

THE REVITALIZATION OF ISLAMIC ART IN THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION BASED ON CULTURAL VALUES

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Abstract

The revitalization of Islamic art in the development of culturally value-based Islamic Religious Education (ISRE) has become a strategic issue in a global context marked by cultural homogenization and an identity crisis, as well as in a national context facing the challenges of value degradation and minimal integration of local culture into learning. The urgency of this study lies in the need to present an approach to Islamic Religious Education that is contextual, humanistic, and adaptive to cultural diversity. This research aims to analyze the role of Islamic art as a medium for revitalizing cultural values in the development of ISRE and its contribution to the formation of student character. The methodology employed a qualitative approach with literature studies, sourced from books, scientific articles, and relevant documents, and data collection through documentation. Data analysis was conducted descriptively and analytically through reduction, categorization, and interpretation. Data validity was maintained through source triangulation and diligent observation. The results indicate that Islamic art has integrative potential in internalizing aesthetic, spiritual, and social values that strengthen cultural identity. These implications provide theoretical contributions to the development of the concept of culture based ISRE, as well as practical contributions to contextual learning innovations relevant to the dynamics of contemporary education and the needs of Indonesia's current multicultural society.

Keywords: Islamic Art, Cultural Values, Islamic Religious Education.

Abstrak

Revitalisasi seni Islam dalam pengembangan Pendidikan Agama Islam berbasis nilai kultural menjadi isu strategis dalam konteks global yang ditandai oleh arus homogenisasi budaya dan krisis identitas, serta dalam konteks nasional yang menghadapi tantangan degradasi nilai dan minimnya integrasi budaya lokal dalam pembelajaran. Urgensi kajian ini terletak pada kebutuhan menghadirkan pendekatan Pendidikan Agama Islam yang kontekstual, humanis, dan adaptif terhadap keragaman budaya. Penelitian ini bertujuan menganalisis peran seni Islam sebagai medium revitalisasi nilai kultural dalam pengembangan Pendidikan Agama Islam serta kontribusinya terhadap pembentukan karakter peserta didik. Metodologi menggunakan pendekatan kualitatif dengan jenis studi literatur, bersumber dari buku, artikel ilmiah, dan dokumen relevan, dengan teknik pengumpulan data melalui studi dokumentasi. Analisis data dilakukan secara deskriptif analitis melalui reduksi, kategorisasi, dan interpretasi, serta keabsahan data dijaga melalui triangulasi sumber dan ketekunan pengamatan. Hasil penelitian menunjukkan

bahwa seni Islam memiliki potensi integratif dalam menginternalisasikan nilai estetika, spiritual, dan sosial yang memperkuat identitas kultural. Implikasinya memberikan kontribusi teoretis dalam pengembangan konsep Pendidikan Agama Islam berbasis budaya serta praktis dalam inovasi pembelajaran kontekstual yang relevan dengan dinamika pendidikan kontemporer dan kebutuhan masyarakat multikultural Indonesia saat ini.

Kata Kunci: Seni Islam, Nilai Kultural, Pendidikan Agama Islam.

INTRODUCTION

The revitalization of Islamic art in the development of Islamic religious education grounded in cultural values is a strategic issue that has come to the fore in the contemporary global landscape, which is characterized by the trend toward cultural homogenization, technological disruption, and an identity crisis among the younger generation (Suratin and Munawarsyah, 2025). The phenomenon of globalization not only brings progress but also has implications for the weakening of local cultural roots and religious values that have long served as the foundation for character building. In the Indonesian national context, these challenges are exacerbated by signs of moral degradation, rising intolerance, and the limited integration of local cultural values into Islamic Religious Education practices. Data from various educational surveys indicate that learning approaches that remain largely normative and cognitive have not yet been fully capable of effectively and sustainably addressing the affective and cultural dimensions of students.

