

# Islamic Educational Philosophy as a Foundation for Adaptive Curriculum and Social Transformation: A Critical-Integrative Framework

**Suyono\*, Indi Aunullah**

Sekolah Tinggi Agama Islam Nurul Abror Al-Robbaniyin, Indonesia

\*Corresponding Author: [yon.mabrury@gmail.com](mailto:yon.mabrury@gmail.com)

<http://doi.org/10.33650/ijess.v5i2.14371>

Received: 30 January 2026, Revised: 03 June 2026, Accepted: 21 August 2026

## Abstract:

*Contemporary higher education faces technological, social, and demographic changes that require adaptive curricula while preserving ethical and moral foundations. This study examines how Islamic educational philosophy informs adaptive curriculum development, ethical governance, and socially responsive transformation in Islamic higher education. A qualitative empirical-philosophical design was employed across four Indonesian State Islamic Higher Education Institutions implementing curriculum reform. Data were collected through semi-structured interviews, institutional observations, curriculum and institutional document analysis, and literature review, then analyzed through data condensation, thematic display, conclusion drawing, and verification, supported by triangulation, member checking, peer debriefing, audit trails, and reflexivity. The findings show that *maqāṣid al-sharī'ah*, 'adl (justice), and *maṣlaḥah* (public benefit) guide curriculum adaptation, while moral accountability, shared responsibility, and social trust shape governance. The study integrates gender sensitivity through justice, human dignity, equal opportunity, and inclusive participation. The study concludes that Islamic educational philosophy functions as an operational and integrative framework for institutional transformation. This implies that Islamic higher education can pursue innovation while maintaining ethical identity, social responsibility, and relevance.*

**Key Words:** Islamic Educational Philosophy, Adaptive Curriculum, Social Transformation

## Please cite this article in APA style as:

Suyono, & Aunullah, I. (2026). Islamic Educational Philosophy as a Foundation for Adaptive Curriculum and Social Transformation: A Critical-Integrative Framework. *Indonesian Journal of Education and Social Studies*, 5(2), 269-286.

## INTRODUCTION

Contemporary educational systems play a crucial role in shaping responsible, ethically grounded, and adaptable societies ( Zakariya et al., 2023; Kriswanto et al., 2024; Munawaroh & Meedeng, 2024; Putri et al., 2026). Rapid technological advancement, globalization, demographic change, and shifting social values have transformed expectations of higher education, requiring institutions to prepare graduates for complex social and professional

environments (Chigbu & Makapela, 2025; Petrychenko et al., 2023). Recent scholarship indicates that curriculum innovation increasingly emphasizes critical thinking, ethical reasoning, interdisciplinary competence, adaptability, and social responsibility rather than content transmission alone (Ma et al., 2025; Shevchenko, 2025; Nazwa et al., 2025). These changes demonstrate that educational reform has consequences beyond institutional performance because curricula influence how individuals understand knowledge, values, citizenship, and social responsibility (Al-Barakat et al., 2025; Syed et al., 2026). In diverse societies, however, adaptation cannot be separated from cultural and moral foundations. Therefore, curriculum development requires frameworks that connect innovation with ethical principles, social needs, and contextual relevance (Ahmad et al., 2023; Misnatun & Ummah, 2023; Ramli et al., 2025; Firmansyah et al., 2025; Suratman & Sugiyono, 2025). This issue makes philosophically grounded curriculum reform important for sustainable educational and social transformation.

Despite the emphasis on adaptive and innovative education, many systems struggle to reconcile modernization with ethical, cultural, and social responsibilities (Alam et al., 2026; Rahman et al., 2025). Curriculum reforms may prioritize technological competencies, employability, and institutional competitiveness while giving insufficient attention to moral development, cultural identity, social justice, and contextual needs (Matete & Kanukisya, 2026; Rosak-Szyrocka & Balsalobre-Lorente, 2025). In Islamic higher education, this problem matters because educational change must respond to contemporary demands while remaining consistent with foundational principles such as *tawhīd*, *maqāṣid al-sharī'ah*, justice (*'adl*), and holistic human development (Aziz et al., 2025; Syauqi et al., 2025). When these dimensions are treated separately, curriculum innovation can become technically adaptive but philosophically fragmented (Hou, 2025; Rusydiana, 2026). The problem, therefore, is the absence of an integrated approach that aligns educational innovation, ethical governance, social responsibility, and cultural continuity. Addressing this problem is necessary to ensure that adaptive curricula remain relevant without losing their ethical and philosophical orientation.

