

RECONSTRUCTING THE LEARNING PARADIGM OF ISLAMIC RELIGIOUS EDUCATION BASED ON PROBLEM-BASED LEARNING FROM THE PERSPECTIVE OF ISLAMIC EDUCATIONAL PHILOSOPHY.

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ABSTRACT :

Islamic Religious Education (IRE) plays a strategic role in shaping learners' intellectual, moral, and spiritual character. However, contemporary IRE learning practices remain largely dominated by teacher-centered and text-based approaches, resulting in a gap between the normative objectives of Islamic education and its pedagogical implementation. This study aims to reconstruct the learning paradigm of Islamic Religious Education by integrating Problem-Based Learning (PBL) within the framework of Islamic educational philosophy. Employing a qualitative-conceptual approach through philosophical analysis, this article examines IRE learning from ontological, epistemological, and axiological perspectives grounded in Islamic thought. The analysis draws upon classical and contemporary Islamic educational concepts, including *ta'dīb*, *tazkiyah al-nafs*, *tauḥīd*, *ijtihād*, *tafakkur*, and *tadabbur*, and aligns them with the core principles of Problem-Based Learning. The findings indicate that PBL, when reconstructed through Islamic educational philosophy, transcends its methodological function and becomes an integrative pedagogical paradigm that harmonizes critical thinking with spiritual consciousness. This reconstructed paradigm positions learners as active meaning-makers while maintaining Islamic moral and spiritual orientations, and redefines teachers as



murabbī and *mu'addib* who guide intellectual inquiry and spiritual reflection. The study concludes that an integrative PBL-based IRE paradigm offers a holistic, contextual, and transformative learning model capable of fostering intellectual competence, ethical awareness, and spiritual maturity in accordance with Islamic educational ideals. This research contributes theoretically to the development of Islamic education pedagogy that is philosophically grounded and responsive to the challenges of twenty-first-century education.

Keywords : Islamic Religious Education, da'wah, problem-based learning, Islamic educational philosophy, spiritual pedagogy, holistic learning

Introduction

Islamic Religious Education (IRE) plays a fundamental role in shaping learners' intellectual, moral, and spiritual development within Muslim societies. Beyond transmitting religious knowledge, IRE is expected to cultivate ethical awareness, social responsibility, and spiritual consciousness grounded in Islamic values. In the contemporary era, marked by rapid technological advancement, globalization, and socio-cultural transformation, Islamic education faces increasing challenges in maintaining its relevance while preserving its transcendental orientation.¹ These dynamics demand a pedagogical paradigm that not only responds to modern learning needs but also reinforces Islamic moral and spiritual foundations.

In this regard, contemporary debates on Islamic education increasingly emphasize the need for a paradigmatic reconstruction grounded in Islamic philosophy. Such reconstruction requires not only pedagogical innovation but also a comprehensive philosophical analysis of learning from ontological, epistemological, and axiological perspectives.

Traditionally, the instructional practices of IRE in many educational institutions remain dominated by teacher-centered approaches that emphasize memorization, textual interpretation, and doctrinal transmission. Such practices often prioritize cognitive mastery over reflective understanding and practical application.² Consequently, learners frequently demonstrate limited critical thinking skills, weak social engagement, and insufficient capacity to address contemporary ethical and social issues from an Islamic perspective. This condition indicates a persistent gap between the normative ideals of Islamic education and the pedagogical realities in classrooms.

Internationally, educational discourse has increasingly promoted student-centered learning as a response to the limitations of conventional instruction. Approaches such as inquiry-based learning, collaborative learning, and problem-based learning have been widely adopted to foster critical thinking, autonomy, and lifelong learning skills.³ Among these approaches, Problem-Based Learning (PBL) has gained significant recognition for its emphasis on contextual problem-solving, reflective inquiry, and collaborative knowledge construction.

¹ Nata, Abuddin. *Filsafat Pendidikan Islam: Integrasi Ilmu, Akhlak, dan Spiritualitas*. Jakarta: Rajawali Pers, 2023. And Sahin, Abdullah. *New Directions in Islamic Education: Pedagogy and Identity Formation*. Markfield: Kube Publishing, 2013.

² Muslimin, M. "Implementasi Problem Based Learning dalam Pendidikan Agama Islam." *Jurnal Tarbawi* 9, no. 1 (2020): 45–58.

³ Hmelo-Silver, Cindy E. "Problem-Based Learning: What and How Do Students Learn?" *Educational Psychology Review* 31, no. 4 (2019): 857–873.

