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Revitalization Of The Islamic Education System Through *Ta'lim*, *Tilawah*, And *Tazkiyah* Approaches In The Dynamics Of Global Development

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Abstract

Currently, Islamic education faces various challenges stemming from globalization, technological disruption, and the dominance of a market-oriented educational paradigm. These factors potentially shift the ultimate goal of education from holistic human development to mere academic achievement. This condition creates an imbalance between intellectual development and the cultivation of students' character and spirituality. This study aims to analyze the challenges of Islamic education in the global era and formulate a revitalization framework through the integration of the concepts of ta'lim, tilawah, and tazkiyah. This research employs a qualitative approach utilizing a library research method. Data were gathered from relevant scientific books and journal articles, which were subsequently analyzed using content analysis. The results indicate that ta'lim, tilawah, and tazkiyah serve as three mutually complementary pillars of Qur'anic education in shaping a holistic Islamic education system. Tilawah functions to foster spiritual awareness and value orientation, tazkiyah plays a role in the purification of the soul and moral formation, while ta'lim develops intellectual capacity and critical thinking skills. The implementation of these three concepts demands curriculum reorientation, the transformation of the teacher's role as a murabbi, the strengthening of an adab-based school culture, and the reform of the evaluation system to comprehensively encompass cognitive, moral, and spiritual aspects in a balanced manner. Therefore, the integration of ta'lim, tilawah, and tazkiyah can serve as a relevant framework for revitalizing Islamic education to navigate global dynamics while simultaneously supporting the realization of insan kamil (the perfect human being) who is

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competitive and possesses a noble character.

Keywords: Islamic Education; Ta'lim; Tilawah; Tazkiyah; Educational Revitalization; Globalization.

INTRODUCTION

Fundamentally, Islamic education is a comprehensive process of human cultivation aimed at forming an intact personality that encompasses intellectual, spiritual, moral, and social dimensions. According to Gillani and Khan (2025), Islam designates humans as Allah's vicegerents on earth (*khalifatullah fi al-ardh*); however, this status is not inherent but must be achieved through a structured process of moral and spiritual cultivation, placing a fundamental responsibility on Islamic education to mold individuals who are complete in soul and character. In line with this objective, the primary orientation of Islamic education is to produce *insan kamil* or perfect human beings capable of carrying out their function as vicegerents on earth based on divine values. The concept of *insan kamil* in Islamic education is a normative goal that entails a balanced integration of intellectual and spiritual dimensions, where the educational process is directed toward uncovering (*kashf*) divine knowledge while simultaneously building a character that reflects noble traits in real life (Shobirin et al., 2025). Therefore, Islamic Religious Education (PAI) plays a crucial role in shaping spiritual awareness and must not be reduced merely to a mechanism for transmitting technical knowledge. However, the current reality presents a concerning paradox: despite the rapid increase in the quantity of Islamic educational institutions, phenomena such as moral crises, low academic integrity, and increasing juvenile delinquency have ironically become increasingly complex contemporary problems. Fathoni et al. (2024) identified that character education in Indonesia has thus far been unable to effectively respond to the rising cases of bullying, moral decadence, and juvenile delinquency within school environments, thus necessitating a paradigmatic reconstruction of the character-building approaches currently implemented.

This gap is triggered by the currents of globalization and the Fourth Industrial Revolution (Industry 4.0), which have driven the emergence of various educational paradigms that are overly oriented toward efficiency, productivity, and meeting the demands of the job market (Parhan et al., 2022). The massive development of information technology has brought about a dominance of materialistic values and moral relativism that tend to erode the dimensions of true spirituality and morality in education (Mulyadi et al., 2025). In the digital era, unlimited access to information

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often becomes a source of distraction that undermines students' moral commitment, while formal education systems frequently become trapped in mere cognitive achievement, neglecting the essence of crucial character and spiritual cultivation (Rifaannudin et al., 2025). This condition demands efforts to revitalize the Islamic education system so that it can respond to contemporary challenges without losing its identity and fundamental values (Imamuddin et al., 2022).