This problem is reflected in contemporary Islamic educational institutions, where curriculum development increasingly encounters demands for flexibility, inclusion, digital transformation, and responsiveness to changing social conditions (Wadi et al., 2023; Maisaroh et al., 2025; Amrullah & Zuhriyah, 2025; Adhitya et al., 2025; Dermawan & Yusuf, 2026). Existing scholarship discusses Islamic education in relation to curriculum development, educational leadership, character formation, and value-based learning. Classical perspectives associated with Ibn Khaldun, Al-Ghazali, and Al-Farabi also emphasize the relationship between intellectual development, moral formation, and social order (Al Farabi, 2022; Hakim, 2026). Nevertheless, current institutional practices must address issues beyond traditional formulations, including curricular flexibility,

gender sensitivity, social responsibility, and institutional responsiveness. Avdukic et al. (2026) and Khaleel & Avdukic (2024) note that contemporary discussions remain focused on translating Islamic values into educational contexts. This situation suggests a practical and conceptual tension: institutions are expected to modernize curricula while simultaneously preserving philosophical coherence, ethical commitments, and responsiveness to diverse social realities.

Previous studies have laid the foundation for understanding Islamic education as a value-oriented and philosophically grounded field (Sunarti & Rahman, 2025; Nurjan et al., 2025). Research has connected Islamic thought with curriculum creation, leadership, moral administration, character development, and value-based learning (Rizal et al., 2026; Surahman & Nayla, 2025). Scholarship has highlighted adaptive curriculum development as a way to respond to technological, social, and labor-market changes while maintaining cultural relevance (Munawaroh & Meedeng, 2024; Nurhayati, 2025; Rawashdeh & Idris, 2025; Magadza, 2026;). However, these strands of research often develop in parallel. Studies of adaptive curricula commonly emphasize innovation and responsiveness, whereas Islamic education research emphasizes normative principles (Nazwa et al., 2025; Sirozi & Mitu, 2026). Consequently, limited attention has been given to how Islamic educational philosophy can serve as an operational framework that connects curriculum adaptation with ethical governance and social transformation (Hajar, 2024; Sari, 2025). This separation constitutes a research gap because Islamic higher education requires integration rather than isolated treatment of innovation, ethics, and philosophy.

The literature reveals a need to move from fragmented discussions toward an integrative account of Islamic educational philosophy and curriculum development (Abdalla, 2026; Falaqi et al., 2025). Studies on educational governance suggest that ethical considerations are positioned as supplementary rather than embedded within the philosophical architecture of educational innovation (Hillman, 2023; Nurjan et al., 2025). Similarly, discussions indicate the importance of linking knowledge, values, institutional practices, and social purposes. However, few studies connect adaptive curriculum development, ethical governance, gender sensitivity, social responsibility, and educational practice within a single Islamic philosophical framework. This research contributes by systematically synthesizing these dimensions and identifying relationships that remain insufficiently articulated. Resolving this gap matters because an integrated framework can clarify how Islamic philosophical principles may guide responses to educational change without reducing philosophy to abstract normative statements or treating innovation as value-neutral.

The state of the art is an integrative framework that positions Islamic educational philosophy as a foundation for adaptive curriculum development, ethical governance, and social transformation in higher education. Rather than

treating Islamic philosophy as a source of moral values, the framework conceptualizes principles, including *tawhīd*, *maqāṣid al-sharīʿah*, justice, holistic development, and social responsibility as guides for decision-making. The research problem is: how can Islamic educational philosophy provide a paradigm for developing adaptive curricula while strengthening ethical governance, gender sensitivity, and social responsibility? The study argues that adaptive curriculum development becomes more meaningful when philosophical principles mediate innovation by connecting knowledge, morality, institutional responsibility, and societal needs. By synthesizing classical Islamic thought with educational scholarship, this study argues that Islamic philosophy can serve as a basis for educational transformation and renewal across diverse educational and institutional contexts.

## RESEARCH METHODS

This study employed a qualitative approach (Maxwell, 2020; Oranga & Matere, 2023) with an empirical-philosophical design to examine how Islamic educational philosophy informs adaptive curriculum development, ethical governance, and socially responsive educational practices. The design integrated empirical inquiry with philosophical interpretation to connect normative Islamic educational thought with contemporary institutional practices. The empirical component examined curriculum decision-making, academic governance, and educational innovation in higher education, while the philosophical component analyzed principles derived from classical and contemporary Islamic educational thought. This integrated design enabled the study to move beyond purely normative discussion and descriptive accounts by examining how Islamic educational principles are translated into curriculum policies, governance practices, and adaptive strategies within contemporary higher education and policy contexts.

