

THE CHALLENGES OF IMPLEMENTING ISLAMIC EDUCATIONAL PHILOSOPHY IN FORMING NATIONAL CHARACTER

Putri Nanda Mahira¹, Ahya Dita Satiarmia L.², M. Syifa Al-Musyarrat³
Kalijaga State Islamic University, Yogyakarta, Indonesia
Email: nandamahira01@gmail.com, ahyadita24@gmail.com,
mhmmdsyifa998@gmail.com,

Abstract

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Study This aim For examine How philosophy Islamic education plays a role in formation character nation at a time reveal various challenge philosophical issues faced in its application in education current national research. done with approach qualitative through study library, accompanied by analysis descriptive and reflective to texts philosophy Islamic education and various relevant literature. Study results show that philosophy Islamic education has strong potential as runway mark in form a person who has morals, integrity, and is responsible answer, and own moral and spiritual awareness. However, in in practice, implementation values the Still face diverse obstacles, both at the level of thinking, system education, as well as culture society, so that Not yet fully come true in a way real. Therefore that, research This conclude that philosophy Islamic education is in between reality and ideals : not yet implemented in a way comprehensive, but still relevant as references values and framework critical in effort strengthen education character nation.



INTRODUCTION

In today's national education, the issue of national character is increasingly under scrutiny due to the widespread symptoms of moral decline, weakening integrity, and the erosion of virtuous values in social life (Suryani, 2023) . Education is no longer understood merely as an effort to convey knowledge, but also as a crucial space for developing individuals with character grounded in ethical and spiritual values (Nurpratiwi, 2021) . This situation demands a strong philosophical foundation so that character education does not stop at pragmatic practices or mere formalities, but rather is able to touch and internalize essential values (Munir, 2021) .

Within this framework, Islamic educational philosophy occupies a crucial position as a normative foundation for shaping national character (Mulyadi, 2019) . Islamic educational philosophy does not solely emphasize the achievement of intellectual

intelligence, but rather directs education toward the unification of faith, morals, and good deeds as an inseparable whole in shaping a complete human being (Nata, 2018) . Values such as justice, responsibility, honesty, and awareness of the transcendental dimension serve as ethical foundations that align closely with the need to strengthen character education in Indonesia (Fauzan & Fatkhurrohman, 2020) .

However, there is a significant gap between the ideal values formulated in Islamic educational philosophy and the reality of their implementation in national education (Zaini, 2019) . These noble values are often only present at the conceptual and discourse level, while educational practices in the field are more influenced by administrative orientations, cognitive-instrumental approaches, and an emphasis on academic achievement (Tilaar, 2017) . This condition raises fundamental questions about the extent to which Islamic educational philosophy is truly lived, internalized, and used as a concrete foundation in national educational practices.

Previous studies have shown that Islamic educational philosophy plays a significant role in shaping the character and morals of society, particularly amidst the challenges of modern life. For example, research conducted by (.....), entitled *The Role of Islamic Educational Philosophy in Shaping the Character of Modern Society*, asserts that moral and spiritual values in Islamic educational philosophy can be used as an ethical guideline for responding to moral crises and symptoms of social decline. The results of this study demonstrate that Islamic educational philosophy contributes to shaping individuals with integrity, responsibility, and the ability to adapt to social dynamics, although the discussion still relies heavily on normative and conceptual levels.

However, this situation demonstrates that the application of Islamic educational philosophy cannot be adequately understood through empirical assessment or quantitative measurements alone. Critical philosophical studies are needed to reflectively and conceptually examine the relationship between ideals and the reality of educational practice. Through this approach, various philosophical assumptions, value orientations, and epistemological and axiological issues underlying the gap between ideals and reality in character education can be more deeply revealed.

Based on this background, the formulation of this research problem focuses on conceptual and philosophical issues. The main focus of this study is on understanding how the concept of national character formation is conceptualized from the perspective of Islamic educational philosophy, the philosophical challenges faced in its application to the context of contemporary national education, and the reasons for the gap between the ideal values of Islamic educational philosophy and current educational practices. This research problem is designed to examine the problem at the level of fundamental ideas and thinking, not merely the technical aspects of implementation in the field.

To maintain a focused and in-depth discussion, this research is limited to philosophical and conceptual studies without involving empirical fieldwork. Implementation in this context is understood as the relationship between normative ideas of Islamic educational philosophy and general educational practice, not as an assessment of a specific educational program or a quantitative measurement of character development. The study focuses on Indonesian national education in the contemporary context, taking into account the social and cultural dynamics and associated educational policies.