PBL positions learners as active participants who engage with real-life problems as the primary stimulus for learning, thereby enhancing both cognitive and affective development.

In the context of Islamic education, PBL offers considerable potential for transforming religious learning into a more meaningful and socially responsive process. Through problem-based activities, learners may critically examine contemporary issues such as environmental degradation, digital ethics, social inequality, and economic justice within the framework of Islamic teachings. This approach enables students to internalize religious values through experiential learning and reflective practice. Moreover, PBL can serve as an effective medium for integrating da'wah values into formal education by encouraging learners to translate Islamic principles into concrete social action.

Nevertheless, the implementation of PBL in Islamic education has often been limited to technical and methodological dimensions. Existing studies primarily focus on learning outcomes, student engagement, and instructional effectiveness, without sufficiently addressing the philosophical foundations of learning within Islamic epistemology.⁴ As a result, PBL is frequently adopted as a pedagogical technique detached from the spiritual and moral worldview of Islam. This tendency risks reducing Islamic education to a functional adaptation of Western educational models, rather than developing an authentically integrated Islamic pedagogical framework.

From the perspective of Islamic intellectual tradition, reflective and problem-oriented learning is not a novel concept. Classical Islamic scholarship emphasizes the importance of *ijtihad*, *tafakkur*, and *tadabbur* as essential processes of knowledge construction. The Qur'an repeatedly encourages believers to reflect upon natural phenomena, social realities, and historical events as signs of divine wisdom (Qur'an 3:190–191). These principles reflect an epistemological orientation that values critical inquiry, ethical reasoning, and spiritual reflection. Therefore, when examined through Islamic philosophy, PBL resonates with the foundational principles of Islamic learning.

Islamic educational philosophy provides comprehensive ontological, epistemological, and axiological foundations for pedagogical practice. Ontologically, human beings are viewed as servants and vicegerents of God, responsible for cultivating knowledge, morality, and social justice. Epistemologically, knowledge is perceived as a trust (*amanah*) that must lead to faith, action, and wisdom. Axiologically, education is directed toward the realization of ethical excellence and spiritual integrity.⁵ Al-Attas conceptualizes the ultimate goal of Islamic education as *ta'dib*, the formation of civilized individuals who recognize and fulfill their moral and spiritual responsibilities.⁶ Similarly, al-Ghazali emphasizes *tazkiyah al-nafs* and character formation as central objectives of learning.⁷

Within this philosophical framework, education is not merely a process of intellectual accumulation but a holistic journey toward moral refinement and spiritual consciousness. Learning activities are expected to cultivate harmony between reason, faith, and ethical

⁴ Zubaidi, A. "Problem Based Learning dalam Perspektif Pendidikan Islam Kontemporer." *Jurnal Tarbawi* 8, no. 2 (2021): 123–137.

⁵ Qomar, Mujamil. *Epistemologi Pendidikan Islam Kontemporer*. Malang: UIN Press, 2021.

⁶ Al-Attas, Syed Muhammad Naquib. *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Kuala Lumpur: ISTAC, 2018.

⁷ Al-Ghazali. *Ihya' 'Ulum al-Din*. Vols. 1–4. Beirut: Dar al-Kutub al-'Ilmiyyah, 2019.

conduct. However, many contemporary instructional models in Islamic education have not adequately incorporated these philosophical dimensions into their pedagogical design. This limitation has resulted in fragmented learning practices that separate intellectual development from spiritual formation.

Recent scholarship has increasingly called for the integration of modern pedagogical innovation with Islamic epistemological principles. Syamsuddin argues that Islamic education must adopt reflective and critical approaches while maintaining strong theological and moral foundations.⁸ Similarly, Halstead and Sahin emphasize the importance of developing faith-based pedagogies that balance rational inquiry with spiritual values.⁹ These perspectives highlight the urgency of reconstructing Islamic learning paradigms that are both contextually relevant and philosophically grounded.

In this regard, integrating PBL within the framework of Islamic educational philosophy offers a promising pathway for paradigm reconstruction. When grounded in *ta'dib*, *tazkiyah*, and *tawhid*, PBL can function not only as a cognitive learning strategy but also as a medium for spiritual cultivation and value-based da'wah. Through reflective problem-solving, learners are encouraged to interpret social realities as opportunities for worship, ethical engagement, and community service. This approach transforms classrooms into spaces of intellectual inquiry and moral formation.