The research was conducted at four Indonesian State Islamic Higher Education Institutions (PTKIN) implementing curriculum reform in response to the Merdeka Belajar Kampus Merdeka (MBKM) policy and institutional quality assurance requirements. These institutions were selected because they had established curriculum development committees, conducted systematic curriculum reviews, and integrated Islamic educational values into academic governance. Participants included academic leaders, curriculum developers, and lecturers involved in curriculum planning, implementation, or governance. Data were collected through interviews, observations, and analysis of curriculum and institutional documents. Multiple institutional settings enabled the study to identify shared patterns while recognizing contextual differences in implementing adaptive curricula and translating Islamic educational principles into institutional and academic practices.

The study collected data through semi-structured interviews, institutional observations, document analysis, and a literature review. Interviews involved

academic leaders, curriculum developers, and lecturers knowledgeable about curriculum development, academic governance, and educational innovation. The interviews explored how Islamic educational values were interpreted and incorporated into institutional practices and curriculum decisions. Observations examined relevant practices and contextual conditions within the research settings. Document analysis focused on curriculum materials and institutional records, providing evidence of curriculum policies, governance arrangements, and educational priorities. The literature review examined classical and contemporary works on Islamic educational philosophy, curriculum studies, educational leadership, and adaptive learning. These complementary techniques supported a comprehensive interpretation of relationships between Islamic educational thought, institutional transformation, and contemporary educational practices.

Data analysis followed an iterative qualitative process involving data condensation, reduction, display, and conclusion drawing and verification (Cahyo et al., 2025; Monaro et al., 2022). Data were coded by selecting relevant information, identifying significant statements, concepts, and recurring patterns, and then organizing them into thematic categories and conceptual relationships for cross-source comparison. Conclusions were developed by interpreting recurring themes and assessing consistency across empirical and philosophical dimensions. Source triangulation strengthened trustworthiness through interviews, observations, and curriculum documents. Member checking verified participants' accounts, while peer debriefing supported critical examination. An audit trail and researcher reflexivity enhanced transparency, credibility, dependability, and confirmability throughout the study.

## RESULTS AND DISCUSSION

### Results

#### Islamic Philosophy and Curriculum Adaptation

In this study, the influence of Islamic educational philosophy on adaptive curriculum development is operationally defined as the extent to which Islamic philosophical principles inform curriculum planning, learning-outcome formulation, course organization, and assessment design. Empirical evidence indicates that curriculum adaptation was not understood merely as a response to technological change, labour-market demands, or institutional competition. Instead, participants emphasized that adaptation should remain grounded in Islamic ethical purposes and social responsibility. The principles of *maqāṣid al-sharī'ah*, *ʿadl* (justice), and *maṣlaḥah* (public benefit) served as reference points for evaluating whether curriculum changes were educationally relevant, ethically appropriate, and socially beneficial.

**Table 1. Islamic Philosophy in Adaptive Curriculum Development**

| Informant Position                       | Interview Excerpt                                                                                                                                                                 | Indicator                                                                        |
|------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------|
| Vice Rector for Academic Affairs         | "Curriculum adaptation should remain aligned with Islamic values and institutional educational goals."                                                                            | Integration of Islamic values into curriculum policy and institutional direction |
| Senior Curriculum Committee Member (P03) | "Curriculum innovation must not only respond to market needs, but it must also maintain Islamic ethical principles that lead to social responsibility and knowledge integration." | Ethical orientation, social responsibility, and knowledge integration            |
| Head of Study Program                    | "Curriculum changes need to consider whether they provide meaningful benefits for students and society."                                                                          | <i>Maṣlaḥah</i> as a basis for curriculum relevance                              |
| Senior Lecturer                          | "Justice should be reflected in learning opportunities, curriculum content, and assessment."                                                                                      | ' <i>adl</i> (justice) in curriculum and assessment                              |
| Curriculum Committee Member              | "The curriculum should remain flexible without losing its Islamic educational identity."                                                                                          | Balance between curriculum adaptability and Islamic educational identity         |

Table 1 shows that Islamic educational philosophy operates at the level of curricular decision-making rather than merely functioning as an ideological statement. Participants consistently connected curriculum adaptation with purpose, responsibility, justice, and social benefit. P03's statement indicates that market responsiveness alone is insufficient when separated from Islamic ethical principles. Values therefore mediate curriculum adaptability: external demands may initiate curriculum change, while Islamic principles establish normative boundaries for determining appropriate adaptations. The interconnected principles of *maqāṣid al-sharī'ah*, '*adl*, and *maṣlaḥah* demonstrate that curriculum innovation involves instrumental and ethical considerations. Adaptation consequently responds to contemporary educational demands while preserving the moral purposes and Islamic identity of higher education.

