

# Integrated Theological Curriculum Successfully Counters Techno-Pragmatism in Global Education

**Adang Hambali<sup>1</sup>**

<sup>1</sup>UIN Sunan Gunung Djati Bandung,  
Indonesia  
adanghambali@gmail.com

**Hasan Basri<sup>2</sup>**

<sup>2</sup>UIN Sunan Gunung Djati Bandung,  
Indonesia  
hasanbasri@uinsgd.ac.id

**Nenden Ahadiah Halimah<sup>3</sup>**

<sup>3</sup>UIN Sunan Gunung Djati Bandung,  
Indonesia  
nendenah@gmail.com

**Nirwati<sup>4\*</sup>**

<sup>4</sup>UIN Sunan Gunung Djati Bandung, Indonesia  
<sup>4</sup>Arsip Nasional Republik Indonesia  
nirwati@anri.go.id

**Afnie Rizky Nurkamaliyah<sup>5</sup>**

<sup>5</sup>UIN Sunan Gunung Djati Bandung, Indonesia  
afnierizkyn@uinsgd.ac.id

**Abstract.** Islamic education in the global era faces systemic challenges from educational techno-pragmatism, digital disruption, and ethical crises. This study analyzes the role of integrated theological curriculum in contesting these challenges to foster civilized human beings. Utilizing a qualitative library research method with a descriptive-analytical design, this study examines peer-reviewed literature published between 2019 and 2026. The analysis demonstrates that an integrated theological curriculum successfully counters global techno-pragmatism by restructuring educational orientations ontologically, epistemologically, and axiologically. It systematically operationalizes five dimensions of a civilized human being: spiritual, moral, intellectual, socio-civilizational, and cultural-digital. Furthermore, this study formulates concrete managerial implications for Islamic educational institutions, which encompass restructuring integrated curricula, recruiting value-driven educators, implementing reflective pedagogy, deploying authentic character-based assessments, and cultivating a tawhid-based institutional culture. The findings emphasize that bridging technical management with divine orientations is critical to eliminating academic dichotomy. In conclusion, revitalizing theological values systematically is a fundamental necessity for Islamic educational institutions to produce globally competent graduates without compromising their spiritual and moral identity.

**Keywords:** Integrated Curriculum, Theological Values, Techno-Pragmatism, Civilized Human Being, Global Education

**Abstrak.** Pendidikan Islam di era global menghadapi tantangan pragmatisme, disrupsi digital, dan krisis etika sistemik. Penelitian ini bertujuan untuk menganalisis urgensi nilai teologi (tauhid) sebagai fondasi filosofis dan praktis dalam pembentukan insan beradab. Menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research) bertipe deskriptif-analitis, penelitian ini menelaah literatur primer dan sekunder rentang tahun 2019–2026. Hasil analisis menunjukkan bahwa nilai teologi mengonfigurasi ulang orientasi pendidikan secara ontologis (manusia sebagai hamba dan khalifah), epistemologis (ilmu berbasis wahyu dan akal), dan aksiologis (ilmu untuk kemaslahatan). Nilai teologi berhasil dioperasionalkan ke dalam lima dimensi insan beradab: spiritual, moral, intelektual, sosial-peradaban, dan kultural-digital. Lebih lanjut, penelitian ini merumuskan implikasi manajerial praktis pada lembaga pendidikan Islam yang meliputi restrukturisasi kurikulum integratif, rekrutmen SDM berbasis kompetensi murabbi, transformasi pedagogi reflektif, asesmen autentik berbasis adab, serta penguatan budaya organisasi religius. Rekomendasi penelitian ini menekankan pentingnya sinergi antara aspek teknis manajemen dengan orientasi ilahiah untuk mengatasi dikotomi keilmuan. Kesimpulannya, revitalisasi nilai teologi secara sistematis merupakan kebutuhan mutlak agar pendidikan Islam melahirkan generasi global yang unggul tanpa kehilangan identitas spiritualnya.