National education policy has, in fact, provided space for character building and the integration of cultural values through a competency-based curriculum and the Pancasila student profile. However, implementation on the ground still reveals a gap between policy and teaching practices. Islamic Religious Education tends to be delivered in a textual manner and lacks contextual relevance to students' socio-cultural realities (Ministry of Education, Culture, Research, and Technology 2023). In this context, Islamic art—as an aesthetic expression rich in spiritual and cultural values—has not yet been fully utilized as a medium for learning. Yet, Islamic art holds great potential for bridging the understanding of religious values with the living cultural experiences of the community. Therefore, research is needed to contextualize educational policies with real-world needs through an integrative and innovative approach.

The main issue in this study lies in the suboptimal utilization of Islamic art in the development of Islamic Religious Education grounded in cultural values. The need for a learning model that not only transmits religious knowledge but also internalizes values through an aesthetic approach has become increasingly urgent. Students require learning experiences that are meaningful, contextual, and relevant to daily life (Suratin et al. 2024). In this regard, Islamic art can serve as a more effective medium for value transformation because it engages the dimensions of emotion, imagination, and symbolic experience. Thus, this study aims to identify the gap between the potential of Islamic art and existing

teaching practices, while also formulating the need to develop a more holistic and culture-based approach to Islamic Religious Education.

Theoretically, this study is grounded in humanistic and constructivist educational paradigms that position students as active participants in the learning process. Education functions not only as a transfer of knowledge but also as a process of meaning-making through interaction with the social and cultural environment (Sabrina et al. 2025). From this perspective, Islamic art is viewed as a representation of the values of tawhid, beauty, and harmony that can be internalized through aesthetic experiences. One of the main dimensions of focus in this study is the function of Islamic art as a medium for the internalization of cultural values in Islamic Religious Education. The implication is the development of students' character—one that is not only normatively religious but also sensitive to cultural values and possesses a high level of aesthetic awareness in social life.

In addition to this dimension, this study also examines the integration of local culture into Islamic Religious Education as an inseparable complement. This integration is crucial to ensure that religious values are not detached from the students' sociocultural context (Suratin et al., 2023). Theoretically, this approach aligns with the concept of education based on local wisdom, which emphasizes the relevance and meaningfulness of learning (Émile, 1997). The implications of this integration include increased engagement in learning, the strengthening of cultural identity, and the fostering of an inclusive attitude of religious moderation. A number of previous studies have discussed the importance of culture- and arts-based education in character development; however, most remain partial in nature and have not specifically examined the role of Islamic art as a medium for the revitalization of cultural values in Islamic Religious Education.

Unlike previous research, this study offers a novel perspective by positioning Islamic art as a strategic instrument in the revitalization of cultural values, systematically integrated into the development of Islamic Religious Education. This study not only describes the role of art but also analyzes its conceptual and practical contributions to the character development of students. The objective of this study is to conduct an in-depth examination of the role of Islamic art in the development of Islamic Religious Education grounded in cultural values and to formulate a conceptual model relevant to the context of contemporary education. The theoretical contribution of this study is expected to enrich the body of knowledge in Islamic Religious Education, while practically serving as a reference for educators and policymakers in designing more contextual, humanistic, and sustainable learning experiences.

METHODOLOGY

This study employs a qualitative approach using a systematic literature review designed through structured stages. Data collection was conducted by searching scientific databases such as Google Scholar, DOAJ, and the SINTA-indexed national journal portal using keywords relevant to the research focus (Sugiyono, 2017). Inclusion criteria were established to include publications within a specific timeframe, topic relevance, and

publisher credibility. The data obtained were then documented in data collection sheets to identify key information such as main concepts, theoretical frameworks, and research findings (Lexy J. Moleong, 2018). Documentation techniques involved downloading, conducting in-depth readings, and coding each document to facilitate the process of retrieving and systematically organizing the data (Robert K. Yin, 2018). Data analysis was conducted through operational stages that included data reduction by selecting information relevant to the research question, followed by a categorization process based on conceptual themes emerging from the literature (Miles et al., 2014). Each category was analyzed comparatively to identify patterns, relationships, and differences among ideas. Data interpretation was conducted by linking the literature findings to the theoretical framework used, thereby producing an argumentative synthesis. To ensure the validity of the data, this study employed inter-document triangulation by comparing various references addressing similar topics and conducting careful, repeated readings to ensure the consistency and depth of the analysis (Anto et al. 2024). This approach ensures that the research findings are more academically rigorous and accountable.