The findings reveal three interconnected dimensions of philosophical influence: purpose, justice, and benefit. *Maqāṣid al-sharī'ah* provides purposive orientation by directing curriculum development toward broader educational and social objectives. '*adl* establishes ethical criteria concerning fairness in learning opportunities and assessment, while *maṣlaḥah* provides contextual criteria for evaluating curriculum relevance and social usefulness. These dimensions demonstrate that Islamic educational philosophy influences not only what is incorporated into curricula but also why particular adaptations are considered appropriate. The findings challenge a purely technical understanding of curriculum adaptability. Flexibility is instead a negotiated process through which contemporary demands are selectively incorporated within enduring Islamic ethical and philosophical commitments.

Observations of institutional curriculum review meetings reinforced the interview findings, showing that discussions of course structures, learning outcomes, and evaluation methods included considerations related to *maqāṣid al-sharīʿah*, *ʿadl*, and *maṣlaḥah*. This evidence indicates that these principles appeared not only in participants' retrospective accounts but also in institutional deliberations concerning curriculum decisions. Islamic philosophical principles therefore functioned as decision-making lenses through which proposed adaptations were evaluated. Documentary evidence further indicated that Islamic philosophical narratives were incorporated into institutional curriculum standards to support flexibility, interdisciplinary learning, and contextual relevance. The convergence of interview, observation, and documentary evidence strengthens the interpretation that Islamic philosophy informs practical curricular considerations rather than remaining solely conceptual.

Overall, the data indicate that Islamic educational philosophy influences adaptive curriculum development by providing ethical and philosophical criteria for determining the direction and purpose of curriculum change. Technological development, labour-market expectations, and educational trends are interpreted through social responsibility, justice, public benefit, knowledge integration, and Islamic educational identity. The recurring pattern shows that external educational demands are first considered in relation to Islamic philosophical principles, subsequently evaluated through ethical and social criteria, and then reflected in curriculum decisions. Curriculum adaptability is therefore shaped by ongoing interaction between contemporary demands and Islamic normative commitments. Islamic educational philosophy functions as an operational foundation guiding curriculum planning, learning outcomes, course organization, and assessment while maintaining the ethical purposes of higher education.

### **Ethical Governance and Educational Management**

This study operationally defines ethical governance and educational management as institutional decision-making and management practices that integrate Islamic ethical principles into academic policies, staff development, student services, and institutional responsibilities. Field data indicate that governance was not understood merely as an administrative mechanism for efficiency but as a moral process involving accountability, shared responsibility, and social trust. Islamic educational philosophy provided an ethical orientation for determining how institutional decisions should be made and implemented, with efficiency considered alongside moral accountability and social responsibility. Ethical governance therefore involves institutionalizing Islamic values within managerial processes, particularly when leaders address academic priorities, human-resource development, student needs, and organizational responsibilities.

Interviews with institutional leaders indicated that Islamic educational philosophy directly shaped their understanding of managerial responsibility. One informant emphasized that "Islamic education management is not value-neutral; it is a moral imperative that demands striking a balance between efficiency and ethical accountability." This statement indicates that managerial effectiveness was not treated as an independent organizational objective but as a principle operating within ethical boundaries. A second interview finding further associated ethical management with shared responsibility, social trust, and stakeholder consideration in academic and administrative decisions. Rather than concentrating responsibility exclusively on formal leaders, governance involved collective participation in maintaining institutional objectives and educational quality. Accountability therefore extended beyond formal procedures to responsible relationships, collective participation, and attention to lecturers, staff, students, and the wider academic community.