Furthermore, the reconstruction of IRE through PBL necessitates a redefinition of teachers' roles. Educators are no longer positioned merely as transmitters of information but as *murabbi* and *mu'addib* who guide learners' intellectual, moral, and spiritual growth. Teachers facilitate reflective dialogue, ethical reasoning, and value internalization, thereby fostering holistic learner development. This paradigm aligns with the Islamic conception of education as a process of nurturing faith, character, and social responsibility.

Despite the growing recognition of integrative pedagogical approaches, empirical and conceptual studies examining the philosophical synthesis of PBL, Islamic education, and da'wah remain limited. Most existing research treats these domains as separate entities rather than interconnected components of a unified educational system. Consequently, there is a significant research gap concerning the development of a comprehensive philosophical framework that systematically integrates PBL within Islamic educational and da'wah-oriented paradigms.

Despite growing interest in student-centered learning, limited studies have approached Islamic Religious Education through a systematic philosophical-conceptual analysis. Most existing research focuses on instructional techniques, while neglecting deeper ontological, epistemological, and axiological foundations rooted in concepts such as *ta'dib*, *tazkiyah al-nafs*, and *tawhid*.

Addressing this gap, the present study aims to reconstruct the learning paradigm of Islamic Religious Education and da'wah through Problem-Based Learning from the perspective of Islamic educational philosophy. Specifically, this study seeks to: (1) analyze the

⁸ Syamsuddin, A. *Paradigma Pembelajaran Islam: Rekonstruksi Nilai dan Metode Pendidikan Abad ke-21*. Yogyakarta: UIN Press, 2022.

⁹ Halstead, J. Mark. "An Islamic Concept of Education." *Comparative Education* 40, no. 4 (2004): 517–529. And Sahin, Abdullah. *New Directions in Islamic Education: Pedagogy and Identity Formation*. Markfield: Kube Publishing, 2013.

philosophical foundations of IRE based on *ta'dib*, *tazkiyah*, and *tawhid*; (2) examine the compatibility of PBL principles with Islamic epistemology and ethical values; and (3) formulate an integrative learning framework that aligns modern pedagogy with transcendental objectives. By doing so, this research aspires to contribute to the development of holistic, reflective, and spiritually grounded Islamic education suitable for contemporary Muslim societies.

Accordingly, this study aims to reconstruct the learning paradigm of Islamic Religious Education through a qualitative-conceptual and philosophical approach. It examines IRE learning from ontological, epistemological, and axiological perspectives grounded in Islamic thought, particularly the principles of *ta'dib*, *tazkiyah al-nafs*, *tawhid*, *ijtihad*, *tafakkur*, and *tadabbur*. Furthermore, this study seeks to formulate an integrative PBL-based framework that positions learners as active meaning-makers and teachers as *murabbi* and *mu'addib* in guiding intellectual and spiritual development.

Research Methodology

This study employs a qualitative-conceptual research design using a philosophical-analytical approach to reconstruct the learning paradigm of Islamic Religious Education through the integration of Problem-Based Learning within the framework of Islamic educational philosophy. Rather than focusing on empirical experimentation, this research aims to develop an integrative theoretical model grounded in Islamic intellectual tradition and contemporary educational theory. This approach is considered appropriate for examining normative, epistemological, and axiological dimensions of education, particularly in studies that seek to formulate paradigmatic and philosophical reconstructions of learning.

The analytical framework of this study is based on three interrelated philosophical dimensions: ontology, epistemology, and axiology. Ontologically, the study examines Islamic conceptions of human nature, knowledge, and learning, emphasizing the roles of learners as servants and vicegerents of God. Epistemologically, the research analyzes the sources, validation, and purposes of knowledge in Islamic education, focusing on the principles of *ta'dib*, *ijtihad*, *tafakkur*, and *tadabbur* as foundations for reflective and critical inquiry. Axiologically, the study investigates the ethical, spiritual, and social values embedded in learning processes, particularly those related to *tazkiyah al-nafs*, *tawhid*, moral responsibility, and *da'wah*-oriented practice. These three dimensions serve as the primary lens for integrating PBL with Islamic educational philosophy.

