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Asosiasi Dosen Peneliti  
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## The Basis of Islamic Education

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### **Abstract**

Islamic education is an educational system based on the *Qur'an*, *Hadith*, and *ijtihad* as the primary sources that determine the direction, objectives, and values of the educational process. This study aims to examine the foundations of Islamic education, the types of its foundations, and the underlying principles of Islamic education based on a literature review from relevant scientific journals. The method used in this study is a qualitative approach with a library research design. The results show that, in addition to having strong normative foundations, Islamic education is also developed through religious, philosophical, psychological, and sociological approaches, and is supported by religious, philosophical, psychological, sociological, and juridical foundations that complement each other. Thus, Islamic education is not only oriented toward the acquisition of knowledge but also toward the formation of character, morality, and spirituality, enabling individuals to become faithful, knowledgeable, and morally upright, as well as capable of facing the challenges of modern development.

**Keywords:** Islamic Education; Educational Foundation; Educational Principles; *Qur'an*; *Hadith*

### **Abstrak**

Pendidikan Islam merupakan sistem pendidikan yang berlandaskan pada *Al-Qur'an*, *Hadis*, dan *ijtihad* sebagai sumber utama yang menentukan arah, tujuan, dan nilai dalam proses pendidikan. Penelitian ini bertujuan untuk mengkaji dasar pendidikan Islam, jenis-jenis dasar pendidikan Islam, serta landasan pendidikan Islam berdasarkan kajian literatur dari berbagai jurnal ilmiah yang relevan. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan kepustakaan (*library research*). Hasil kajian menunjukkan bahwa selain memiliki dasar normatif yang kuat, pendidikan Islam juga dikembangkan melalui pendekatan religius, filosofis, psikologis, dan sosiologis, serta didukung oleh landasan religius, filosofis, psikologis, sosiologis, dan yuridis yang saling melengkapi. Dengan demikian, pendidikan Islam tidak hanya berorientasi pada penguasaan ilmu pengetahuan, tetapi juga pada pembentukan karakter, moral, dan spiritual peserta didik, sehingga mampu melahirkan manusia yang beriman, berilmu, dan berakhlak mulia serta siap menghadapi perkembangan zaman.

**Kata kunci:** Pendidikan Islam; Dasar Pendidikan; Landasan Pendidikan; *Al-Qur'an*; *Had*



## Introduction

Education is a fundamental need in human life, inseparable from the development of both individuals and society. From birth to death, education is always present as a means of shaping ways of thinking, attitudes, and behavior. In the Islamic context, education is understood not only as a process of transferring knowledge but also as an effort to develop human personality in harmony with divine values. (Fitriana, 2020) Islamic education places humans as creatures who have physical and spiritual potential that must be developed in a balanced manner.

In the realities of modern life, Islamic education faces quite complex challenges. The rapid flow of globalization and technological developments has brought about changes in people's mindsets and lifestyles. This demands that Islamic education remain relevant without losing its identity as an educational system grounded in divine values. (Rohyani, 2017) Therefore, it is important to thoroughly understand the foundations of Islamic education to ensure its direction and goals are maintained.

Conceptually, Islamic education has its primary foundations derived from the Quran and Hadith. These two sources not only serve as normative references but also provide philosophical and practical direction for educational implementation. One verse often used as a basis for understanding the essence of education is Allah's words in Surah An-Nahl, verse 78:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

Meaning: "And Allah took you out of your mother's womb in a state of not knowing anything, and He gave you hearing, sight and conscience so that you might be grateful." (QS. An-Nahl: 78).

This verse holds profound meaning regarding the process of human education. Humans are essentially born with no knowledge (tabula rasa), but God has endowed them with the potential of hearing, sight, and a heart (intellect and inner

awareness). These potentials are the foundation for humans to learn and acquire knowledge. In other words, education in Islam is a process of developing the potential bestowed by God so that humans can understand themselves, their environment, and their Lord.

Furthermore, the verse also indicates that the ultimate goal of education is not merely knowledge, but also the attainment of a sense of gratitude to Allah. This emphasizes that Islamic education does not stop at the cognitive aspect but also encompasses spiritual and moral dimensions.(Al-Irsyadiyah, 2023)Thus, Islamic education has a broader orientation compared to educational systems that only emphasize the aspect of rationality.