RESULTS AND DISCUSSION

The Integration of Aesthetic, Spiritual, and Social Values in Islamic Art as the Cultural Foundation of Islamic Religious Education

Islamic art is an integrative manifestation that combines aesthetic, spiritual, and social dimensions into a single conceptual unity rooted in revealed teachings and Islamic intellectual traditions. From an aesthetic perspective, Islamic art serves not only as an expression of visual beauty but also as a symbolic medium representing divine values (Indahsari et al. 2024). Recurring geometric patterns, sacred calligraphy, and proportional architecture reflect a cosmic order grounded in the principle of tawhid. Beauty in Islamic art does not stand on its own but is always connected to a metaphysical awareness of the oneness of God. Therefore, the aesthetic experience in Islamic art contains a reflective dimension capable of guiding individuals toward a deeper existential understanding, thereby making art a means of contemplation that strengthens the relationship between humanity and God.

In the spiritual dimension, Islamic art plays a strategic role in shaping a transcendental consciousness that is not merely theoretical but also practical in daily life. Art serves as a medium that bridges the rational and emotional aspects within the human being, ensuring that the learning experience is not limited to the cognitive realm alone (Alfadhli et al. 2025). Through interaction with Islamic artworks, students can develop inner sensitivity that leads to a deeper appreciation of divine values. This process fosters the development of a religious attitude that is not only normative but also reflective and internal. Thus, the integration of art into Islamic Religious Education enriches pedagogical methods that are oriented not only toward the transfer of knowledge but also toward the continuous transformation of students' spiritual consciousness.

Beyond its aesthetic and spiritual dimensions, Islamic art also embodies significant social values in fostering a harmonious and inclusive society. Islamic art reflects the principles of togetherness and balance, which are evident in collective patterns and diverse cultural expressions (Suratin and Munawarsyah 2025). In this context, art serves as a means to strengthen social solidarity and foster mutual respect among individuals and groups. These values are highly relevant in a multicultural society, where diversity is an inescapable reality. Through an understanding of Islamic art, students can develop an open and tolerant perspective toward differences. This demonstrates that Islamic art functions not only as a cultural expression but also as a social instrument that supports the creation of cohesion and stability in community life.

The integration of Islamic art into Islamic Religious Education can be achieved through a cultural approach that is contextual and adaptable to the changing times. This approach enables students to understand religious teachings not merely as normative doctrines, but as a living system of values relevant to social reality (Romadlon et al. 2025). By integrating artistic elements into the learning process, teachers can create a more interactive and meaningful learning environment. For example, using calligraphy as a teaching tool can help students understand the values of the Quran in a visual and reflective way. Additionally, exploring Islamic architecture can broaden students' perspectives on Islamic civilization from both historical and cultural angles.

This approach fosters holistic and participatory learning.

The integration of Islamic art into Islamic Religious Education contributes to the formation of students' cultural identity—one that is rooted in tradition yet open to global dynamics. In the modern era, marked by the tide of globalization and rapid social change, students need a strong foundation of values to maintain their sense of direction. Islamic art can serve as an effective medium for instilling these values in a contextual and relevant manner (Rohman et al. 2025). Through an appreciation of art, students not only understand Islamic cultural heritage but also develop creativity and critical thinking skills. This is crucial in shaping a generation that is not only religious but also adaptive and innovative in facing the complex challenges of the times.

In conclusion, Islamic art plays a highly significant role in integrating aesthetic, spiritual, and social dimensions within the context of Islamic Religious Education. The use of Islamic art as a pedagogical medium not only enriches teaching methods but also deepens students' holistic understanding of Islamic values. Through a contextual and cultural approach, Islamic art can serve as an effective means of fostering reflective religious awareness, inclusive social attitudes, and a strong cultural identity. Therefore, strengthening the role of Islamic art in Islamic Religious Education is a strategic step toward creating an educational process that is oriented not only toward knowledge but also toward character development and sustainable spiritual awareness.