These revitalization efforts must be directed toward returning education to the foundation of Qur'anic values through the reconstruction of an integrative curriculum and learning methods (Kamridah et al., 2025). The Qur'an provides a comprehensive conceptual framework regarding the educational process through three main pillars: *ta'lim*, *tilawah*, and *tazkiyah* (Ghassany & Firdaus, 2024; Gunawan, 2022; Ilmi et al., 2026). The concept of *tilawah* plays a role in fostering initial spiritual awareness through a deep internalization of divine messages as a moral compass amidst information disruption (Alsuhaymi & Atallah, 2025; Amrin et al., 2023; Ilmi et al., 2026). *Tazkiyah* focuses on the process of purifying the soul to form moral integrity and a character free from spiritual diseases, while *ta'lim* serves as the basis for developing intellectual capacity and responsible critical reasoning (Anwar et al., 2025; Arif, 2025; Muid & Nasrulloh, 2024). The synergy of these three concepts forms a unified, holistic educational process, where *tilawah* shapes the basic cognitive domain, *tazkiyah* strengthens the affective domain, and *ta'lim* builds the higher-order cognitive and psychomotor domains (Hidayah et al., 2023; Ilmi et al., 2026; Kamridah et al., 2025; Sugiarto, 2025).

Although numerous studies have explored the renewal of Islamic education, this research offers novelty by formulating an organic integration framework among *ta'lim*, *tilawah*, and *tazkiyah* as a systemic response to epistemological and moral challenges in the digital era. This approach enables Islamic education to remain adaptive and competitive in the global arena without sacrificing the value orientation derived from revelation. Thus, this study aims to explore revitalization strategies capable of synchronizing the needs of religious education as the spirit of Islam with problematic contemporary conditions, in order to produce a generation that is not only technologically proficient but also spiritually and morally mature.

METHODS

This study employs a qualitative approach utilizing a library research method, focusing on an in-depth exploration and synthesis of various contemporary Islamic educational literature and key concepts relevant to global dynamics. The selection of this method is considered highly relevant for dissecting the paradigm of Islamic education epistemologically and formulating a

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conceptual and applicable revitalization framework. The library research method in the context of Islamic education studies allows researchers to systematically explore various theoretical and conceptual perspectives scattered across scientific literature, thereby producing a more comprehensive synthesis than could be achieved through a single field study (Zuhri, 2023). The nature of this research is descriptive-analytic, aiming to comprehensively describe the essence of Islamic education while analyzing various epistemological, moral, and cultural challenges that arise in the era of technological disruption. Descriptive-analytic research in Islamic education studies functions not only to map existing conditions but also to formulate a conceptual framework that can serve as a foundation for a systematic paradigm transformation and epistemological reconstruction (Mardatillah et al., 2025).

Research data were collected from various authoritative literature sources, encompassing scientific books, educational policy documents, as well as reputable national and international journal articles. The use of varied primary and secondary literature sources is an essential methodological step to ensure the breadth and depth of perspectives in literature-based research, as each type of source makes a distinct contribution to building a comprehensive understanding of the studied phenomenon. To maintain the novelty and relevance of the study regarding the dynamics of digital transformation, the researchers prioritized literature published within the last five years. Restricting the literature period to the last five years is a common methodological practice in contemporary Islamic education studies, given the rapid technological advancements and shifts in educational paradigms that demand consistent and standardized reference updates (Trianita et al., 2024). Data collection techniques were conducted through the documentation method, which involves the systematic processes of collecting, sorting, and classifying literature regarding the revitalization of the Islamic education system to obtain a comprehensive and contextual understanding. Documentation techniques in library research are executed through a series of structured procedures, ranging from source identification, verification of authority and relevance, to thematic classification that enables researchers to coherently build conceptual relationships among the literature.