In line with the formulation and limitations of the problem, this study aims to philosophically examine the concept of Islamic educational philosophy in the formation of national character, identify various philosophical challenges in its application to national education, and formulate conceptual reflections that can be used as a basis for strengthening character education based on Islamic values. Thus, this study is expected to not only enrich the treasury of academic discourse, but also offer a foundation for critical thinking relevant to efforts to revitalize character education in the national context.

REVIEW LIBRARY

1. *Philosophy of Islamic Education*

Philosophy Islamic education is understood as base thinking that looks at education as effort form man in a way comprehensive with unite aspect faith, knowledge, and morals. Within the framework this, education No only focus on intelligence intellectual, but also directed at moral, spiritual and spiritual development not quite enough answer social so that participants educate capable undergo life in accordance with Islamic values. (Shahid, 2024) explain that orientation main philosophy Islamic education is realize *human kamil*, namely balanced personality between dimensions rational, ethical, and spiritual. Views This reinforced by (Ashari et al., 2025) who placed philosophy Islamic education as runway normative in strengthening education character through planting mark honesty, fairness, and integrity. While that, (Rustandi et al., 2025) emphasize importance approach reflective and critical in understand philosophy Islamic education to remain relevant and capable answer challenge education in the contemporary era. With thus, philosophy Islamic education plays a role as foothold conceptual and ethical in determine direction, purpose, and practice education that is oriented towards formation human character and morals.

2. *Character Nation*

Character nation can understood as set values, attitudes, and behavior positive that forms identity together something nation and reflected in life social, cultural, and life state. In the world of education, the formation of character nation No solely directed at achievement intelligence intellectual, but also on formation a person who upholds integrity, honesty, responsibility responsibility and concern towards each other (Haryanti & Slam, 2024). Character education viewed as an ongoing process in a way sustainable For implant moral and ethical values, so that participant educate capable behave and take decision in a way responsible answer in life socialize (Armini, 2024) . Various study show that character a strong nation is foundation important for sustainability life national, especially in the middle current globalization, moral crisis, and change increasingly social complex (Miramadhani & Nursalim, 2024) . Therefore that, education hold role central as means main in grow and strengthen character a nation based on values noble and humanitarian.

METHOD STUDY

Study This use approach qualitative with method study integrated library with analysis comparative- philosophical approach qualitative chosen Because study This aim browse meaning, ideas, and the values contained in philosophy Islamic education, especially those related with formation character nation. Meanwhile that, analysis comparative-philosophical used For compare ideal concept or Utopian in philosophy

Islamic education with reality implementation in education national moment this, so that can traced in a way more deep existence gap between idea normative and practical education.

Research data sources This originate of two types literature, namely primary literature and literature secondary. Primary literature includes books about philosophy Islamic education and works of thinkers reviewing Islamic education goals, values, and direction education character. As for the literature secondary covering article journal scientific, documents policy education national, and reports results relevant research with issue education character as well as implementation Islamic values in the world of education. Selection sources the intended For get understanding comprehensive theoretical at a time description contextual about reality education national.

Data collection in study This done through studies documentation and tracing literature in a way systematic to various relevant and accessible sources accountable. Data obtained Then analyzed use analysis content *analysis* for identify themes, concepts, and values main content in philosophy Islamic education. Furthermore, the analysis done in a way reflective and critical in order to interpret meaning philosophical as well as reveal problems in implementation. Stage end analysis done with compare reality practice education national with ideal values in philosophy Islamic education, so that obtained findings conceptual that becomes results study.

RESULTS AND DISCUSSION

The philosophy of Islamic education is the tendency to understand it narrowly as a normative, dogmatic teaching (Hatim, 2019) . Islamic educational philosophy is often perceived only as a set of ideal values that must be conveyed and obeyed, without being accompanied by a process of critical reflection and contextual dialogue with the social reality of education (Suryadi, 2024) . Criticism of this tendency is in line with the thoughts of Sheikh Muhammad Naquib al-Attas who emphasized that Islamic education is not merely a process of inheriting values, but also the instilling of adab that demands comprehensive intellectual and moral awareness (Al-Attas, 2014) . When Islamic educational philosophy is reduced to normative dogma, it loses its reflective dimension and no longer functions as a framework for critical thinking in responding to the complexities of education in the contemporary era.