The Conceptual Contribution of Islamic Art to Strengthening Students' Character

Conceptually, Islamic art makes a significant contribution to the formation of students' character through the process of internalizing the moral and ethical values it embodies. Islamic art is not merely understood as an aesthetic expression but also as a representation of spiritual values rooted in Islamic teachings. The values of simplicity, balance, order, and harmony reflected in various forms of Islamic art provide an important foundation for fostering discipline and a sense of responsibility (Munawarsyah and Suratin, 2026). In the context of Islamic Religious Education, art serves as a medium capable of bridging the cognitive and affective aspects of students. Thus, learning is not only oriented toward the transfer of knowledge but also toward the development of a deep awareness of values. This makes Islamic art relevant to comprehensive and sustainable character-building efforts.

Aesthetic values in Islamic art serve as a means of fostering students' social sensitivity toward their surrounding environment. Through art appreciation activities, students are encouraged to understand the symbolic meanings contained in works of art, thereby fostering empathy and social concern. This process enables students to connect their aesthetic experiences with the social realities they face (Mujiburrohman et al. 2026). Within the framework of Islamic Religious Education, this approach strengthens the affective dimension, which is often neglected in conventional teaching practices. Thus, Islamic art not only shapes intellectually intelligent individuals but also individuals with a high degree of social sensitivity. This is crucial for building a harmonious and civilized society.

Furthermore, the process of artistic creation within the context of Islamic art provides students with the space to develop reflective and critical thinking skills. Creative activities allow students to express their understanding of Islamic values in a creative and contextually relevant manner.

This process encourages students' active engagement in learning, so that they are not merely recipients of information but also active participants in the construction of knowledge (Moh. Saddad et al. 2025). In Islamic Religious Education, this approach aligns with the principles of active learning, which places students at the center of the educational process. Thus, Islamic art plays a role in developing reflective thinking skills, which are essential for fostering mature character and integrity in daily life.

Furthermore, Islamic art serves as a medium for the transformation of values through dialogue and participation. The values embodied in art are not conveyed in a doctrinal manner but rather through an interactive process involving aesthetic experiences and personal reflection. This approach provides space for students to understand values deeply and contextually (Kurniasih et al. 2024). In Islamic Religious Education, this method is highly relevant because it fosters a more authentic and sustainable internalization of values. Students do not merely passively receive values but also internalize and actualize them in real life. Thus, Islamic art serves as an effective means

of fostering moral awareness that is not merely formalistic but rooted in deep understanding and personal experience.

From a contemporary educational perspective, character development requires a holistic approach that integrates cognitive, affective, and psychomotor aspects. Islamic art holds great potential to bridge these three aspects through an integrative approach. Art appreciation and creation activities enable students to learn comprehensively by engaging their minds, emotions, and actions (Firmansyah et al. 2026). In the context of Islamic Religious Education, this integration is crucial for producing students who not only understand Islamic teachings theoretically but are also able to implement them in their daily lives. Therefore, Islamic art can be positioned as a strategic instrument in strengthening students' character development in a comprehensive and sustainable manner.

Islamic art plays a vital role in supporting the character development of students in Islamic Religious Education. Through aesthetic values, the process of appreciation, and creative activities, Islamic art is able to internalize moral values in a profound and contextual manner. A dialogic and participatory approach makes students more active in understanding and actualizing these values in their daily lives. Furthermore, the integration of cognitive, affective, and psychomotor aspects in Islamic art makes it a holistic learning medium. Thus, the utilization of Islamic art in Islamic Religious Education is a strategic step in shaping a generation with strong character, ethics, and a high level of social awareness.

Conceptual Model for the Development of Islamic Religious Education Based on Islamic Art in a Contemporary Context

The development of Islamic Religious Education based on Islamic art requires a conceptual framework that is structured, systematic, and aligned with the dynamics of contemporary education. This framework must be designed with consideration for the shifting paradigms in learning that emphasize the strengthening of 21st-century competencies, including creativity, critical thinking, collaboration, and communication (Firmansyah et al. 2025). The integration of Islamic art into Islamic Religious Education serves not merely as an aesthetic complement but as an epistemological medium capable of holistically enriching students' religious understanding. Therefore, Islamic art must be positioned as an integral part of a comprehensively designed curriculum that encompasses cognitive, affective, and psychomotor dimensions. With this approach, the learning process is oriented not only toward the transfer of knowledge but also toward fostering deep spiritual awareness and aesthetic sensitivity in students.