Data analysis was conducted using critical content analysis to identify, categorize, and synthesize various concepts related to *ta'lim*, *tilawah*, and *tazkiyah* into an integrative Islamic education framework. The content analysis method was selected because it allows researchers to systematically and deeply examine the meanings, patterns, conceptual relationships, and thought tendencies contained in various literature sources (Maemonah et al., 2022; Perez et al., 2023). The analysis process was carried out in three stages, namely: (1) identifying and analyzing various

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challenges of Islamic education in the digital and globalization era based on relevant literature; (2) examining the conceptual interconnections among *ta'lim*, *tilawah*, and *tazkiyah* as the foundation for developing students' intellectual, spiritual, and moral aspects; and (3) formulating the conceptual and practical implications of integrating these three concepts for the development of curricula, learning strategies, educational culture, and evaluation systems in Islamic education. Through this multi-tiered and integrative analytical stage, the research is directed toward producing a coherent conceptual construction regarding the revitalization of Islamic education that is based on Qur'anic values and relevant to the demands of contemporary global developments (Chanifah et al., 2021).

RESULTS AND DISCUSSION

Challenges of Islamic Education in the Global Era

Currently, Islamic education is not merely facing changing times but is caught in a vortex of disruption that threatens the existence of its fundamental values (Jallow & Jabbie, 2024). Globalization, which brings waves of information technology and economic transformation, has created a new landscape that demands Islamic education to no longer be defensive; instead, it must radically revitalize its identity so as not to lose its "spirit" amidst competitive global rivalry. In a broader context, globalization and technological disruption are transforming educational governance and orientation to become increasingly subservient to market logic, competition, and performance standardization. This forces educational institutions, including value-based ones, to conform to a neoliberal paradigm that prioritizes efficiency and competitiveness (Marlia et al., 2025; Mochizuki et al., 2022). The core of this problem lies in the dominance of the modern educational paradigm, which has reduced the meaning of learning to a mere factory producing a workforce. In many higher education contexts, educational quality is reduced to performance metrics, market demand, and technically measurable outputs, while the ethical, communicative, and human dimensions of academic life are marginalized by instrumental and managerial rationality (Morley, 2023). Education is now often glorified only if it yields efficiency and market productivity, meaning a student's success is solely measured by a series of cognitive scores that are "dry" of spiritual meaning.

The most fundamental root of this crisis is the enduring dichotomy wall separating religious sciences from general sciences (Aji et al., 2023). In the current curriculum structure, Qur'anic values are often positioned merely as "accessories" or supplementary materials, rather than as an epistemological foundation that animates all academic disciplines (Abas & Mabrur,

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2022). The impact is highly fatal: the birth of a generation that is intellectually brilliant but suffers from a spiritual void, creating a wide gap between cerebral intelligence and character maturity. In the digital era, this condition is exacerbated by a limitless flood of information carrying strong currents of moral relativism and materialism, which slowly but surely erodes students' moral commitments. Technology, which should serve as an accelerator of knowledge, paradoxically often becomes a source of mass distraction that drowns spiritual awareness in an ocean of unverified information.

This challenge also extends to the collapse of traditional authority in the classroom (Wahid et al., 2025). Educators now fiercely compete with internet algorithms, and students are more inclined to trust instant information on their mobile screens rather than the wise counsel of their teachers. This demands a radical transformation where teachers can no longer be mere "knowledge couriers" (transferring knowledge) but must elevate themselves to become *murabbi* (spiritual guides) who possess the spiritual authority to rival the dominance of the digital era (Firmansyah et al., 2023; Thoriquttyas & Rohmawati, 2024).

The Integration Framework of *Ta'lim*, *Tilawah*, and *Tazkiyah* in the Islamic Education System

Efforts to revitalize Islamic education through the concepts of *tilawah*, *tazkiyah*, and *ta'lim* are not merely technical attempts to add religious content to the curriculum, but rather a movement to re-spiritualize the entire educational ecosystem. This integration framework is profoundly designed to tear down the dichotomy wall between religious and general sciences, which has long been the root of the identity crisis for Muslim students. The dichotomy between religious knowledge and secular science has resulted in the fragmentation of knowledge, where students tend to compartmentalize their worldly and spiritual understanding instead of viewing it as a meaningful, integrated whole (Noe et al., 2026). At the curriculum level, integration begins by positioning *tilawah* no longer merely as a ritual of reading text, but as an epistemological lens or worldview in perceiving reality. The Qur'an is established as the foundation where every discipline, both natural and social sciences, is discussed within the framework of divine values, ensuring that science is no longer value-free but becomes a transformative instrument that brings students closer to the essence of creation.