The data sources of this research consist of documented and textual materials derived from three main categories: classical Islamic educational texts, contemporary Islamic education scholarship, and modern educational theory literature on Problem-Based Learning and student-centered pedagogy. Primary sources include works by Al-Ghazali, Al-Attas, and other influential scholars, while secondary sources comprise peer-reviewed journal articles and academic books published between 2010 and 2024. These materials were accessed through major academic databases such as Scopus, Web of Science, Google Scholar, and institutional repositories. Source selection was guided by criteria of academic credibility, theoretical relevance, and philosophical significance.

Data collection was conducted through systematic literature documentation and selection procedures. Relevant publications were identified using predetermined keywords related to

Islamic Religious Education, Problem-Based Learning, Islamic educational philosophy, *ta'dib*, *tazkiyah*, *tawhid*, and da'wah-based learning. The collected materials were then screened to ensure relevance and quality, followed by an eligibility assessment based on conceptual clarity and analytical contribution. The final set of sources was organized and categorized to support thematic and philosophical analysis, ensuring transparency and methodological rigor.

Data analysis was carried out through qualitative thematic analysis combined with philosophical interpretation. Key concepts and theoretical constructs were coded and categorized according to ontological, epistemological, and axiological themes. Comparative analysis was employed to examine the compatibility between Islamic educational principles and PBL frameworks, while philosophical interpretation was used to derive normative and ethical implications. The analytical findings were subsequently synthesized into an integrative conceptual framework of PBL-based Islamic Religious Education. To ensure research rigor, credibility was strengthened through triangulation of classical, contemporary, and international sources, while reflexive analysis was applied to minimize interpretive bias. This study relies exclusively on publicly available academic materials and adheres to ethical principles of proper citation and academic integrity. Its primary limitation lies in its conceptual nature, which necessitates further empirical validation in future research.

Results and Discussion

The results of this study demonstrate that the integration of Problem-Based Learning (PBL) into Islamic Religious Education (IRE) is not merely a methodological innovation, but represents a comprehensive reconstruction of the educational paradigm grounded in Islamic philosophical foundations. Through systematic ontological, epistemological, and axiological analysis, this research reveals that PBL, when interpreted within the framework of Islamic educational philosophy, is capable of facilitating holistic human development encompassing intellectual, moral, spiritual, and social dimensions. This section discusses the findings by elaborating how PBL aligns with Islamic conceptions of human nature, knowledge, values, and educational purpose, as well as its implications for contemporary IRE practices.

1. Ontological Foundations: Learners as Moral and Spiritual Agents

From an ontological perspective, the findings indicate that PBL is highly compatible with Islamic views of human existence and purpose. Islamic educational philosophy conceptualizes human beings as *'abd Allah* (servants of God) and *khalifat Allah fi al-ard* (vicegerents on earth), entrusted with moral responsibility, intellectual engagement, and social stewardship. This dual identity implies that education must nurture not only cognitive competence but also spiritual awareness and ethical accountability. The analysis reveals that PBL's learner-centered orientation resonates strongly with this ontological framework by positioning students as active agents in meaning-making processes.

Unlike traditional teacher-centered approaches that emphasize passive knowledge reception, PBL encourages learners to engage critically with real-life problems, reflect on their moral implications, and propose ethically responsible solutions. This process reflects the Islamic emphasis on intentionality (*niyyah*), self-awareness (*muraqabah*), and reflective reasoning (*tafakkur*). The findings suggest that PBL facilitates the internalization of these spiritual dispositions by embedding learning within meaningful and socially relevant contexts.

As students analyze problems related to social justice, environmental responsibility, or communal harmony, they are simultaneously encouraged to reflect on their roles as morally accountable individuals.

Furthermore, the study finds that PBL promotes the development of personal autonomy within a framework of divine accountability. Islamic education does not endorse absolute individualism but emphasizes responsible freedom guided by divine principles. Through collaborative inquiry and guided reflection, learners develop independent reasoning skills while remaining grounded in Islamic ethical norms. This balance between autonomy and obedience reflects the core ontological principle of Islamic education, which seeks to harmonize human agency with spiritual submission.

2. Epistemological Dimensions: Integrative Knowledge Construction

The epistemological analysis reveals that PBL aligns with Islamic conceptions of knowledge as an integrated and value-laden construct. In Islamic intellectual tradition, knowledge (*'ilm*) is derived from multiple sources, including revelation (*wahy*), reason (*'aql*), experience (*tajribah*), and reflection (*tafakkur*). These sources are not viewed as competing but as complementary in the pursuit of truth. The findings demonstrate that PBL supports this integrative epistemology by encouraging learners to synthesize textual understanding, empirical observation, and rational analysis.

