
**THE IMPORTANCE OF FAITH AS THE FOUNDATION OF
MODERN ISLAMIC EDUCATION: A LITERATURE REVIEW
BASED ON THE QUR'AN AND THE SUNNAH*****¹Sutomo, ²Koko Khoerudin**^{1,2} Program Studi Pendidikan Agama Islam STIT At-Taqwa BandungEmail: ¹muhammad.abuabdilhalim@gmail.com, ²koko.khoerudin@uinsgd.ac.id**Abstract**

Islamic education in the modern era faces complex challenges due to globalization, secularization, and the rapid flow of modernity that threatens the foundation of faith among young Muslim generations. This research aims to analyze the concept of aqidah from the perspective of the Qur'an and As-Sunnah as the fundamental foundation of Islamic education, identify the urgency of aqidah as the foundation in the modern Islamic education system, and formulate a conceptual framework for implementing aqidah in the design of modern Islamic education curriculum. This research employs library research method with a descriptive qualitative approach, where data sources consist of primary sources in the form of the Qur'an and Hadith, as well as secondary sources in the form of scientific journals, books, and articles published over the last 10 years. Data analysis uses content analysis techniques through stages of data reduction, categorization, interpretation, and drawing conclusions. The research findings indicate that: (1) aqidah in the Qur'an and As-Sunnah constitutes the epistemological and philosophical foundation that shapes students' Islamic worldview through the dimensions of tawhid (Rububiyah, Uluhiyah, and Asma wa Sifat); (2) aqidah becomes urgent as an epistemological filter, spiritual fortress, and intrinsic motivator in facing the challenges of globalization and modernity; (3) the implementation of aqidah in the curriculum requires a systematic approach through five dimensions: content, methodology, environment, evaluation, and integration with contemporary needs. This research contributes to formulating a conceptual framework for developing Islamic education that is characterized, has integrity, and is relevant to contemporary needs without neglecting aqidah as its main pillar.

Keywords: aqidah, modern Islamic education, Qur'an, As-Sunnah**Abstrak**

Pendidikan Islam di era modern menghadapi tantangan kompleks akibat globalisasi, sekularisasi, dan derasnya arus modernitas yang mengancam fondasi keimanan generasi muda Muslim. Penelitian ini bertujuan untuk menganalisis konsep akidah dalam perspektif Al-Qur'an dan As-Sunnah sebagai landasan fundamental pendidikan Islam, mengidentifikasi urgensi akidah sebagai fondasi dalam sistem pendidikan Islam modern, serta merumuskan kerangka konseptual implementasi akidah dalam desain kurikulum pendidikan Islam modern. Penelitian ini menggunakan metode penelitian kepustakaan (library research) dengan pendekatan kualitatif deskriptif, di mana sumber data terdiri dari sumber primer berupa Al-Qur'an dan Hadis, serta sumber sekunder berupa jurnal

ilmiah, buku, dan artikel yang diterbitkan dalam kurun waktu 10 tahun terakhir. Analisis data menggunakan teknik analisis isi (content analysis) melalui tahapan reduksi data, kategorisasi, interpretasi, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa: (1) akidah dalam Al-Qur'an dan As-Sunnah merupakan fondasi epistemologis dan filosofis yang membentuk worldview Islami peserta didik melalui dimensi tauhid (Rububiyah, Uluhiyah, dan Asma wa Sifat); (2) akidah menjadi urgen sebagai filter epistemologis, benteng spiritual, dan motivator intrinsik dalam menghadapi tantangan globalisasi dan modernitas; (3) implementasi akidah dalam kurikulum memerlukan pendekatan sistematis melalui lima dimensi: konten, metodologi, lingkungan, evaluasi, dan integrasi dengan kebutuhan zaman. Penelitian ini berkontribusi dalam merumuskan kerangka konseptual pengembangan pendidikan Islam yang berkarakter, berintegritas, dan relevan dengan kebutuhan kontemporer tanpa mengabaikan fondasi akidah sebagai pilar utamanya.