**Kata kunci:** Nilai Teologi, Pendidikan Islam, Insan Beradab, Era Global, Library Research, Tauhid

## Article Info

**Received:** May 10, 2026

**Accepted:** June 20, 2026

**Published:** June 30, 2026

**Copyright** © 2026 The Author(s). Published by the Laboratory of Bachelor Program in Islamic Educational Management, Faculty of Tarbiyah and Teacher Training UIN Sunan Gunung Djati Bandung.  
This is an Open Access article under the CC BY 4.0 license



## INTRODUCTION

Islamic education is fundamentally not a mere mechanical transmission of raw data or a simple process of knowledge transfer; rather, it constitutes an integral, life-long process of nurturing the whole human being across spiritual (*iman*), intellectual (*'ilm*), moral (*khuluq*), and socio-civilizational dimensions. Within the philosophical landscape of Islamic education, theological values serve as the ultimate foundational compass that defines educational objectives, dictates the moral utilization of knowledge, and underpins the development of a balanced Muslim personality. Syed Muhammad Naquib al-Attas explicitly posits that the core purpose of Islamic education is to produce a "good man" rather than merely a materialistically driven "good citizen." The essence of this educational paradigm lies in *ta'dib*, which is the systematic instillation of proper adab (right action and recognition of proper places) within the individual. Consequently, theology in Islamic education must transcend verbalistic or doctrinal rote-learning about God; it must instead be elevated into a robust philosophical framework (*worldview*) that shapes how humans perceive themselves, science, life, and their divine accountability before Allah Swt. (Al-Attas, 1999).

In contemporary educational discourse, these theological values are deeply intertwined with the integrative and holistic concept of *tarbiyah*. Abdalla (2025) explains that *tarbiyah* cannot be reduced to procedural or formal pedagogical activities confined within a classroom. Instead, it represents a lifetime growth, nurturing, and development process that seamlessly blends *ta'lim* (instruction), *tadris* (teaching), and *ta'dib* (internalization of adab) into a unified whole. This holistic outlook demonstrates that Islamic educational institutions must move beyond quantitative cognitive achievements and prioritize moral maturity, clear life orientations, and the reinforcement of a student's transcendental relationship with God, humanity, and nature. It is through these theological roots that Islamic education remains firmly anchored in the worldview of *tawhid* (divine unity), effectively preventing it from being hijacked by secular frameworks that reduce education to mere technical skill acquisition for industrial exploitation (Abdalla, 2025; Ikhwan, 2021).

The urgency to institutionalize an integrated theological curriculum becomes increasingly critical when juxtaposed against the pressing challenges of the global era. Rapid digital acceleration, unrestricted information flows, widespread public ethical crises, and hyper-competitive global landscapes have radically disrupted the sociological foundations of education. In its global reports, UNESCO emphasizes that contemporary education takes place amid conflicts, widening economic inequalities, digital disruptions, and climate changes that demand value-driven, ethical, and humanistic pedagogical responses. Within the digital realm, UNESCO stresses the critical need to prepare learners to not only be technologically proficient but also capable of critical thinking, ethical action, and moral accountability in both virtual and physical spaces (UNESCO, 2024a, 2024b).

Confronted with this dilemma, modern Islamic education faces a profound systemic crisis. Institutions cannot afford to merely churn out graduates who excel academically and professionally but remain spiritually hollow and morally fragile. Without a solid theological foundation rooted in *tawhid*, educational practices risk producing secularized individuals with high technical competence but deficient moral integrity. Memon, Abdalla, and Chown (2024) identify a severe tension within modern Islamic educational setups between the ideal of nurturing a whole human being and the relentless external pressures of contemporary educational systems that demand pragmatic performativity, economic efficiency, and highly standardized, quantifiable metrics. This scholarly critique demonstrates that the revitalization of theological values is no longer just a normative or apologetic jargon; it is an urgent scientific counter-response to the technocratic and pragmatic reductionism that dominates modern education.

Furthermore, an integrated theological curriculum serves as the bedrock for cultivating a civilized human being (*insan beradab*). The term *insan beradab* denotes an ideal human profile possessing moral clarity, spiritual maturity, intellectual depth, and the capacity to place everything

in its proper, proportional place according to the divine order (Al-Attas, 1999). Through this lens, education guides individuals to realize their existential relationship with the Creator and to fully embrace their role as an *entrusted steward (khalifah)* tasked with bringing prosperity to the earth. Agbaria (2024) asserts that religious education from an Islamic perspective must foster a deep awareness of human limitations and their active responsibilities within God's universal order. This theological anchor ensures that individual piety is translated into social responsibility, civilizational commitment, and a meaningful life in an era otherwise characterized by shallow global materialism.

Classical Islamic intellectual traditions provide strong legitimacy for this integration. Al-Ghazali famously maintained that the pursuit of knowledge must never be decoupled from the purification of the soul (*tazkiyatun nafs*), the refinement of character, and the ultimate orientation of drawing closer (*taqarrub*) to Allah. Contemporary studies on Al-Ghazali's educational philosophy reveal that effective pedagogy must merge science with spirituality, treating educators not as mere information-transmitters but as moral and spiritual guides (Handayani et al., 2024). Similarly, Muhammad Athiyah al-Abrasyi argues that the core of Islamic education is moral formation; hence, the entire pedagogical process must culminate in producing individuals with noble character, refined minds, empathetic hearts, and righteous conduct (Ramli, 2021). This cross-epoch consensus reinforces the thesis that Islamic education is inherently designed to nurture the whole person rather than just a highly skilled industrial worker.