Besides being based on revelation, Islamic education also develops through the thoughts of experts and the historical experiences of Muslims. This demonstrates that Islamic education is dynamic and open to developments, as long as they do not conflict with the basic principles of Islamic teachings.(Fitriana, 2020)In practice, Islamic education does not only take place in formal institutions such as schools and madrasas, but also in the family and community environment as part of non-formal and informal education.(Ratna Fauziah, 2016)

However, in its implementation, Islamic education still faces various challenges, particularly those related to understanding the fundamentals of education itself. It's not uncommon for Islamic education to be narrowly understood as religious instruction, even though its scope is much broader, encompassing holistic personality development.(Nuraeni & Mujahidin, 2021)Therefore, a more in-depth study of the basis of Islamic education is needed to avoid errors in understanding or implementing it.

The foundations of Islamic education are not limited to religious aspects, but also encompass philosophical, psychological, and sociological aspects. The philosophical aspect relates to the outlook on life and the goals of education, the psychological aspect relates to student development, and the sociological aspect relates to the social environment in which education takes place.(Dian Puspitasari et



al., 2024) These four aspects complement each other and form a complete education system.

On the other hand, Islamic education also plays a vital role in the national education system. Its existence is not merely complementary, but rather an integral part that contributes to shaping the nation's character. (SF, 2025) This shows that Islamic education has strong relevance in the context of national and state life.

Based on this description, it can be understood that the foundations of Islamic education play a crucial role in determining the direction and goals of education. Without a proper understanding of these foundations, Islamic education will lose its solid foundation. Therefore, this study will delve deeper into the foundations of Islamic education, the types of foundations, and the foundations of Islamic education, hopefully providing a more comprehensive and applicable understanding. (Hisam, 2021)

### **Research Methods**

This research uses a qualitative approach with library research. This approach was chosen because the study focuses on exploring theoretical concepts regarding the foundations of Islamic education, sourced from scientific literature, such as journals, books, and other academic documents relevant to the research topic. (Dian Puspitasari et al., 2024) Through this approach, the author seeks to understand, study and analyze various thoughts related to the basis of Islamic education in depth and comprehensively.

The data sources in this study consist of primary and secondary data. Primary data were obtained from scientific journals that specifically discuss the foundations of Islamic education, the types of foundations of Islamic education, and the foundations of Islamic education. Meanwhile, secondary data were obtained from supporting literature such as books, scientific articles, and other sources relevant to the topic discussed. (Rohyani, 2017) The use of various sources aims to enrich perspectives and strengthen analysis in research.



Data collection techniques were conducted through documentation studies, namely by collecting, reading, and recording various important information from selected sources. This process is not limited to data collection but also involves data selection and classification to align with the research focus.(Dian Puspitasari et al., 2024)Thus, the data used is truly relevant and academically accountable.

Furthermore, the data analysis technique used was descriptive-qualitative analysis. In this case, the author described the collected data and then analyzed it by connecting one concept to another to produce a comprehensive understanding of the foundations of Islamic education. This analysis was conducted systematically, starting with the basic definition of Islamic education, its types, and the underlying foundations.

In the analysis process, the author also employed an interpretive approach, interpreting various concepts found in the literature and adapting them to the current context of Islamic education. This approach is important because the concept of Islamic education is not static but rather evolves with the dynamics of the times.(Nuraeni & Mujahidin, 2021)Therefore, understanding the basis of Islamic education needs to be studied contextually so that it remains relevant to current educational needs.

By using this method, it is hoped that the research can provide a clear, systematic, and in-depth picture of the basis of Islamic education, so that it can become a reference in understanding and developing the concept of Islamic education better.