Kata Kunci: akidah, pendidikan Islam modern, Al Qur'an, As Sunnah

INTRODUCTION

Islamic education in the modern era faces complex challenges that demand deep reflection on its philosophical and epistemological foundations. Shifting values, globalization, advances in information technology, and the rapid flow of secularization have presented various phenomena that threaten the integrity of the Islamic education system. In the midst of these dynamics, faith as a fundamental belief system in Islam has become a pillar that cannot be ignored in the construction of modern Islamic education. Allah SWT says in the Qur'an Surah Al-Baqarah verse 208:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"O you who believe, enter into Islam as a whole, and do not follow the steps of Satan. Truly, Satan is a real enemy to you."

This verse provides a theological foundation that Islamic education must be built comprehensively and holistically, not partial or dichotomous. Faith as the foundation of faith must be the basis of all educational activities, so as to produce students who have a complete and solid Islamic worldview. Objective conditions show that moral degradation, identity crisis, and disorientation of values among the young generation of Muslims are indications of the weak foundation of the faith in the education system. Munawir et al., (2024) In his research, it is emphasized that faith education is the foundation for students to face the era of globalization while still being guided by Islamic law, as well as maximizing the use of technology while avoiding the negative impact of the times. This phenomenon shows that religious education that is not systematically integrated into the curriculum results in the formation of a fragile personality that is easily swayed by various secular ideologies. A solid faith not only serves as a foundation of faith, but also as an epistemological filter in accepting and processing various knowledge that has developed in the contemporary era.

Modern Islamic education requires a reconstruction that returns the faith to its central position. Wahdaniyah and Malli (2026) explained that the reconstruction of the

philosophy of Islamic education is needed to answer the challenges of modernity without obscuring the foundation of the faith, so that Islamic education remains rooted in normative values as well as adaptive to social changes, science, and global civilization. This is in line with the concepts of *tarbiyah*, *ta'lim*, and *ta'dib* which place the formation of faith as the main foundation before the development of other aspects. Without a strong foundation of faith, Islamic education will lose its spirit and character, and be easily eroded by the currents of modernity that tend to be secular and materialistic.

Various previous studies have identified the urgency of religious education in the formation of Muslim character and personality. Syamsuddin et al., (2025) analyzes that the creed and sharia are the main foundations that support all religious activities and Islamic civilization, where the disintegration between the two causes the emergence of negative social phenomena such as hypocrisy, secularization of values, and moral deviation. Vianto et al., (2025) added that the creed that includes faith in Allah SWT, angels, His books, His apostles, the Day of Judgment, and destiny is the foundation that determines the beliefs and direction of life of a Muslim, as well as a spiritual fortress that protects individuals from various trials in life. In line with that, Rosidah et al., (2025) emphasizing that moral faith education has a strategic role in shaping the character of students who are disciplined, responsible, honest, and have a strong spiritual awareness since elementary education.

Sholihah and Maulida (2020) in his research it is emphasized that Islamic education functions as the foundation of character education because it is sourced from the Qur'an and Hadith which are the main teachings of Islam, where the good and bad parameters in a person's character have certain standards that make Islamic education a reference in paradigms, concepts, principles, theories, and techniques of character education. However, there is still a gap in the literature on how creed can be systematically and comprehensively integrated in the design of the modern Islamic education curriculum, especially in the Indonesian context which has unique socio-cultural characteristics. Rizqi et al., (2025) In his study, it shows that the implementation of moral faith learning in the formation of students' religious character requires an approach that not only transmits religious knowledge, but also instills solid faith values in daily life.

Based on the description above, this research is focused on answering three fundamental problems. First, what is the concept of faith in the Qur'an and As-Sunnah as the foundation of Islamic education? Second, why is creed urgent as a foundation in modern Islamic education? Third, how is the implementation of faith as a foundation in the design of the modern Islamic education curriculum? These three formulations of the problem were chosen because they represent the theoretical-normative aspect, the urgency-contextual aspect, and the practical-applicative aspect that are urgent needs in the development of contemporary Islamic education.

