswah hasanah*) Method: This method emphasizes the teacher setting a good example. In Islamic education, setting a good example is a highly effective method because students tend to imitate the teacher's behavior in their daily lives. Habituation Method The habituation method involves training students to consistently engage in positive activities, such as praying before studying, reading the Quran, and being honest. Through habituation, Islamic values will become ingrained in the students.

The storytelling method involves sharing stories that convey moral and spiritual values, such as the stories of the prophets, the Companions, and prominent Islamic figures. This method can evoke emotional responses in students, making the messages conveyed easier to remember. Assignment Method: This method involves giving assignments to students, either individually or in groups. Assignments may include memorization, writing, religious practices, or simple research related to Islamic education material.

Drill method: The drill method is used to reinforce specific skills through repetition, such as reciting the Quran with proper *tajwid* or memorizing daily prayers. Experimentation and practice method: This method provides students with the opportunity to conduct experiments or engage in hands-on practice, particularly in understanding Islamic values in daily life, such as social activities, *zakat*, and cooperation.

The Roles of Teachers and Students in Islamic Education

In Islamic education, teachers and students play complementary roles in achieving educational goals, namely to shape individuals who are knowledgeable, faithful, and of noble character. Positive interaction between the two will create an

effective learning process that is also a form of worship. In Islamic education, teachers serve not only as conveyors of knowledge but also as mentors, educators, and role models for students. The roles of teachers include the following:

First, as an educator (*murabbi*), teachers are tasked with nurturing and developing the full potential of students intellectually, spiritually, and emotionally. Second, as an instructor (*mu'allim*), teachers convey knowledge particularly Islamic teachings using appropriate methods so that students can easily understand it. Third, as a mentor (*mursyid*), teachers provide direction and guidance in shaping students' personalities and help them cope with various problems. Fourth, as a role model (*uswah hasanah*), teachers must set a good example in attitude, behavior, and speech, as students tend to imitate what they see. Fifth, as a motivator, teachers provide encouragement and enthusiasm so that students have a strong desire to learn and practice Islamic teachings. Sixth, as an evaluator, teachers assess and evaluate students' progress, both in terms of knowledge and in terms of attitudes and skills.

Students are the primary subjects in the learning process and must be active in developing their potential. The roles of students include the following: First, as seekers of knowledge, students have a duty to be earnest in pursuing knowledge as a form of worship to Allah SWT. Second, as active learners, students must be active in the learning process for example, by asking questions, engaging in discussions, and expressing their opinions. Third, as practitioners of knowledge, the knowledge they acquire must not only be understood but also put into practice in daily life. Fourth, as individuals of noble character, students must maintain proper conduct toward teachers, peers, and their environment in accordance with Islamic teachings. Fifth, as developers of their own potential, students strive to optimally develop their talents, interests, and abilities (Assel, 2022; Hidayatullah et al., 2022; Khusna, 2016; Wulandari & Kristiawan, 2017).

The relationship between teachers and students in Islamic education must be grounded in the values of sincerity, compassion, and mutual respect. Teachers instruct with the intention of worship, while students learn with proper decorum and earnestness. With a harmonious relationship, the learning process will proceed smoothly, and educational goals can be optimally achieved.

CONCLUSION

The characteristics of Islamic education set it apart from other educational systems, as it is grounded in the values of Islamic teachings derived from the Quran and the Hadith. This form of education not only emphasizes cognitive aspects but also encompasses the development of attitudes (affective) and skills (psychomotor) in a balanced manner. Furthermore, Islamic education is holistic and integrative, combining religious and general knowledge while balancing the needs of this world and the hereafter. The learning process also emphasizes role modeling, habit formation, and direct experience so that Islamic values can be firmly instilled in students.

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