Despite extensive theoretical discussions on theology and adab, previous literature has frequently remained trapped in abstract, normative realms, disconnected from the practical realities of institutional management and curriculum design. This article addresses this critical research gap by offering a conceptual-applied framework. The originality of this study lies in its systematic demonstration of how an integrated theological curriculum successfully counters global techno-pragmatism by redefining education across its ontological, epistemological, and axiological dimensions. Moving a step further, it links these philosophical foundations directly to the operational indicators of *insan beradab* and formulates concrete managerial implications for the five core pillars of educational governance: curriculum engineering, human resource management, pedagogical transformation, authentic assessment systems, and institutional culture. Ultimately, this introduction sets the stage to prove how integrating technical governance with a divine orientation serves as a viable mechanism to eliminate academic dichotomy and foster globally competent, morally grounded graduates.

## METHOD

This study employs a qualitative approach utilizing a library research method with a descriptive-analytical design. This method was selected to systematically, critically, and comprehensively evaluate conceptual texts, policy documents, and empirical research findings concerning theological values, Islamic educational management, and the discourse of *insan beradab* (civilized human beings) in the global era. The design of this desk-based research is specifically engineered to bridge the gap between abstract philosophical-theological dimensions and practical-managerial operations within contemporary Islamic educational institutions. The data sources utilized in this study are categorized into two structural streams:

### 1. Primary Data

This comprises foundational, seminal works that establish the philosophical tenets of Islamic pedagogy, specifically *The Concept of Education in Islam* by Syed Muhammad Naquib al-Attas, the educational treatises of Al-Ghazali, and the works of Muhammad Athiyah al-Abrasyi. In addition, high-impact, peer-reviewed international journal articles published between 2019 and 2026 focusing on *Islamic teacher education, tarbiyah*, and contemporary global education crises are treated as contemporary primary data. Global policy frameworks, such as the global

citizenship education reports published by UNESCO (2024a, 2024b), are also incorporated to map the global socio-educational landscape.

## 2. Secondary Data

This includes accredited national journal articles, academic textbooks on Islamic educational administration, and recent scientific publications exploring the empirical application of integrated curricula, such as the implementation of the *Merdeka* curriculum in *pesantren* (Islamic boarding schools), school culture development, and teacher competency frameworks (e.g., Wasehudin et al., 2024; Orgianus et al., 2024; Alfariy & Iswandi, 2025).

A comprehensive literature search was conducted digitally across high-indexing academic databases, including Scopus, Web of Science, Google Scholar, DOAJ, and respected open-access journal portals. The operational keywords and Boolean operators used in the search queries included: "*theological values in Islamic education*", "*insan beradab*", "*Islamic educational management*", "*tarbiyah contemporary*", "*global education crisis*", "*integrasi ilmu madrasah*", and "*Islamic organizational culture*". To maintain rigorous quality control, explicit inclusion and exclusion criteria were established to filter the retrieved literature:

### Inclusion Criteria

(a) The literature must directly investigate the variables of theological values, adab, or the structural management of Islamic educational institutions; (b) The articles must originate from reputable peer-reviewed journals with established academic credibility; (c) Contemporary literature was restricted to a 7-year publication window (2019–2026) to ensure topical freshness; (d) The texts must provide deep analytical arguments rather than superficial opinion pieces.

### Exclusion Criteria

(a) Scientific articles lacking a transparent and reproducible research methodology; (b) Books or articles discussing Islamic theology purely from a historical, sectarian-political viewpoint (such as historical Ash'arite vs. Mu'tazilite debates) without correlating it to contemporary educational governance; (c) Popular, non-academic digital publications. The data collection process followed four strict phases:

1. *Identification*: Gathering a vast initial pool of articles and books matching the designated keyword combinations.
2. *Screening*: Evaluating titles, abstracts, and conclusions to determine structural alignment with the research scope.
3. *Eligibility*: Conduct a meticulous full-text reading of the selected manuscripts to ensure they complied with all inclusion parameters.
4. *Inclusion*: Setting a definitive set of 19 core academic literatures ready for intensive synthesis.