The impact of this narrowing of meaning is seen in the way values such as noble character, justice, and responsibility are taught, which tend to be verbal and moralistic, rather than through the process of internalizing philosophical awareness that is truly alive in educational practice. Several conceptual studies on character education, such as those proposed by Thomas Lickona, show that values education that only emphasizes cognitive aspects and verbal delivery is ineffective in shaping character, because it fails to touch the affective and behavioral domains (Lickona, 2013) . In the context of Islamic education, various literature studies also confirm that a normative approach that is not accompanied by critical reflection makes students understand religious values only as knowledge, not as a life orientation (Mallo, 2025) . This condition indicates a weakening of the transformative power of Islamic educational philosophy in educational practice.

These conceptual challenges are further exacerbated by some educators' lack of philosophical understanding of Islamic educational philosophy itself. Many educators implement values-based learning technically and instructionally, without in-depth

reflection on the ontological, epistemological, and axiological goals of Islamic education. Numerous studies on Islamic education in Indonesia, as demonstrated in Suyadi's study, conclude that Islamic educational practices often focus on methodological and curricular aspects, while its philosophical dimensions have not received adequate attention (Suyadi, 2020) . As a result, educators often struggle to translate these ideal values into pedagogical strategies that are contextual and meaningful to students.

Furthermore, this situation demonstrates that educators' limited philosophical understanding cannot be viewed simply as an individual issue, but rather reflects a structural problem within the education system that has yet to position educational philosophy as the primary foundation for shaping national character. Various studies on character education policies and systems reveal that educator training programs still focus more on the technical aspects of learning and administration, while strengthening the philosophical and reflective dimensions tends to be marginalized (Sadiyah et al., 2025) . Yet, as emphasized by (Mulyono, 2020) , education that lacks philosophical awareness risks becoming a mechanical process lacking emancipatory power. Therefore, this conceptual challenge demands the revitalization of Islamic educational philosophy as a critical framework that animates the entire educational process, rather than simply serving as a source of normative legitimacy in efforts to shape national character.

2.1 Structural and Institutional Challenges

In addition to conceptual issues, the application of Islamic educational philosophy in the formation of national character also faces structural and institutional challenges (Yunus & Mawarny, n.d.) . These challenges primarily stem from the design of the national education curriculum, which still places a heavy emphasis on cognitive achievement and the fulfillment of administrative standards, such as competency targets, learning outcomes, and numerical-based assessments (W. Kurniawan, Mulyanto, et al., 2025) . As a result of this orientation, character education is often positioned as an additional element, rather than as the core of the educational process, so that the philosophical values of Islamic education that emphasize the formation of a complete personality are difficult to integrate deeply into learning.

Theoretically, this condition is in line with Paulo Freire's critique of banking education which views students as objects receiving knowledge without room for critical awareness (Giroux, 2016) . From an Islamic educational perspective, this situation also contradicts the concepts of *tarbiyah* and *ta'dīb* as put forward by (Wan Daud, 2018) , which emphasize that the goal of education is not merely mastery of knowledge, but rather the instilling of manners and the formation of personality based on transcendental values. Various recent literature studies also show that the dominance of evaluation based on academic achievement tends to marginalize character education, because moral and spiritual values are difficult to reduce to mere administrative measures (Koesoema, 2018a) .

The dominance of the administrative cognitive approach in the curriculum impacts educational practices that are instrumental and procedural (Biesta, 2015) . The learning process tends to be directed at fulfilling formal indicators and administrative reports, thus limiting the space for ethical reflection and the appreciation of values. In this context, Islamic educational philosophy does not receive adequate space as a framework for thinking that guides educational direction, but is instead reduced to

normative content separate from pedagogical practice. This structural challenge weakens the relationship between the ideal values of Islamic education and the institutional realities of national education.

Furthermore, research on the implementation of character education in Indonesia shows a gap between policy documents and institutional educational practices (Joko, 2025) . Several studies conclude that character education is often positioned as an additional program or normative slogan, rather than as a philosophical paradigm that animates the entire education system (Koesoema, 2018b) . This finding strengthens the thesis that the challenges of implementing Islamic educational philosophy are not solely a matter for individual educators, but rather structural problems related to curriculum design, policy orientation, and educational development paradigms (Tilaar, 2018) . Thus, critical philosophical studies are relevant to reinterpreting the relationship between the ideal values of Islamic educational philosophy and the institutional realities of contemporary national education (Sutrisno, 2019) .