Methodologically, this framework alters classroom dynamics into a laboratory of the soul, where every learning activity possesses a clear value orientation. The concept of *ta'lim* is expanded in meaning so as not to be trapped in the transfer of technical information, but instead becomes a process of developing responsible critical reasoning. Here, *tazkiyah* acts as a moral

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filter and soul purification, ensuring that every intellectual sharpness achieved by students is consistently accompanied by emotional maturity and integrity of the heart. The teacher transforms into a *murabbi* who not only teaches theories but demonstrates how such knowledge is rooted in the laws of Allah (*Sunnatullah*), turning the classroom into a dialogical space that organically enlivens Qur'anic values. Prasetia et al. (2025) assert that the transformation of the teacher's role from a mere technical instructor to a *murabbi* who serves as a moral exemplar is a critical issue in contemporary Islamic education, as the degradation of this role threatens the transmission of *adab* (good manners) and exemplary behavior, which constitute the main foundation of an authentic Islamic educational ecosystem.

This transformation then expands to the institutional level, where schools or madrasas must become a living ecosystem of *adab*. Abdalla (2025) calls for *tajdid* (comprehensive renewal) of Islamic schools based on an Islamic worldview and pedagogy, where every institutional element is directed toward supporting the formation of authentic character through value internalization, rather than mere fulfillment of academic standards. This synergy manifests in a school culture that highly upholds exemplary conduct (*uswah*) and reflective literacy. In this ecosystem, interactions between educators and students are based on empathy and shared spiritual responsibility, allowing noble characters to form naturally through consistent good habits, rather than mere enforcement of rules. Research conducted by Nurasiah et al. (2022) proves that the integration of cultural and spiritual values into character development within the school environment produces a much deeper and sustainable internalization compared to a top-down instructional approach. Schools are no longer viewed as diploma-producing factories, but as centers of civilization that nurture the purity of the soul amidst the onslaught of global materialism.

Furthermore, this integration framework demands a radical reform of the educational evaluation system, which has frequently "idolized" cognitive scores. Educational success is measured holistically through instruments that touch upon spiritual and ethical aspects, such as the use of moral portfolios and reflection journals. Evaluation is no longer merely testing intellectual memory but functions as a mirror to measure the extent to which students have developed into complete human beings (*insan kamil*). Thus, academic achievement always goes hand in hand with spiritual stability and social responsibility.

Obstacles and Solutions in Revitalizing Islamic Education

Implementing the revitalization of Islamic education through the integration of *ta'lim*, *tilawah*, and *tazkiyah* is a complex and intricate paradigm transformation process, as it

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faces various multidimensional structural, cultural, and paradigmatic obstacles. Memon et al. (2024) identified that educators in Islamic school environments consistently express profound moral dissonance: on one hand, they aspire to touch the hearts and shape whole individuals; on the other hand, they collide with the pressures of the neoliberal-oriented global educational reform era, which narrows the meaning of learning solely to measurable and performance-oriented outcomes. Without a deep understanding of the roots of these obstacles, efforts to unify Qur'anic values risk stalling as philosophical ideals that struggle to touch the reality of actual educational practices. The first fundamental obstacle emerges from within the institutions themselves, namely regarding the competence and mental readiness of educators who remain trapped in a dichotomous mindset. Many educational practitioners understand Islam partially, where learning is often reduced to mere cognitive mastery, or conversely, overly rigid on ritual aspects without adequate intellectual development. Reliance on passive traditional lecturing methods becomes the "bone" that hinders the creation of reflective-dialogical interactions, even though such an atmosphere is essential for the success of the *tazkiyah* process and the inculcation of values in the students' souls. Noe et al. (2026) demonstrated that value internalization occurs most effectively when the learning process is dialogical and participatory, where the teacher acts as an active facilitator of dialogue rather than a mere one-way transmitter of information.