The integration of Islamic art into the Islamic Religious Education curriculum can be achieved through the development of instructional materials that reflect Islamic aesthetic values, whether in the form of calligraphy, architecture, religious music, or Islamic literature. These materials are systematically organized, taking into account continuity across educational levels as well as their relevance to students' needs (Fakhrurridha et al.

2025). In this context, an interdisciplinary approach is crucial, as it facilitates dialogue between Islamic studies and other disciplines such as history, sociology, and cultural anthropology. Through this approach, students not only understand Islamic art as a cultural product but also as a manifestation of spiritual values that have evolved throughout the history of Islamic civilization. Consequently, learning becomes more contextual and is able to connect religious texts with the social realities faced by students.

Implementing this conceptual model requires innovative and adaptive learning strategies that keep pace with the times. One strategy that can be applied is project-based learning, which provides students with the opportunity to actively engage in the process of creating Islamic artworks. In addition, a collaborative approach can also be used to encourage interaction among students in producing works that reflect the values of togetherness and tolerance (Bary et al. 2024). A contextual approach serves as an important complement, as it allows students to relate their learning to their everyday life experiences. Through these strategies, Islamic Religious Education is no longer monotonous and verbalistic but becomes more dynamic, participatory, and meaningful for students in building a deep religious understanding.

The teacher's role in developing Islamic Religious Education based on Islamic art is crucial to the success of implementing this model. Teachers no longer function as the sole source of knowledge but rather as facilitators, mediators, and motivators who guide students through the learning process (Ardani et al. 2025). Teachers must possess adequate pedagogical, professional, social, and personal competencies to effectively integrate Islamic art into instruction. In addition, teachers are also required to be able to create a conducive, creative, and reflective learning environment so that students can internalize religious values critically and deeply. Through this role, teachers become agents of change capable of driving the transformation of Islamic Religious Education toward a more humanistic and contextual direction.

The development of Islamic Religious Education based on Islamic art also holds strong relevance in addressing the challenges of globalization, which tends to erode local cultural identities. In this context, Islamic art can serve as a medium to strengthen students' sense of identity while simultaneously opening space for dialogue with global cultures (Nurhamzah et al. 2020). Through learning that integrates Islamic art, students are encouraged to appreciate their cultural heritage while developing an open attitude toward diversity. This is crucial in shaping students' character to be moderate, tolerant, and adaptable to change. Thus, Islamic Religious Education not only plays a role in shaping religious individuals but also citizens who possess cultural awareness and the ability to interact harmoniously within a pluralistic global society.

In conclusion, the development of Islamic Religious Education based on Islamic art is a strategic approach capable of integrating spiritual, aesthetic, and social dimensions into the learning process. Through a systematic conceptual model, an interdisciplinary

approach, innovative learning strategies, and the transformative role of teachers, Islamic art can serve as an effective means of enriching students' learning experiences.

This approach not only strengthens religious understanding but also fosters a character that is creative, reflective, and rooted in cultural values. Thus, Islamic Religious Education based on Islamic art holds great potential to address contemporary educational challenges while preserving the continuity of noble values in society.

CONCLUSION

Islamic art possesses significant integrative potential in internalizing aesthetic, spiritual, and social values, thereby strengthening students' cultural identity holistically. In this context, Islamic art functions not only as an artistic expression but also as an educational medium that enriches the affective and cognitive dimensions of Islamic Religious Education. Consequently, these findings offer a theoretical contribution to the development of a culture-based Islamic Religious Education concept, as well as a practical contribution in promoting contextual learning innovations relevant to the dynamics of contemporary education and the needs of Indonesia's multicultural society. Therefore, it is recommended that educators systematically integrate Islamic art into the curriculum. Further research is recommended to explore more practical implementation models and to test their effectiveness in various educational contexts.

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