## **Results and Discussion**

### ***The Basis of Islamic Education***

The foundation of Islamic education is the primary foundation that serves as the foundation for all educational processes based on Islamic teachings. This foundation is crucial because it determines the direction, goals, and values to be achieved in the educational process. Without a solid foundation, education will proceed without a clear direction and tend to lose its identity, especially in the context



of Islamic education, which has its own unique characteristics.(Nuraeni & Mujahidin, 2021)

Conceptually, the basis of Islamic education refers to the primary sources of Islamic teachings, namely the Qur'an and the Hadith. These two sources not only serve as a guide for Muslims in life but also serve as a reference in formulating the concept of ideal education. Numerous verses in the Qur'an emphasize the importance of knowledge, the learning process, and the use of reason as a means to understand the truth.(Nadliroh, 2024)

One of the most fundamental verses in Islamic education is the word of Allah in QS. Al-'Alaq verses 1–5:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي  
عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Meaning: "Read by (mentioning) the name of your Lord who created. He has created humans from a clot of blood. Read, and your Lord is the Most Gracious. Who teaches (humans) by means of the pen. He teaches humans what they do not know." (QS. Al-'Alaq: 1–5).

This verse holds profound meaning and is a fundamental foundation of Islamic education. The command "Iqra" (read), repeated twice, demonstrates the importance of reading in Islam. However, the meaning of "read" here extends beyond reading texts or writings, but also encompasses the activities of understanding, researching, observing, and contemplating all of God's creation.(Al-Irsyadiyah, 2023)Thus, education in Islam is not only oriented towards memorization, but also towards understanding and developing knowledge critically.

Furthermore, this verse emphasizes that the educational process must always be linked to divine values, namely "in the name of your Lord." This demonstrates that in Islam, knowledge cannot be separated from spiritual values. Knowledge is not only for worldly purposes, but also a means of drawing closer to God. In other words, Islamic education integrates intellectual and spiritual aspects in a balanced manner.

Furthermore, the fourth and fifth verses explain that Allah teaches humanity through the pen. The pen here can be interpreted as a symbol of knowledge, writing,

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and the process of documenting and developing knowledge. This demonstrates that education in Islam has recognized the importance of literacy from the beginning. In fact, this concept became the foundation for the development of scientific traditions in Islamic civilization, such as the writing of books, research, and the development of knowledge. (Riyadi et al., 2025)

Besides QS. Al-'Alaq, the basis of Islamic education can also be found in QS. An-Nahl verse 78:

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُم السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ  
لَعَلَّكُمْ تَشْكُرُونَ ٧٨

Meaning: "And Allah took you out of your mother's womb in a state of not knowing anything, and He gave you hearing, sight and conscience so that you might be grateful." (QS. An-Nahl verse 78)

This verse explains that humans are essentially born ignorant. However, God has given us the potential of hearing, sight, and the heart (reason and feelings) as tools for learning. This demonstrates that education is a process of developing the potential God has bestowed upon humans. This potential must be honed through the educational process so that humans can understand knowledge and use it wisely.

Another meaning that can be taken from this verse is that education is not only related to the cognitive aspect (knowledge), but also encompasses the affective (attitude) and spiritual (awareness) aspects. The ultimate goal is for humans to be grateful, namely to use the knowledge they possess for good and benefit. (Fitriana, 2020) Thus, Islamic education has a very broad goal, not only to educate, but also to shape character and spiritual awareness.

Furthermore, in QS. Adz-Dzariyat verse 56 Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ٥٦

Meaning: "I did not create jinn and humans except so that they would worship Me." (QS. Adz-Dzariyat: 56)

This verse provides a very clear picture of the purpose of human life from an Islamic perspective: to worship Allah. In the context of education, this verse serves as the basis for the entire educational process to be directed toward developing individuals capable of fulfilling their role as servants of Allah. (Ratna Fauziah, 2016) Education is not only aimed at producing individuals who are successful in the world, but also individuals who have a sense of worship in every aspect of their lives.

When linked to the concept of education, worship here is not only interpreted as a religious ritual, but also encompasses all activities carried out with the right intentions and in accordance with Islamic teachings. Therefore, Islamic education must be able to instill Islamic values in every aspect of students' lives. (Afifuddin & Ishak, 2023)

Besides being sourced from the Quran, the hadith also serve as an important foundation for Islamic education. The Prophet Muhammad (peace be upon him) not only conveyed revelation but also set an example in educational practice. The educational methods he employed, such as exemplary behavior (uswah hasanah), dialogue, and habituation, serve as concrete examples of how education should be conducted. (Nadliroh, 2024) This shows that Islamic education is not only theoretical, but also practical and applicable.