Structurally, this revitalization movement is frequently shackled by the rigidity of the formal curriculum and the heavy administrative burden within the national education system. The sharp separation between religious education and general subjects causes Qur'anic values to often appear only symbolically, failing to flow into students' scientific understanding and social practices. This dichotomy between religious and general sciences not only causes knowledge fragmentation but also creates a generation unable to see the relevance of Islamic values in the context of their academic and social lives holistically (Hidayati et al., 2023). Educational institutions are frequently forced to prioritize short-term academic achievements, numerical targets, and the fulfillment of accreditation standards over providing space for profound character and spiritual cultivation. This condition is aggravated by the penetration of global culture through digital media, which offers an instant flow of information as well as values of materialism and hedonism that silently undermine the principles of *tazkiyah*. Without a robust digital literacy strategy, students' morality becomes highly vulnerable to being shaped by uncontrolled external influences, which ultimately weakens the effectiveness of Islamic value internalization in schools. Increased exposure to digital technology brings both opportunities and serious risks, including moral degradation, individualism, and the weakening of religious and social values. Therefore,

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Islamic religious education is challenged to play a strategic role as a *moral filter* that guides students in evaluating information and interacting wisely in the digital space (Komalasari et al., 2025).

In facing these complexities, the primary solution to be pursued is the continuous enhancement of teacher competence to enable their transformation into inspiring *murabbi*. Research conducted by Prasetia et al. (2025) emphasizes that the erosion of the *murabbi* role into merely a service provider is a real threat to the Islamic educational ecosystem, and the restoration of the teacher's moral authority as an exemplar is a primary prerequisite for the success of value-based educational transformation. Today's educators must possess the ability to organically link Qur'anic verses with scientific disciplines and real-life problems, allowing *tilawah* to function as a comprehensive value orientation within a more flexible curriculum. Memon et al. (2024) suggest that transformative Islamic teacher education needs to guide educators through inward, critical, reflexive, turn back, and pedagogical turns to achieve *faithful praxis* that integrates belief, self-reflection, and pedagogical practices within an Islamic framework. This step must be accompanied by a radical shift in school culture, where educational institutions are no longer merely places for knowledge transfer but ecosystems of *adab*that prioritize exemplary behavior (*uswah*) and empathy-based social practices. Schools must be capable of becoming living spaces for consistent spiritual reflection so that the values taught can be directly experienced in daily interactions.

CONCLUSION

Islamic education in the global era faces increasingly complex challenges due to technological disruption, the dominance of market orientation, and the strengthening of materialistic culture, all of which potentially shift the fundamental goals of education. These conditions lead to an imbalance between intellectual development and the cultivation of students' character and spirituality. Therefore, the revitalization of Islamic education has become an urgent necessity to return the educational process to the foundation of Qur'anic values, enabling it to answer the demands of the times without losing its Islamic identity.

The results of this study indicate that the integration of the concepts of *ta'lim*, *tilawah*, and *tazkiyah* can establish a holistic framework for Islamic education. *Tilawah* functions to foster spiritual awareness and value orientation; *tazkiyah*plays a role in the purification of the soul and moral formation; while *ta'lim* develops intellectual capacity, critical thinking, and the responsible mastery of knowledge. The synergy of these three concepts enables the realization of a balance among the cognitive, affective, spiritual, and social dimensions within the educational process.

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The implementation of this framework demands a reorientation of the curriculum based on Qur'anic values, the transformation of the teacher's role as a *murabbi*, the strengthening of an *adab*-based school culture, and the reform of the evaluation system to focus not only on academic achievements but also on the students' character and spiritual development. Despite facing various structural and cultural obstacles, the integration of *ta'lim*, *tilawah*, and *tazkiyah*holds immense potential as a model for revitalizing Islamic education, capable of producing a generation that possesses noble character, excels in knowledge, and is able to contribute competitively and with dignity at the global level.

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