2.2 Pedagogical and Cultural Challenges

One of the pedagogical challenges in the application of Islamic educational philosophy is seen in the weak practice of exemplary behavior (*uswah ḥasanah*) in the world of education (W. Kurniawan, Rohmaniah, et al., 2025) . In fact, exemplary behavior is a very fundamental principle in Islamic education, because moral values are not enough to be instilled through explanations or instructions alone, but must be realized through real and consistent behavioral examples from educators (Mustofa, 2019) . When educators do not reflect the values taught such as honesty, discipline, and responsibility, the process of internalizing character in students becomes less effective (Hamid et al., 2025) . This shows that pedagogical issues are not only related to learning methods or strategies, but also touch on aspects of moral integrity and ethical awareness of educators as the main subjects in the educational process.

Various research findings on character education indicate that educators' role models are strongly linked to the formation of students' attitudes and behaviors. A number of qualitative studies in schools and Islamic schools have revealed that students tend to imitate actual behavior demonstrated by teachers more easily than simply understanding normative advice delivered formally (Devi et al., 2025) . This finding aligns with Albert Bandura's social learning theory, which emphasizes the importance of modeling in learning, while also reinforcing the concept of *uswah ḥasanah* in Islamic education (Bandura, 2018) . Therefore, weak role models cannot be viewed solely as an individual moral issue, but rather as a systemic pedagogical challenge that impacts the declining effectiveness of Islamic-based character education.

In addition to pedagogical factors, cultural aspects also pose a significant challenge in the application of Islamic educational philosophy, particularly when the students' social environment is not aligned with the values taught. The reality of contemporary life, which is rife with consumerism, individualism, and hedonism, often contradicts Islamic teachings that emphasize simplicity (Cholili, 2025) , social responsibility (Fauzian & Istianah, 2025) , and spiritual depth (Syukur, 2003) . The mismatch between the values instilled in schools and the realities experienced by students in their daily lives creates value dissonance, so that character education no longer has optimal transformative power.

Various studies on character education amidst globalization show that families (Wahyuni et al., 2023) , digital media (Nurhabibi et al., 2025) , and social communities

(Mustakim, 2011) have a significant influence on the formation of students' character, often surpassing the role of formal educational institutions. These findings emphasize that without a supportive cultural environment, Islamic values taught in schools risk being understood only as normative knowledge, without being truly internalized in behavior. Therefore, these pedagogical and cultural challenges reinforce the importance of a holistic approach to character education, one that relies not only on the curriculum and the role of educators, but also involves the social environment as a real space for the actualization of the values of Islamic educational philosophy.

2.3 Reality or Utopia Analysis

From the perspective of Islamic educational philosophy, the primary goals of education include the formation of a perfect human being, the unification of faith, knowledge, and good deeds, as well as the instilling of good manners and morals (Agung et al., 2025) . However, when these ideal goals are confronted with current national educational practices, a significant gap is evident between normative ideals and institutional realities. The educational process tends to focus more on academic achievement, meeting administrative standards, and the demands of competition, so that the transcendental dimension that is the soul of Islamic education has not yet been fully accommodated. This comparison indicates that Islamic educational philosophy has not yet functioned optimally as a paradigm that truly guides and colors educational practices.

Various literature reviews and conceptual studies indicate that the implementation of character education in many educational institutions still tends to be declarative and symbolic. Islamic values often appear in the form of slogans (Mulyadin & Jaedun, 2019) , curriculum documents (Irmawati, 2024) , or normative formulations in subjects (Minarti, 2022) , but have not yet been concretely realized in school culture or daily learning practices. This finding confirms that the gap between reality and utopia is not merely a technical issue of implementation, but rather a philosophical one rooted in the narrowing of the meaning of Islamic education to a mere administrative instrument. As a result, the ideal values in Islamic educational philosophy lose their practical power to shape the nation's character sustainably.

From a philosophical perspective, the gap between reality and utopia has serious implications for the process of national character formation. When education is no longer directed at developing moral awareness and ethical responsibility, students' character tends to be formed in a partial and pragmatic manner (Benu, 2025) . Numerous studies on character education show that students can excel academically but lack integrity, social empathy, and spiritual awareness (Maqbulah et al., 2025) . This situation confirms that without a strong philosophical foundation, education has the potential to produce individuals who are technically proficient but lack direction and value orientation.