Furthermore, the foundation of Islamic education also encompasses universal values inherent in Islamic teachings, such as justice, honesty, responsibility, and hard work. These values serve as the foundation for shaping students' character, ensuring they are not only intellectually intelligent but also possess high moral integrity. (Fitriana, 2020)

In a broader context, the foundations of Islamic education also have an operational dimension, namely how these values are applied within the education system, including the curriculum, learning methods, and educational objectives. This is crucial so that Islamic education does not remain merely conceptual but can also be implemented concretely in everyday life. (Ratna Fauziah, 2016)

Thus, it can be concluded that the foundation of Islamic education is very strong because it is derived from Divine revelation, which is universal and relevant



throughout the ages. This foundation not only regulates aspects of knowledge but also shapes human character and spirituality. Therefore, a deep understanding of the foundations of Islamic education is crucial in developing a quality education system oriented toward Islamic values.(Rohyani, 2017)

### ***Basic Types of Islamic Education***

Before discussing the basic types of Islamic education in more detail, it's important to first understand that, in principle, Islamic education is primarily based on the Quran, Hadith, and ijtihad. These three sources serve as the primary foundation for formulating the overall concept of Islamic education. However, in broader studies, experts have developed these foundations into several types or approaches to make them easier to understand and apply in educational practice.(Afifuddin & Ishak, 2023)

In other words, the basic types of Islamic education discussed below are not primary sources, but rather developments of those foundations within the context of educational implementation. This is crucial so that Islamic education is not merely normative but also able to address real needs in the educational process.

### ***Religious Basis***

The religious foundation is the most fundamental and inseparable foundation of Islamic education. This foundation is directly related to religious values derived from the Quran and Hadith. In Islamic education, all learning activities are fundamentally directed at bringing humans closer to God.(Fitriana, 2020)

This means that the educational process aims not only to cultivate intelligence but also to foster faith and piety. This is what distinguishes Islamic education from other educational systems. In Islamic education, knowledge is not neutral but always has clear values and a purpose, namely as a means of worship.

As explained in the Quran, God himself is the "first educator" of humanity, as in the story of the Prophet Adam, who taught him the names of objects. This



demonstrates that education in Islam has a powerful divine dimension.(Rohyani, 2017).

With this religious foundation, Islamic education has a clear direction: to develop individuals who are not only intelligent but also devout and moral. Without this foundation, education would lose its spiritual meaning.

### ***Philosophical Basis***

The philosophical basis relates to perspectives on human nature, the purpose of life, and the purpose of education itself. In Islamic education, humans are viewed not only as biological beings but also as spiritual beings with responsibilities to God.(Nadliroh, 2024). Therefore, education should not focus solely on the intellectual aspect. It must develop all human potential, including reason, heart, and behavior. In this regard, Islamic education emphasizes balance between this world and the afterlife. This philosophical basis also answers fundamental questions such as: why are humans educated? In Islam, the answer is not simply to obtain a job or worldly success, but also to fulfill one's role as a servant of God and caliph on earth.

Thus, Islamic education has a much broader orientation than education in general. It addresses not only "being smart" but also "being right" in one's actions.(Nuraeni & Mujahidin, 2021)

### ***Psychological Basis***

Psychological foundations relate to the condition, development, and character of students. This aspect is crucial in the educational process because each individual has different abilities, interests, and learning styles.(Ratna Fauziah, 2016). Islamic education has actually been mindful of this from the very beginning. If we look at the methods used by the Prophet Muhammad (peace be upon him), he never forced one approach on everyone. Some companions were taught with a gentle approach, others with a firm approach, and still others through direct example.

This demonstrates that Islamic education is flexible and humane. Students are not treated as objects, but as individuals with potential that must be developed

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gradually. With this psychological foundation, education becomes more effective because it's tailored to the student's specific needs. Furthermore, this approach helps create a more comfortable and less stressful learning environment.