Data analysis was carried out using qualitative content analysis and thematic analysis techniques within a descriptive-analytical framework. The analytical mechanics were executed via a four-step sequential workflow:

### Research Methodology Sequence

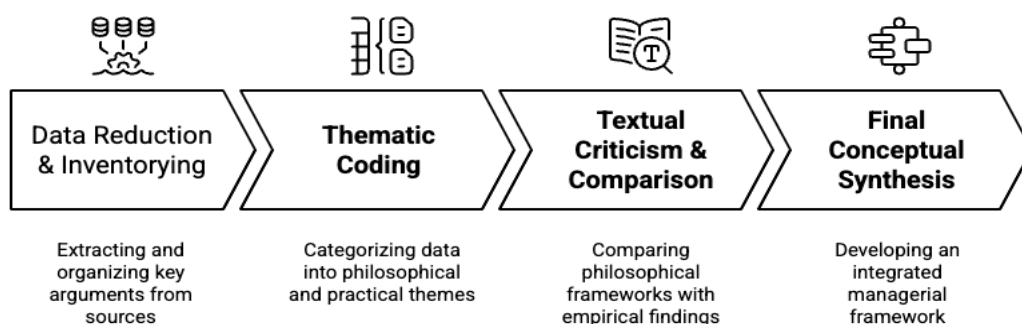


Figure 1. Research Methodology Sequence

### **Data Reduction and Inventorying**

Key arguments, empirical findings, and conceptual assertions were extracted from the 19 core sources and documented into a structured data matrix categorized by author, year, and primary themes.

### **Thematic Coding**

The inventoried data were coded into specific thematic clusters: (1) Philosophical dimensions of theological values (ontological, epistemological, axiological); (2) Operational indicators of *insan beradab*; and (3) Practical implications for institutional governance (curriculum, human resources, pedagogy, assessment, and organizational culture).

### **Textual Criticism and Comparison**

A critical cross-examination (*dialogue of texts*) was executed to compare classical philosophical frameworks with contemporary empirical findings, mapping points of convergence and divergence regarding the failures of modern technocratic-pragmatic education.

### **Final Conceptual Synthesis**

The analyzed themes were synthesized to build an applicable, integrated managerial framework that illustrates how theological values, when embedded into curriculum and governance, successfully counter educational techno-pragmatism. Analytical validity and trustworthiness were maintained by triangulating multiple academic sources and conducting iterative re-readings to ensure interpretative objectivity.

## **RESULTS AND DISCUSSION**

### **The Essence of Theological Values in Islamic Education: A Philosophical Overview**

To prevent academic ambiguity, theological values within the context of Islamic education are operationally defined as a set of transcendental beliefs, life-meaning orientations, and normative-ethical principles derived from *tawhid* (divine unity), divine revelation, and the consciousness of servitude to Allah Swt. These values act as the ultimate guide for defining educational objectives, the methodology of acquiring knowledge, the ethical utilization of science, and the governance of educational institutions. Theological values must transcend a narrow conceptualization as mere verbalistic or doctrinal rote-learning in creed (*aqidah*) subjects; instead, they must be elevated into a robust *worldview* (the Islamic worldview) that animates the entire curriculum structure and educational praxis (Al-Attas, 1999; Abdalla, 2025; Agbaria, 2024).

Philosophically, the essence of these theological values must be dissected through three primary dimensions of the philosophy of science:

#### **The Ontological Dimension**

Theological values provide definitive answers regarding the true nature of human existence, its origins, its purpose in this world, and its ultimate destiny. In the Islamic worldview, humans are designed as dual-dimensional beings (corporeal and spiritual) who bear intertwined dual responsibilities: as servants of Allah (*'abd*) obligated to perform vertical worship (QS. Adz-Dzariyat: 56) and as vicegerents of Allah on earth (*khalifah*) tasked with building human civilization horizontally (QS. Al-Baqarah: 30). This ontological paradigm stands in stark contrast to secular-modern educational philosophies that view humans through a materialist-anthropocentric lens—merely as factors of production or "human resources" that must be manufactured to satisfy capitalistic market demands.

#### **The Epistemological Dimension**

Theological values assert that knowledge is not value-free. In Islam, knowledge is a reflection of divine light designed to guide humans toward recognizing the Creator (*ma'rifatullah*), understanding the deep reality of universal signs (*Ayat Kauniyah*) and textual revelations (*Ayat Qauliyah*), and enhancing ethical commitments. The epistemological process of acquiring

knowledge does not solely rely on human ratio and empirical perception; it positions revelation as the absolute source of ultimate truth. Consequently, the pursuit of knowledge is transformed into a sacred act of worship rather than an individual financial investment. This corrects the "technical acute trend" of modern education, where institutional quality is measured purely by statistical cognitive exam scores or financial outputs, systematically eliminating the dimensions of *hikmah* (wisdom) and spiritual blessings (*barakah*) (Memon et al., 2024).