Through problem-solving processes, students are required to explore diverse information sources, evaluate their credibility, and relate them to Islamic ethical principles. This approach reflects classical traditions of *ijtihad* and *istinbat*, in which scholars employed systematic reasoning grounded in scriptural foundations. The study finds that when PBL scenarios are designed within Islamic value frameworks, they foster intellectual rigor while preserving theological coherence. This integration helps overcome the persistent dichotomy between religious and secular knowledge that characterizes many contemporary Islamic education systems.

Moreover, PBL facilitates the development of metacognitive awareness and reflective judgment. Learners are encouraged to question assumptions, reconsider interpretations, and refine conclusions through dialogue and feedback. This epistemic process corresponds with the Islamic tradition of critical inquiry (*naqd*), scholarly debate (*munazarah*), and reflective contemplation (*tadabbur*). The findings suggest that PBL, when guided by qualified educators, can function as a modern pedagogical embodiment of these classical epistemic practices.

The analysis also highlights the role of teachers as epistemic mediators rather than mere transmitters of information. In the reconstructed paradigm, educators function as *murabbi*, *mu'allim*, and *mu'addib*, facilitating access to knowledge while nurturing ethical discernment. This role transformation enhances the quality of intellectual engagement and ensures that knowledge acquisition remains oriented toward spiritual and social responsibility.

3. Axiological Implications: Value Formation and Moral Internalization

From an axiological standpoint, the findings indicate that PBL has strong potential to support value formation and moral internalization in IRE. Islamic education is fundamentally concerned with cultivating virtuous character (*akhlaq karimah*) and spiritual purification (*tazkiyah al-nafs*). The study reveals that PBL creates meaningful opportunities for students to practice ethical reasoning, empathy, and social responsibility through experiential learning.

By engaging with authentic social and moral dilemmas, learners are required to deliberate on issues such as justice, compassion, honesty, and collective welfare. These deliberative processes facilitate the internalization of *tawhid*-centered values, where ethical actions are perceived as expressions of devotion to God. Collaborative learning environments further reinforce principles of *ukhuwah*, mutual respect, and collective accountability. The findings suggest that PBL strengthens students' moral sensitivity by exposing them to diverse perspectives and encouraging responsible decision-making.

Additionally, reflective components embedded in PBL—such as self-evaluation, peer feedback, and guided spiritual reflection—contribute to the development of moral consciousness. Students are encouraged to examine their intentions, attitudes, and behavioral consequences, which aligns with Islamic practices of self-accountability (*muhasabah*). This reflective dimension distinguishes philosophically grounded PBL from purely technical problem-solving models and reinforces its role as a transformative pedagogical approach.

4. Integrative Pedagogical Model: Toward a Holistic IRE Framework

The synthesis of ontological, epistemological, and axiological findings results in an integrative conceptual model of PBL-based Islamic Religious Education. This model conceptualizes learning as a holistic and transformative process that connects intellectual inquiry, ethical formation, and spiritual development. The reconstructed framework emphasizes three interrelated components: value-based problem design, reflective facilitation, and multidimensional assessment.

First, learning problems must be contextually relevant and ethically grounded in Islamic principles. Issues related to community welfare, environmental sustainability, digital ethics, and social harmony are incorporated as learning stimuli, enabling students to connect religious teachings with contemporary realities. Second, educators function as reflective facilitators who guide inquiry processes, stimulate moral reasoning, and nurture spiritual awareness. Third, assessment practices extend beyond cognitive achievement to include behavioral development, ethical reasoning, and spiritual attitudes.

Compared to conventional teacher-centered models, this integrative framework demonstrates greater capacity for cultivating higher-order thinking, moral resilience, and civic responsibility. The findings indicate that PBL-based IRE promotes active learning cultures that encourage dialogue, cooperation, and continuous self-improvement. This pedagogical transformation is particularly relevant in addressing the challenges of globalization, digitalization, and cultural pluralism faced by Muslim societies.

5. Contribution to Islamic Education Discourse and Empirical Implications

This study contributes significantly to the discourse on Islamic education reform by providing a philosophically grounded alternative to fragmented and instrumentalist pedagogical practices. While previous studies have highlighted the effectiveness of student-centered learning in enhancing engagement and critical thinking, this research extends existing scholarship by embedding PBL within a coherent Islamic philosophical framework. The findings demonstrate that pedagogical innovation in Islamic education must be rooted in ontological, epistemological, and axiological coherence to ensure its sustainability and authenticity.