Therefore, the discussion of the relationship between reality and utopia in Islamic educational philosophy is not intended to dismiss ideal values as impossible to realize in educational practice. Rather, these values are positioned as normative horizons that serve to provide direction and ethical standards for the implementation of education, so that educational reality can be continuously critically examined and improved. In this context, utopia is not understood as an abstract fantasy, but rather as a philosophical ideal that prevents education from becoming trapped in a purely pragmatic orientation and narrowing the meaning of education to mere technical issues.

Various research findings indicate that the application of Islamic educational philosophy in the formation of national character is currently still stronger at the ideal normative level than in actual practice (Muhaimin, 2015) . At the curriculum level, Islamic values are generally stated in the formulation of objectives and learning materials that are declarative, but have not been fully integrated in learning planning or evaluation systems oriented towards internalization of values (S. Kurniawan, 2018) . Meanwhile, at the policy level, educational approaches that tend to be pragmatic and technocratic often place character education as a complement, rather than as the main paradigm that animates the entire national education system (Tilaar & Nugroho, 2016) .

On the other hand, in the realm of educational culture, the internalization of Islamic educational philosophy values has not yet taken place consistently in the daily practices of educational institutions (Muhaimin, 2017) . Principles such as exemplary behavior, justice, and moral responsibility, which should be at the core of character formation, are often not fully reflected in pedagogical relations and educational governance (Halstead, 2016) . Thus, the implementation of Islamic educational philosophy in shaping national character is in a position between reality and utopia, not yet fully realized systematically in educational practice, but remains relevant and has great potential to be realized through the restructuring of curriculum, policies, and educational culture based on Islamic values.

However, this utopia cannot be viewed as mere wishful thinking, but rather as a philosophical potential that is conceptually and practically possible to realize within the national education system. This potential demands a shift in the educational paradigm, from initially viewing education solely as a means of academic achievement and pragmatic interests, to understanding education as a humanizing process oriented toward character formation and moral awareness. The realization of this idea also requires strengthening the philosophical awareness of educators, so that they act not merely as implementers of the curriculum, but as reflective subjects capable of translating the values of Islamic educational philosophy into meaningful and contextual pedagogical practices. Furthermore, a restructuring of educational structures and policies is needed that places greater emphasis on value orientation, so that the curriculum, evaluation system, and educational culture can mutually support the process of internalizing morals and manners. Thus, the implementation of Islamic educational philosophy can be understood as lying between reality and utopia: not yet fully realized systemically in educational practice, but remaining philosophically relevant and having a real opportunity to serve as a strategic foundation for shaping the nation's character.

CONCLUSION

This research demonstrates that the challenges in applying Islamic educational philosophy to shape national character are complex and interconnected, encompassing conceptual, structural-institutional, pedagogical, and cultural aspects. At the conceptual level, Islamic educational philosophy is often narrowed down to normative, dogmatic teachings, thus losing its scope for reflection and critical thinking. Consequently, Islamic values are often understood as mere moral knowledge, rather than as a guide to life. This situation is further exacerbated by low philosophical awareness among educators and an education system that has not yet fully positioned educational philosophy as the primary foundation for shaping national character.

At the structural and institutional level, this research demonstrates that the strong cognitive and administrative orientation of the curriculum, along with educational policies that tend to be pragmatic and technocratic, have limited the scope for the values of Islamic educational philosophy. Character education is often treated as a supplementary program, rather than as a philosophical paradigm that should animate the entire education system. Furthermore, the weak practice of exemplary educators and the strong influence of social environments inconsistent with Islamic values have widened the gap between the ideals of Islamic education and the reality of student character formation.

The main synthesis of this research confirms that the application of Islamic educational philosophy in efforts to shape national character lies between reality and utopia. The ideal values promoted by Islamic education have not been fully and systematically realized in educational practice, but they remain relevant as a normative horizon that provides direction and criticism of existing educational conditions. The novelty of this research lies in the use of a reality-utopian analysis framework to read the issue of character education philosophically and critically, not solely through an empirical evaluation approach. Thus, this research contributes to the development of Islamic educational philosophy by emphasizing the importance of reorienting the educational paradigm that places values, philosophical reflection, and character formation at the core of national education.

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