### **The Axiological Dimension**

Theological values establish the ethical boundaries for utilizing science and technology. Every layer of knowledge possessed by humans must be dedicated to generating public welfare (*maslahah*), upholding justice, defending the truth, and honoring human dignity as an expression of universal compassion (*rahmatan lil 'alamin*). Axiologically, Islam strictly prohibits weaponizing science for destructive purposes, oppressive political dominance, social manipulation, or dehumanization. Educational success is evaluated based on the convergence of deep theoretical knowledge with righteous public conduct.

Contemporary literature confirms that the concepts of *tarbiyah*, *ta'lim*, and *ta'dib* do not function in isolation; they represent a functional unity. *Ta'lim* emphasizes accurate knowledge transmission; *ta'dib* focuses on the formation of ethical discipline and noble adab; while *tarbiyah* encompasses both under a continuous, holistic nurturing process. Abdalla (2025) highlights that fragmenting these three concepts results in a structurally deficient educational output. Thus, the essence of theological values in Islamic education lies at the absolute integration point between scientific mastery, soul purification, internalization of adab, and divine accountability.

### **The Systemic Urgency of Theological Values in the Global Era**

The volatile dynamics of the global era (*VUCA era*) demand the reinforcement of theological values within the Islamic education system due to five urgent reasons:

#### **Compass for Educational Objectives**

Globalization drags educational orientations toward a radical pragmatism, transforming schools into corporate entities that manufacture degree-holders purely for individual economic mobility. Theological values revitalize this direction by reminding institutions that the highest achievement of education is worldly and otherworldly salvation through nurturing faithful and civilized individuals.

#### **Moral Anchor Against Digital Disruption**

The openness of digital information accelerates the penetration of nihilism, moral relativism, misinformation, cyber-bullying, and ethical degradation. In this context, teaching ethics solely based on formal rules is insufficient. Islamic education requires a theological foundation that instills *muraqabah* (the consciousness of being watched by Allah Swt.), providing students with an internal moral compass to act ethically in virtual spaces without human surveillance (UNESCO, 2024b).

#### **Shield for Institutional Identity**

Global standardizations often pressure Islamic educational institutions into blindly adopting secular Western models to chase administrative credentials or performance metrics. Theological values preserve the authenticity of the Islamic educational philosophy, allowing institutions to integrate technological advances without sacrificing their spiritual soul (Memon et al., 2024).

#### **Catalyst for Fostering Civilized Human Beings**

Complex global challenges cannot be resolved by individuals who are intellectually brilliant but morally bankrupt. Theological values merge the intelligence of the mind with the wisdom of the heart, producing global leaders with strong character and moral authority (Al-Attas, 1999).

#### **Solution to Academic Dichotomy**

The greatest crisis of modern education is the secular separation between science-technology and divine values, which leads to environmental destruction driven by greed.

Theological values collapse this secularization, asserting that investigating natural phenomena is an integral part of admiring the majesty of the Creator (Agbaria, 2024; UNESCO, 2024a).

### Conceptualization of Dimensions and Operational Indicators of *Insan Beradab*

To ensure that the concept of *insan beradab* (a civilized human being) conceptualized by al-Attas can be systematically operationalized and evaluated within modern educational management, this study synthesizes critical literature (Al-Attas, 1999; Agbaria, 2024; Arif et al., 2024; Wasehudin et al., 2024) into five strategic dimensions presented in Table 1:

**Table 1.** Operational Matrix of the Dimensions of *Insan Beradab* Based on Theological Values

| Dimension            | Focus of Theological Values   | Operational Indicators in Educational Praxis  |
|----------------------|---|---|
| Spiritual            | Absolute <i>ubudiyah</i> consciousness and sincerity of divine orientation      | <ul style="list-style-type: none"> <li>Aligning learning intentions solely for the sake of Allah Swt.</li> <li>High discipline in executing mandatory and voluntary worship.</li> <li>Deep internalization of accountability and spiritual stewardship.</li> </ul>                                  |
| Moral                | Behavioral truth standards based on the integration of revelation and intellect | <ul style="list-style-type: none"> <li>Demonstrating honesty, trustworthiness, and justice in daily life.</li> <li>Upholding high academic integrity (anti-plagiarism, anti-cheating).</li> <li>Possessing social empathy, courtesy, and mature personal responsibility.</li> </ul>                 |
| Intelektual          | Mastery of knowledge as a vehicle to achieve <i>hikmah</i> (wisdom)             | <ul style="list-style-type: none"> <li>Critical, logical, and objective thinking based on valid data.</li> <li>Exhibiting intellectual humility (<i>tawadhu'</i>) regarding one's knowledge.</li> <li>Evaluating the ethical implications of every scientific and technological product.</li> </ul> |
| Socio-Civilizational | Manifestation of public welfare ( <i>rahmatan lil 'alamin</i> )                 | <ul style="list-style-type: none"> <li>Active engagement with local social and environmental problems.</li> <li>Capability to cooperate inclusively and respect human dignity. Tangible public contributions toward advancing societal civilization.</li> </ul>                                     |
| Cultural-Digital     | Application of Islamic adab within the global cyber sphere                      | <ul style="list-style-type: none"> <li>Maintaining cyber-ethics and polite communication in social media.</li> <li>Exhibiting critical digital literacy to verify information (<i>tabayyun</i>).</li> <li>Demonstrating full accountability for the digital content produced.</li> </ul>            |

This matrix highlights that the profile of *insan beradab* is not an abstract ideal, but an integrated set of competencies merging private spiritual piety with public social-digital leadership.

### Managerial Implications of Theological Values on Core Pillars of Islamic Educational Institutions

The conceptualization of theological values must be translated into concrete management actions. Based on the principles of integrated Islamic administration, below are five structural managerial implications:

#### **Integrated Curriculum Management**

Islamic educational institutions must abandon the dichotomous curriculum model that isolates religious sciences (*naqliyah*) from general sciences (*aqliyah*). Theological values must serve as the *core philosophy* binding the entire curriculum structure. During curriculum planning, the vision of *tawhid* must be explicitly integrated into Intended Learning Outcomes (ILOs), syllabi, and lesson plans across all subjects, including sciences and mathematics. For instance, a biology module on ecosystems must not stop at explaining food chains; it must weave in theological principles

regarding human responsibility as a *khalifah* prohibited from destroying nature. This curriculum reform demands managerial creativity in bridging modern requirements with the traditional values of *pesantren* education (Bin Jamil & Rekan, 2024; Wasehudin et al., 2023; Alfarisy & Iswandi, 2025).

### **Human Resource Management**

Educators in Islamic institutions are not mere technical employees; they fulfill sacred roles as *murabbi*, *muaddib*, and *mursyid* (moral and spiritual guides). Consequently, human resource recruitment must look beyond cognitive-pedagogical compliance and administrative credentials. Institutions must design selection instruments capable of evaluating the moral integrity, Islamic worldview, and commitment to adab of prospective educators. Once recruited, professional development programs must systematically embed honesty, trustworthiness, divine accountability, and moral leadership into their pedagogical competencies, enabling teachers to act as a living exemplar (*living khuluq*) for their students (Memon et al., 2024; Tambak et al., 2021; Orgianus et al., 2024; Ahmed, 2025).

### **Transformation of the Learning Process**

Pedagogical approaches that rely on verbalistic indoctrination, passive memorization, and teacher-centered methods must be replaced by reflective-dialogic strategies geared toward self-transformation. Educators must deploy Problem-Based Learning (PBL) or Project-Based Learning centered on real social issues, guiding students to resolve them using scientific analysis alongside the ethical framework of Islamic theology. In the digital era, classrooms must be transformed into laboratories of critical thinking where students practice *tabayyun* (verification) against the torrent of internet data, ensuring that theological values are experienced as a functional framework rather than ancient theoretical memorization.

### **Reconstruction of the Educational Assessment System**

If the primary objective of Islamic education is to produce *insan beradab*, the evaluation system must break free from the shackles of purely cognitive paper-and-pencil tests. Institutional assessment must be reconstructed holistically through authentic assessments. Educational managers need to institutionalize standardized rubrics for daily adab evaluation, laboratory honesty checklists, social service project portfolios, private spiritual reflection journals, and peer-assessment methods evaluating integrity and collaboration. Progression and graduation frameworks must treat accumulated adab scores and consistency in worship as primary components equivalent to cognitive academic achievements (Arif et al., 2024; Wasehudin et al., 2024).

### **Management of a Religious Organizational Culture**

Theological values cannot crystallize within students if the institutional environment exhibits a contradictory atmosphere (e.g., teaching honesty while internal management lacks transparency). Therefore, managerial *leading* and *controlling* must be focused on constructing an organizational culture based on *tawhid*. Theological values must be translated into written Standard Operating Procedures (SOPs) for institutional governance, reward systems for trustworthy staff, equitable enforcement of sanctions, and daily school traditions such as congregational prayers, environmental cleanliness, disciplined queuing, and public financial transparency. Top management (Principals, Boarding School Directors, Rectors) must provide absolute moral leadership (*role models*) in consistently maintaining this religious organizational culture (Hadi & Prayogi, 2025; Hamid et al., 2025; Alfarisy & Iswandi, 2025).