However, the conceptual nature of this study limits its ability to measure direct learning outcomes and behavioral changes empirically. The proposed framework requires systematic testing in diverse educational contexts, including madrasahs, Islamic boarding schools, and higher education institutions. Future research should employ mixed-methods or quasi-experimental designs to evaluate the impact of PBL-based IRE on academic performance, moral development, and spiritual maturity. Longitudinal studies are also recommended to examine the long-term effects of this pedagogical approach on students' personal and social trajectories.

Despite these limitations, the study provides a robust theoretical foundation for curriculum development, teacher training, and institutional policy formulation. By integrating Islamic philosophy with contemporary pedagogical strategies, this research offers a viable pathway for revitalizing Islamic Religious Education in the twenty-first century. The reconstructed PBL paradigm serves as a strategic instrument for nurturing intellectually competent, morally responsible, and spiritually grounded Muslim citizens capable of contributing positively to global society.

Conclusion and Implications

This study has explored the reconstruction of the Islamic Religious Education (IRE) learning paradigm through the integration of Problem-Based Learning within the framework of Islamic educational philosophy. By employing ontological, epistemological, and axiological analysis, the research demonstrates that PBL, when philosophically grounded in Islamic thought, functions not merely as a pedagogical technique but as a comprehensive educational paradigm. The findings indicate that this reconstructed model harmonizes intellectual inquiry, moral formation, and spiritual development, thereby addressing the long-standing gap between the normative objectives of Islamic education and its practical implementation.

The study reveals that from an ontological perspective, PBL supports the Islamic conception of learners as morally responsible and spiritually conscious agents. Epistemologically, it facilitates integrative knowledge construction that synthesizes revelation, reason, and experience in line with classical Islamic scholarship. Axiologically, it promotes the internalization of ethical and spiritual values through reflective and collaborative learning processes. Together, these dimensions form a coherent pedagogical framework that positions learners as active meaning-makers and educators as *murabbi* and *mu'addib* who guide both intellectual and moral development.

Theoretically, this research contributes to the field of Islamic education by offering a philosophically grounded model that bridges traditional Islamic concepts with contemporary learning theories. It enriches existing scholarship by demonstrating how modern pedagogical approaches can be systematically aligned with Islamic worldview principles without compromising their authenticity. The proposed framework provides a conceptual foundation for rethinking curriculum design, instructional strategies, and assessment practices in IRE from a holistic perspective.

Practically, the findings have important implications for educators, institutions, and policymakers. For teachers, the reconstructed paradigm encourages a shift from transmissive teaching toward facilitative and reflective pedagogy that integrates problem-solving with moral

guidance. Teacher training programs should therefore incorporate philosophical foundations, PBL methodologies, and reflective practice to enhance professional competence. For educational institutions, the framework supports the development of value-based curricula that connect religious teachings with contemporary social realities. Policymakers may utilize these insights to formulate guidelines that promote learner-centered, ethically grounded, and contextually responsive Islamic education systems.

Despite its contributions, this study is subject to certain limitations. As a qualitative-conceptual and philosophical inquiry, it does not provide empirical evidence regarding the effectiveness of the proposed model in improving learning outcomes or behavioral development. The absence of field-based data limits the generalizability of the findings across diverse educational settings. Furthermore, the implementation of philosophically grounded PBL requires institutional readiness, qualified educators, and supportive learning environments, which may vary significantly across contexts.

Future research is therefore recommended to empirically examine the proposed framework through experimental, mixed-methods, or longitudinal studies. Such research may investigate its impact on students' critical thinking skills, moral reasoning, spiritual awareness, and social engagement. Comparative studies across different types of Islamic educational institutions and cultural contexts would further enrich understanding of its applicability and adaptability. Additionally, future studies may explore the integration of digital technologies within the PBL-based IRE framework to address emerging educational challenges in the digital era.

In conclusion, this study affirms that the integration of Problem-Based Learning within Islamic educational philosophy offers a promising pathway for revitalizing Islamic Religious Education in the twenty-first century. By harmonizing intellectual rigor, ethical responsibility, and spiritual consciousness, the reconstructed paradigm contributes to the formation of holistic Muslim learners capable of navigating contemporary challenges with wisdom, integrity, and social commitment. This research thus provides a foundational reference for scholars, educators, and policymakers seeking to advance Islamic education in a dynamic and globalized world.

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