This research aims to analyze and describe the concept of faith in the perspective of the Qur'an and As-Sunnah as the fundamental foundation of Islamic education, identify the

urgency of faith as a foundation in the modern Islamic education system in the midst of the challenges of globalization and modernity, and formulate a conceptual framework for the implementation of faith as a foundation in the design of the modern Islamic education curriculum. This study is not only normative-theological, but also seeks to make a practical contribution in formulating a conceptual framework that can be used as a reference in the development of Islamic education that has character, integrity, and is relevant to the needs of the times, so as to fill the gap in a comprehensive conceptual formulation regarding the integration of faith in modern Islamic education that is responsive to contemporary challenges.

METHOD

This study uses a library research method with a descriptive qualitative approach. Mestika Zed (2008) Explains that literature research is a series of activities related to the method of collecting library data, reading, recording, and processing research materials without the need for field research. The data sources in this study consist of primary sources in the form of the Qur'an and Hadith as the normative basis of faith in Islam, as well as secondary sources in the form of scientific journals, books, articles, and other documents relevant to the research topic to ensure the relevance and novelty of the data. The data collection technique is carried out through documentation studies by identifying, classifying, and analyzing literature related to the concept of faith, Islamic education, and its implementation in the modern context (Haryono, 2024). Data analysis uses content analysis techniques through several stages, namely: (1) data reduction by identifying and summarizing relevant information from various sources; (2) data categorization based on research themes; (3) data interpretation by analyzing the relationship between concepts; and (4) drawing conclusions based on the synthesis of all the data that has been analyzed (Haryono, 2024). The validity of the data is ensured through triangulation of sources by comparing various literature from different perspectives to obtain a comprehensive and in-depth understanding of the urgency of the creed as the foundation of modern Islamic education.

RESULTS AND DISCUSSION

The Concept of Faith in the Qur'an and As-Sunnah as the Foundation of Islamic Education

Faith in the perspective of the Qur'an and As-Sunnah is the main foundation that supports the entire building of one's Islam. Allah SWT says in Surah Al-Baqarah verse 285:

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

"The Messenger (Muhammad) believed in what was revealed to him (the Qur'an) from his Lord, as did the believers. Everyone believes in Allah, His angels, His books, and His messengers. (They said), 'We do not discriminate between anyone from His messengers.'

And they said, 'We hear and we obey. Forgive us, O our Lord, and to You is the place of return.'

This verse explicitly explains the pillars of faith that are the foundation of the Islamic faith, namely faith in Allah, angels, the books of Allah, Allah's messengers, the last days, and qada and qadar. Vianto et al., (2025) affirms that faith includes faith in Allah SWT, angels, His books, His apostles, the Day of Judgment, and destiny, which are the foundations that determine the beliefs and direction of a Muslim's life. A strong faith is a spiritual fortress that protects individuals from various trials in life and encourages the realization of behavior in accordance with the guidance of Allah and His Messenger.

In As-Sunnah, the Prophet PBUH explained the concept of faith through a hadith narrated by Imam Muslim:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُحَيْمِرُ بْنُ حَرْبٍ جَمِيعًا عَنْ ابْنِ أَبِي عُلَيَّةَ قَالَ أَبُو بَكْرٍ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزًا يَوْمًا لِلنَّاسِ فَأَتَاهُ جِبْرِيلُ... فَقَالَ مَا الْإِيمَانُ؟ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ

"From Abu Hurairah ra: One day the Prophet PBUH appeared in front of the crowd, then Jibril came... then asks: 'What is faith?' The Messenger of Allah replied: 'Faith is that you believe in Allah, His angels, His books, His Messengers, the Day of Resurrection, and you believe in the Day of Resurrection.' (HR. Muslim)

This hadith emphasizes that creed is not just a theoretical belief, but a belief that must be firmly embedded in the heart of every Muslim. Nurhayati, Hanipa, et al (2025) explained that the creed is a firm and steady belief in the heart of a Muslim on the main teachings of Islam that must be believed without the slightest doubt. This belief must be the foundation in all aspects of life, including in the field of education.