## **Integration of Theological Values within the Functions of Islamic Educational Management**

To ensure operational mechanical integration, the four basic management functions (POAC) must be consistently guided by theological values:

### **Planning**

The formulation of an institution's vision, mission, and strategic goals must not merely mirror secular performance metrics. The vision of *tawhid* must sit at the forefront of planning, translated

into annual work plans that allocate specific budgets for character development, adab internalization, classical text literacy, and religious moderation across schools, madrasahs, and universities.

### **Organizing**

Job division, structural organization, and staffing must rest on the theological principle of justice: assigning roles to trustworthy and competent individuals (*the right man in the right place*) and treating all staff humanely without discrimination. All units (curriculum, student affairs, boarding affairs, public relations) must be bound by a single theological vision to prevent departmental silos.

### **Leading**

Leaders of Islamic educational institutions must exercise *prophetic leadership*. A leader must transcend the identity of a rigid administrative boss, acting instead as the highest *murabbi* who prioritizes *shura* (consultation), public financial transparency, structural justice, and conscientious moral empathy when making strategic institutional decisions (Hamid et al., 2025; Hadi & Prayogi, 2025).

### **Controlling/Supervision**

Institutional supervision and quality assurance must shift their focus from formalistic-bureaucratic document verification to substantive-qualitative auditing. Supervision must be directed to audit the execution of value internalization in classrooms, evaluate the health index of the school's religious culture, monitor the moral integrity of the institutional community, and provide formative guidance when behavioral deviations are identified.

## **Actual Challenges and Strategic Solutions for Institutional Revitalization**

In field realities, implementing this theological framework faces severe actual challenges, including: deep-rooted academic dichotomy among educators; hyper-administrative demands from secular external regulations; a deficit in teacher competencies regarding tawhid-based pedagogy; and pragmatic pressures from parents who demand high cognitive test scores above all else. To overcome these challenges, Islamic educational institutions must avoid taking defensive measures. The necessary strategic solution is to execute a radical, systemic institutional revitalization. Theological values must no longer occupy a supplementary space or be relegated to incidental extracurricular activities (such as annual short courses); they must be structurally designated as the overarching epistemological paradigm governing the entire institutional apparatus. This requires strong *political will* from policymakers, foundations, and institutional heads to purposefully allocate resources, time, and energy toward actualizing a high-quality, modern, morally authoritative educational ecosystem anchored firmly upon *tawhid*.

## **CONCLUSION**

Theological values hold a fundamentally supreme and absolute urgency within the Islamic education system, serving as the ontological, epistemological, and axiological bedrock for the entire architecture of educational praxis. Amid the profound disruptions of the global era characterized by rapid digital acceleration, systemic ethical crises, value nihilism, and a dominant wave of educational pragmatism a tawhid-based theological curriculum functions as a vital spiritual anchor and an orientational compass. This framework prevents education from sliding into secularization, technicism, or the mere commodification of knowledge that is devoid of divine significance. Global policy frameworks, such as those published by UNESCO, explicitly corroborate that resolving contemporary global crises demands learning models capable of fostering critical thinking alongside mature ethical-moral decision-making and social accountability across both physical and virtual spheres. Within the framework of Islamic pedagogy, an integrated theological curriculum plays a crucial role as the sole foundation for nurturing *insan beradab* (a civilized human being). This ideal

profile represents a balanced human entity characterized by the absolute Integration of pure faith, deep scientific knowledge, righteous actions, noble character, and socio-digital civilizational responsibility. The civilized human being is the ultimate output of Islamic education uniquely prepared to navigate and lead amidst global complexities without losing divine orientation, capable of mastering sophisticated technological advancements without severing cultural and moral roots, and empowered to foster universal peace without compromising Islamic identity. Consequently, the operational implications of this study demand a comprehensive transformation of institutional governance within Islamic education. This must be achieved through the engineering of integrated curricula, human resource management rooted in the character of a *murabbi*, the deployment of reflective pedagogy, the institutionalization of authentic adab-based assessments, and the cultivation of a religious organizational culture anchored in prophetic leadership. Strengthening an Integrated theological curriculum is no longer a supplementary normative agenda; it is a strategic civilizational necessity. The future viability and authority of Islamic education on the global stage depend entirely on its managerial courage to embed tawhid as a global worldview, bridge the secular divide between faith and science, and administer an institutional ecosystem that consistently humanizes humanity under the guidance of divine revelation.