### ***Sociological Basis***

The sociological basis concerns the relationship between education and social life. Education cannot be separated from the environment in which a person lives, as the environment greatly influences an individual's thought patterns and behavior.

In this context, Islamic education must adapt to societal conditions without abandoning its fundamental values. For example, education in Islamic boarding schools, schools, or families certainly has different approaches, but remains guided by Islamic teachings. Sociological foundations also demonstrate that education plays a crucial role in shaping society. Education serves not only the benefit of the individual but also the purpose of creating a better social life.(Fitriana, 2020).

In Islam, interpersonal relationships (*hablum minannas*) are an essential and inseparable part of one's relationship with God. Therefore, Islamic education must be able to shape individuals who are not only good individuals but also capable of contributing to society.(Nadliroh, 2024).

### ***Relationships Between Basic Types***

When viewed holistically, these four foundations are interrelated and inseparable. Religious foundations provide values, philosophical foundations provide direction and purpose, psychological foundations ensure the educational process is aligned with the student's development, and sociological foundations connect education to the realities of life. These four elements form a unified whole. If any one element is neglected, education will become unbalanced. For example, if only religious aspects are emphasized without considering psychological aspects, education can become rigid. Conversely, if only social aspects are focused on religious values, education can lose its direction.



Therefore, the integration of these four foundations is the key to building an ideal Islamic education system, namely education that is not only conceptually correct, but also relevant and applicable in real life.

### ***Educational Foundation***

While the previous discussion explained the foundations of Islamic education and its types, in this section we will examine how these foundations are "translated" into a more operational basis. In educational studies, the term "foundation" is often used to describe the framework of thought or perspective used in implementing education.(Afifuddin & Ishak, 2023). In other words, the foundation of Islamic education is a conceptual foundation that explains how basic Islamic values are translated into educational practice. This foundation is crucial because it serves as a link between normative concepts and the dynamic reality of education.

### ***Religious Foundation***

The religious foundation is the most important foundation in Islamic education because it is directly derived from religious teachings, namely the Quran and Hadith. This foundation serves as the basis for determining the direction, goals, and values that must be instilled in the educational process.

In the Qur'an, many verses emphasize the importance of science. One of them is QS. Al-Mujjadi verse 11:

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ  
انشُرُوا فَاَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

﴿١١﴾

Meaning: "O you who believe, when it is said to you, 'Make room in the assemblies,' make room, surely Allah will make room for you. When it is said, "Stand up," (you) stand up. Allah will surely elevate those who believe among you and those who have been given knowledge

to a certain degree. Allah is All-Aware of what you do." (QS. Al-Mujjadi: 11)

This verse not only demonstrates the virtue of knowledge but also emphasizes that knowledge must go hand in hand with faith. This means that education in Islam must not only produce intelligent people, but also faithful people. (Nuraeni & Mujahidin, 2021). More deeply, this verse conveys the message that knowledge has spiritual value. The greater a person's knowledge, the greater the quality of their faith. Otherwise, knowledge loses its meaning from an Islamic perspective.

This religious foundation also regulates the values that must be present in the educational process, such as honesty, trustworthiness, responsibility, and justice. These values are not only taught in theory but must be part of daily educational practice.

### ***Philosophical Basis***

Philosophical foundations relate to perspectives on humans, life, and the goals of education. In Islamic education, humans are viewed as beings with physical and spiritual potential that must be developed in a balanced manner.

This is in line with the word of Allah in QS. Al-Qashash verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

It means: "And seek what Allah has bestowed upon you (happiness) in the land of the afterlife, and do not forget your part in this world." (QS. Al-Qashash: 77)

This verse provides a very clear picture of life balance. In the context of education, this means that education must be able to shape people who are successful in this world without forgetting the goal of the afterlife. This philosophical foundation also explains that Islamic education is not only oriented toward results (output), but also toward the process. The educational process must reflect good

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values, because the goal of education is not only to produce intelligent individuals but also wise ones. Furthermore, from an Islamic perspective, humans have a dual role: as servants of Allah ('abdullah) and as caliphs on earth. Therefore, education must equip humans to fulfill both roles in a balanced manner.(Nuraeni & Mujahidin, 2021).