In the context of Islamic education, faith is the epistemological foundation that shapes the worldview of students. Syamsuddin et al., (2025) analyzes that faith serves as the main foundation that supports all religious activities and Islamic civilization, where the disintegration between faith and sharia causes the emergence of negative social phenomena such as hypocrisy, secularization of values, and moral deviance. This is in line with the words of Allah SWT in Surah Al-Isra verse 9:

نَ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

"Indeed, this Qur'an guides the most straight (path) and gives glad tidings to the believers who do good deeds that they will have a great reward."

This verse shows that the creed derived from the Qur'an provides the most direct guidance in all aspects of life, including in the process of education. Getteng et al., (2022) emphasizing that the sentence La ilaha illa Allah (there is no God but Allah) is indeed short but contains the doctrine of faith as well as being the first and main pillar of faith and Islam, so that the other pillars of Islam are imbued by this sentence. In other words, all the pillars of faith and Islam, even all virtues and pious deeds will be useless and worthless if this doctrine of faith is not properly believed.

The dimension of monotheism as the core of the Islamic faith has a central role in shaping the paradigm of Islamic education. The concept of monotheism encompasses three fundamental aspects: Tawheed Rububiyah (the belief that Allah is the only creator, ruler, and ruler of the universe), Tawheed Uluhiyah (the belief that only Allah is worthy of worship), and Tawheed Asma wa Sifat (belief in the perfect names and attributes of Allah) (Zulfa, 2024). These three dimensions of monotheism form a complete framework of thinking in understanding the relationship between God, humans, and the universe, which later became the philosophical foundation of Islamic education.

Sholihah (2020) emphasizing that Islamic education functions as the foundation of character education because it is sourced from the Qur'an and Hadith which are the main teachings of Islam, where the parameters of good and bad in a person's character have certain standards according to the Qur'an and Hadith, making Islamic education a reference in paradigms, concepts, principles, theories, and techniques of character education. This shows that the creed not only serves as a spiritual foundation, but also as an ethical and moral standard in Islamic education that distinguishes it from the secular education system.

The Urgency of Faith as a Foundation in Modern Islamic Education

The modern era with its complexity of challenges demands Islamic education to strengthen the faith as its foundation. Allah SWT says in Surah Al-Hujurat verse 14:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ صَوِّبُوا لَكُمْ تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلْتَكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

"The Bedouin Arabs said, 'We have believed.' Say (to them), 'You have not believed, but say that we have converted to Islam, for it has not yet entered your hearts.' If you obey Allah and His Messenger, He will not diminish your deeds in the slightest. Verily, Allah is Forgiving, Most Merciful."

This verse emphasizes that true faith is one that is firmly embedded in the heart, not just a verbal confession. In the context of modern Islamic education, this indicates the urgency of internalizing deep faith values, not just cognitive learning. Munawir et al., (2024) In his research, he emphasized that in the era of globalization, religious education is the foundation for students to face the era of globalization while still being guided by Islamic law. Faith education has an important role in maximizing the use of technology and avoiding the negative impact of the times.

The challenges of modernity in the form of secularization, materialism, and moral relativism require the strengthening of the faith as a fortress of defense. Wahdaniyah and Malli (2026) explained that the reconstruction of the philosophy of Islamic education is needed to answer the challenges of modernity without obscuring the foundation of the faith, so that Islamic education remains rooted in normative values as well as adaptive to social changes, science, and global civilization. This approach allows Islamic education

to remain relevant to the times without losing its identity and character. The Prophet PBUH said in a hadith narrated by Imam Tirmidhi:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْيَ فَاصْنَعْ مَا شِئْتَ

"From Abu Mas'ud ra, the Prophet PBUH said: 'Indeed, among the things that people get from the first prophetic sentence is: If you are not ashamed, then do as you please.'" (HR. Tirmidhi)

This hadith shows the importance of faith in forming shame which is part of faith, which then forms internal control in students. Moral faith education has a strategic role in shaping the character of students who are disciplined, responsible, honest, and have a strong spiritual awareness (Hunaida et al., 2025). Moral faith education is not only the only determining factor in shaping children's character and personality, but it substantially contributes to motivating children to practice religious values (tauhid) and moral karimah in daily life.