## REFERENCE

- Abdalla, M. (2025). Exploring tarbiyah in Islamic education: A critical review of the English- and Arabic-language literature. *Education Sciences*, 15(5), 559. <https://doi.org/10.3390/educsci15050559>
- Agbaria, A. (2024). Education for religion: An Islamic perspective. *Religions*, 15(3), 309. <https://doi.org/10.3390/rel15030309>
- Ahmed, A. (2025). Examining the potential of a university-accredited Islamic teacher training program: A conceptual exploration. *Education Sciences*, 15(3), 265.
- Al-Attas, S. M. N. (1999). *The concept of education in Islam: A framework for an Islamic philosophy of education*. Kuala Lumpur: ISTAC.
- Alfarisy, S. J., & Iswandi. (2025). Integration of character education values in Islamic religious education learning at school. *Multidisciplinary Indonesian Center Journal*, 2(2), 1503–1509. <https://doi.org/10.62567/micjo.v2i2.660>
- Arif, M., Chapakiya, S., & Dewi, A. Y. (2024). Character education in Indonesia Islamic elementary schools: A systematic literature review (2014–2024). *J-PAI: Jurnal Pendidikan Agama Islam*, 11(1). <https://doi.org/10.18860/jpai.v11i1.29301>
- Bin Jamil, A. I., & Rekan, A. A. (2024). From integrated to standard: Reformation of the Islamic religious education curriculum and teacher training in Malaysia. In *Islamic education in Southeast Asia*. Singapore: Springer.
- Hadi, M. Y., & Prayogi, D. S. T. (2025). Managing Islamic school culture to develop students' religious character. *Journal of Educational Research and Practice*, 3(2), 255–275. <https://doi.org/10.70376/jerp.v3i2.304>
- Hamid, E. A., Bahari, M. F. Y., & Hernawati. (2025). Management of Islamic-based character education implementation in vocational schools. *Al-Hayat: Journal of Islamic Education*, 9(3), 689–707. <https://doi.org/10.35723/ajie.v9i3.147>
- Handayani, W. S., Alfia, N., & Maryadi. (2024). Harmony between science and spirituality: A study of Al-Ghazali's philosophy of education. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 10(4), 234–245. <https://doi.org/10.36989/didaktik.v10i04.4763>
- Ikhwan, A. (2021). Pendidikan holistik: Pendekatan integratif ilmu, akhlak, dan spiritual dalam perspektif Islam. *Jurnal Tarbiyah*, 28(2), 221–242.
- Memon, N. A., Abdalla, M., & Chown, D. (2024). Laying foundations for Islamic teacher education. *Education Sciences*, 14(10), 1046. <https://doi.org/10.3390/educsci14101046>

- Orgianus, Y., Oemar, H., Praseytaningsih, E., & Amalia, H. K. (2024). Islamic values in lecturer competency development: A systematic literature review of trends, frameworks, and impacts in Islamic higher education. *Jurnal Pendidikan Islam*, 13(1), 69–83. <https://doi.org/10.14421/jpi.2024.131.69-83>
- Ramli, M. (2021). Pemikiran pendidikan Muhammad Athiyah Al-Abrasyi. *Ta'diban: Journal of Islamic Education*, 2(1).
- Tambak, S., Amril, & Sukenti, D. (2021). Islamic teacher development: Constructing Islamic professional teachers based on the khalifah concept. *Nazhruna: Jurnal Pendidikan Islam*, 4(1), 117–135. <https://doi.org/10.31538/nzh.v4i1.1055>
- UNESCO. (2024a). UNESCO in action: Education highlights in 2024. Paris: UNESCO.
- UNESCO. (2024b). Global citizenship education in a digital age: Teacher guidelines. Paris: UNESCO.
- Wasehudin, Rohman, A., Wajdi, M. B. N., & Marwan. (2023). Transforming Islamic education through Merdeka curriculum in pesantren. *Jurnal Pendidikan Islam*, 9(2), 255–266. <https://doi.org/10.15575/jpi.v9i2.28918>
- Wasehudin, Wajdi, M. B. N., Silahuddin, Syafe'i, I., Sirojudin, R., Bachtiar, M., & Hasanah, U. (2024). The paradigm of character education in Islamic elementary school. *Jurnal Ilmiah Islam Futura*, 24(2), 368–397. <https://doi.org/10.22373/jiif.v24i2.22546>