### ***Psychological Basis***

Psychological foundations emphasize the importance of understanding students' circumstances in the educational process. Each individual has a different character, abilities, and development, so educational approaches cannot be generalized.(Dian Puspitasari et al., 2024)In Islam, this approach was exemplified by the Prophet Muhammad (peace be upon him). He used various methods to educate his companions, such as role models, dialogue, storytelling, and even emotional approaches. This demonstrates that Islamic education places great emphasis on human psychology. When linked to modern educational theory, this approach aligns with the concept of student-centered learning. This means that students are not merely recipients of information, but active subjects in the learning process.

This psychological foundation also emphasizes the importance of creating a comfortable and non-oppressive learning environment. Education that is too harsh or overly coercive can actually hinder student development.

### ***Sociological Foundation***

The sociological basis concerns the relationship between education and society. Education aims not only to develop individuals but also to shape a better social life. In Islam, humans do not live alone, but as part of society. Therefore, education must be able to shape individuals who are socially conscious and able to contribute to community life. This concept aligns with Islamic teachings on *hablum minallah* (relationship with God) and *hablum minannas* (relationship with other people). Islamic education must balance these two relationships to create a harmonious life.



Furthermore, sociological foundations also require Islamic education to adapt to changing times. Education must not be separated from social reality, but it must also not lose its fundamental values.

### ***Legal Basis***

In the modern context, Islamic education also has a legal basis, namely the legal basis that governs its implementation. In Indonesia, Islamic education is part of the national education system, officially recognized by the state. This demonstrates that Islamic education has not only a religious and philosophical basis but also legal legitimacy. With a legal basis, Islamic education can develop in a more focused and structured manner. This foundation is also crucial to ensuring that Islamic education operates in accordance with applicable policies, without abandoning the Islamic values that constitute its core identity.

### ***Integrative Analysis of the Foundations of Islamic Education***

When viewed as a whole, the foundations of Islamic education demonstrate that education is a complex and multidimensional system. Relying on a single aspect is not sufficient; various foundations must be combined in a balanced manner. The religious foundation provides values and direction, the philosophical foundation provides goals, the psychological foundation provides approaches, the sociological foundation provides context, and the legal foundation provides legal force. These five foundations complement each other and cannot be separated.

When all these foundations are balanced, Islamic education will produce individuals who are not only intellectually intelligent but also emotionally mature, spiritually strong, and socially concerned. This is the strength of Islamic education: its ability to integrate various aspects of life into a unified and sustainable educational system. (Riyadi et al., 2025).



## Conclusion

The foundations of Islamic education are primarily derived from the Qur'an, Hadith, and *ijtihad*, which serve as the primary foundation for formulating the concepts, goals, and direction of education. These three sources provide fundamental values that are universal and remain relevant throughout time. Furthermore, the foundations of Islamic education can also be understood through various approaches: religious, philosophical, psychological, and sociological. These four foundations are developments of these primary sources, aimed at facilitating the implementation of education in real life. The religious foundation emphasizes the values of faith and piety, the philosophical foundation provides direction and goals for education, the psychological foundation focuses on student development, and the sociological foundation links education to social life.

Furthermore, the foundations of Islamic education demonstrate that education is not merely theoretical but also has a practical dimension that touches on various aspects of life. The religious foundation serves as a source of values, the philosophical foundation provides a framework for thinking, the psychological foundation guides learning methods, the sociological foundation connects education to social reality, and the legal foundation provides legal legitimacy for its implementation.

Thus, Islamic education is an educational system that focuses not only on mastering knowledge but also on developing human character, morals, and spirituality. Islamic education aims to produce individuals who are not only intellectually intelligent but also possess strong faith, noble morals, and are able to play an active role in society.

Therefore, a deep understanding of the foundations and foundations of Islamic education is crucial in developing a quality education system. By adhering to a strong foundation and clear foundation, Islamic education is expected to be able to meet the challenges of the times without losing its core values.



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