The urgency of faith in modern Islamic education also lies in its function as an epistemological filter. In the era of abundant information, students need clear standards of truth to sort out and choose useful knowledge. The Islamic creed provides the parameters of truth that come from revelation, not solely from reason or empirical experience. Septiani (2023) in the ATTAQWA Journal emphasizes that education that always encourages moral and ethical education in students is very important in the midst of the development of the ever-advancing times, where the national education system consisting of types, paths, and levels of education must be supported by a solid foundation of religious values.

Furthermore, faith functions as an intrinsic motivator in the learning process. The words of Allah SWT in Surah Al-Mujadilah verse 11:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"Surely Allah will raise up (the degree) of the believers among you and those who are given knowledge of several degrees. And Allah is Careful what you do."

This verse shows the integral relationship between faith (creed) and knowledge, where the two reinforce each other. Students who have a strong faith will view the process of studying as worship, so they are motivated to study seriously. The implementation of moral creed learning in the formation of students' religious character requires an approach that not only transmits religious knowledge, but also instills solid faith values in daily life (Rizqi et al., 2025).

In the pluralistic Indonesian context, the creed also serves as an identity that distinguishes Islamic education from other education systems. Akidah provides peculiarities and

characteristics that make Islamic education have different goals, content, methods, and evaluations. In the framework of the double movement between text and context, belief in the principles of monotheism is a key factor that must be the basis for the interpretation of Islamic law (sharia) (Syamsuddin et al., 2025). In other words, without a strong foundation of faith, the understanding of the sharia will be distorted and lose its spiritual spirit.

Implementation of Faith as a Foundation in Modern Islamic Education Curriculum Design

The implementation of faith as a foundation in the design of the modern Islamic education curriculum requires a systematic and comprehensive approach. Allah SWT says in Surah Al-'Alaq verses 1-5:

قُرْأْ بِإِسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"Read it with the name of your God who created. He has created man from a clot of blood. Read, and your Lord the Exalted, Who teaches (mankind) with the pen. He teaches man what he does not know."

This first verse that comes down shows that the educational process in Islam must begin with "bismi Rabbika" (in the name of your Lord), which indicates that the creed (belief in God) is the starting point in the entire educational process. Abdiyantoro et al. (2024) Explained that teachers' understanding of the concepts of tarbiyah, ta'lim, and ta'dib in learning is very important for character formation, where these three concepts must be rooted in a strong foundation of faith.

The implementation of the faith in the curriculum can be carried out through several dimensions. First, the dimension of curriculum content. Each subject must be integrated with the values of monotheism, so that students understand that all science is essentially sourced from Allah SWT. In the study of science, for example, natural phenomena are explained not only empirically, but also as signs of Allah's power (kauniyah verses). Allah says in Surah Fussilat verse 53:

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكُنْ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

"We will show them Our signs in all directions and in themselves, so that it will be clear to them that the Qur'an is true. Is it not enough (for you) that your Lord be a witness to all things?"

Second, the dimension of learning methodology. The learning method must reflect the values of the faith such as justice, honesty, and compassion. The concept of tarbiyah encompasses three important dimensions: Tarbiyah Jismiyah (physical education), Tarbiyah Aqliyah (rational education), and Tarbiyah Ruhaniyah (spiritual education), where these three dimensions must be integrated in the learning process to produce a whole human being (Pulungan, 2022).

The Prophet PBUH gave a concrete example of the implementation of faith in education through a hadith narrated by Imam Bukhari:

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ حَدَّثَنَا ابْنُ الْمُنْكَدِرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ

"From Jabir bin Abdullah ra said: The Prophet PBUH taught us about istikharah in all matters as he taught us the letters from the Qur'an." (HR. Bukhari)

This hadith shows that the Prophet PBUH integrated the values of faith (dependence on Allah through istikharah) in the educational process, not just teaching theoretical knowledge. According to Pulungan (2022) Tarbiyah is an educational process that aims to change, direct, train, guide, and influence the spiritual aspects of human beings that are dynamic in nature, directed towards the achievement of ideal Islamic educational goals.

Third, the dimension of the educational environment. The school environment must reflect the values of the faith through an Islamic organizational culture. This includes the habit of worship, the manners of interacting, and the creation of a religious atmosphere. The role of teachers as educators and role models greatly determines the success of the formation of students' character, where teachers not only transfer knowledge but also become role models in practicing faith values. Fourth, the dimension of learning evaluation. Evaluation not only measures cognitive aspects, but also affective and psychomotor aspects that reflect the internalization of faith values. Syukri et al. (2023) explains that ta'dib includes four types of efforts to create adab: Ta'dib Adab Al-Haqq (education of spiritual manners in truth), Ta'dib Adab Al-Khidmah (manners in devotion), Ta'dib Adab Al-Sharia (moral guidance outlined by Allah), and Ta'dib Adab Al-Shuhbah (manners in friendship). These four aspects need to be an evaluation component in Islamic education.

Fifth, integration with the needs of the times. The curriculum must be responsive to the development of science and technology without neglecting the foundation of faith. Munawir et al. emphasized the importance of faith education in maximizing the use of technology and avoiding the negative impact of the times, so that students are able to become adaptive Muslims but still istiqamah in their faith. This implementation also requires synergy between various components of education. Wahdaniyah and Malli (2026) explained that the approach to reconstruction of Islamic educational philosophy allows Islamic education to remain rooted in normative values as well as adaptive to social changes, science, and global civilization. Thus, the modern Islamic education curriculum not only produces intellectually intelligent graduates, but also has a solid faith, noble morals, and adequate skills to face the challenges of the times.

CONCLUSION

The concept of faith in the Qur'an and As-Sunnah is the fundamental foundation of Islamic education. The Qur'an through QS. Al-Baqarah verse 285 explicitly explains the pillars of faith which include faith in Allah, angels, books, messengers, the last days, and qada qadar. As-Sunnah through the hadith of Jibril (HR. Muslim) emphasizes that faith

is not just a theoretical belief, but a belief that is firmly embedded in the heart and implemented in all aspects of life. The dimension of monotheism (Tauhid Rububiyah, Uluhiyah, and Asma wa Sifat) forms an epistemological and philosophical foundation in shaping the Islamic worldview of students, so that the creed functions as a spiritual foundation as well as an ethical and moral standard that distinguishes Islamic education from the secular education system.

The urgency of the faith as the foundation of modern Islamic education lies in its multidimensional function in facing contemporary challenges. In the era of globalization colored by secularization and moral relativism, faith functions as an epistemological filter that helps students sort out knowledge based on the parameters of the truth of revelation, a spiritual fortress that protects from the negative influence of secular ideology, and an intrinsic motivator that views knowledge as worship as affirmed in QS. Al-Mujadilah verse 11. In the pluralistic Indonesian context, faith provides an identity that makes Islamic education have distinctive goals, content, methods, and evaluations, so that it is able to form students who have a strong religious character but remain adaptive to the times.

The implementation of faith in the modern Islamic education curriculum requires a systematic approach through five main dimensions: (1) the content dimension that integrates the values of monotheism in each subject; (2) methodological dimensions that reflect the values of faith by integrating the concepts of tarbiyah, ta'lim, and ta'dib; (3) the environmental dimension that creates Islamic culture through the habituation of worship and the example of teachers; (4) evaluation dimensions that measure cognitive, affective, and psychomotor aspects; and (5) the dimension of integration with the needs of the times that is responsive to the development of science and technology without neglecting the foundation of faith. The implementation of these five dimensions requires the synergy of various educational components to produce graduates who are intellectually intelligent, strong in faith, noble in morals, and skilled in facing the challenges of the times.

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