The findings reveal a sequential relationship within the subtheme, whereby Islamic educational philosophy provides the normative foundation for governance, shaping leaders' understanding of accountability and shared responsibility, which subsequently influences managerial decisions concerning academic policies, staff development, and student services. Observations of institutional leadership meetings reinforced the interview findings by showing that ethical considerations were incorporated into discussions of these areas. Leadership discussions reportedly considered not only administrative effectiveness but also the implications of policies for institutional members and broader educational responsibilities. This evidence indicates that ethical reasoning was embedded within actual governance processes rather than limited to participants' conceptual descriptions. Accordingly, efficiency remained relevant but was mediated by ethical considerations and social responsibility, demonstrating that philosophical values were translated into practical decision-making criteria.

Overall, the data show that Islamic educational philosophy influences educational management by requiring institutional leaders to combine administrative efficiency with ethical accountability. The recurring pattern across interviews and observations demonstrates that ethical governance is constructed through the interaction of Islamic values, responsible leadership, collective participation, and stakeholder-oriented decision-making. The process moves from philosophical principles to leadership responsibility, from responsibility to shared governance, and from shared governance to ethically informed institutional practices. Thus, ethical governance represents a practical expression of Islamic educational philosophy in educational management, positioning institutional effectiveness within broader commitments to moral responsibility, social trust, human development, and institutional harmony.

**Table 2. Ethical Governance and Educational Management**

| Informant Position          | Sub-Finding                                                   | Indicator                                                      |
|-----------------------------|---------------------------------------------------------------|----------------------------------------------------------------|
| Head of Institution         | Ethical accountability in educational management              | Balance between managerial efficiency and moral accountability |
| Head of Institution         | Shared responsibility in institutional decision-making        | Collective accountability and responsible leadership           |
| Vice Rector/Academic Leader | Social trust in governance practices                          | Stakeholder consideration and relational responsibility        |
| Academic Manager            | Ethical considerations in academic policies                   | Integration of Islamic values into policy decisions            |
| Institutional Leader        | Ethical orientation in staff development and student services | Social responsibility and human development                    |

Table 2 shows that ethical governance and educational management are shaped by Islamic values, leadership accountability, collective responsibility, and stakeholder-oriented decision-making. Managerial efficiency is mediated by moral accountability, requiring leaders to consider the ethical consequences of administrative decisions. Shared responsibility extends governance beyond formal authority by emphasizing collective accountability and participation. Social trust strengthens this relational dimension by encouraging leaders to consider stakeholders' interests when developing academic policies, staff development programs, and student services. The findings demonstrate that Islamic values are embedded in practical management processes rather than treated as abstract principles, translating philosophical commitments into accountable leadership, participatory governance, ethical decision-making, and human-centered educational management.

### Gender Sensitivity and Socially Responsive Educational Innovation

Gender sensitivity and socially responsive educational innovation are operationally defined as integrating justice (*'adl*), human dignity (*karāmah*), equal educational opportunity, and public benefit (*maṣlahah*) into curriculum development, institutional governance, academic leadership, and learning policies. The findings indicate that participants viewed gender inclusion as consistent with Islamic educational philosophy. Participating institutions framed gender-responsive practices through ethical considerations concerning fairness, dignity, participation, and equitable access. Gender sensitivity was therefore positioned as part of institutional educational responsibility and socially responsive innovation while maintaining Islamic educational identity. This approach demonstrates how Islamic philosophical principles can provide ethical foundations for addressing contemporary educational needs through inclusive institutional practices.

P08, Head of Curriculum Unit, stated, "Islamic educational philosophy provides a strong moral basis for advancing gender fairness while upholding

Islamic identity and institutional ideals." P08 further emphasized that inclusive educational policies should be understood as an extension of justice and public benefit rather than an external ideological agenda. This finding indicates that Islamic philosophical principles provided normative legitimacy for gender-responsive practices. The researcher interprets '*adl*' as establishing fairness as a moral responsibility, while *maṣlaḥah* connects inclusion with broader educational and social benefits. Gender sensitivity consequently becomes integrated into the ethical purposes of institutional governance and educational innovation within contemporary Islamic higher education.

A similar perspective emerged from P11, a Senior Lecturer in Islamic Education, who stated, "Gender-sensitive curriculum development does not demand the abandonment of Islamic values; rather, it demands the contextualization of those principles to ensure fair involvement, access to education, and academic leadership for all members of the academic community." This statement indicates that gender-responsive curriculum development was understood as contextualizing Islamic principles rather than replacing them. The researcher interprets this finding as demonstrating an adaptive relationship between Islamic values and contemporary educational requirements. Fair participation, educational access, and academic leadership were understood as practical expressions of justice and human dignity within institutional educational practices.

The two interview findings reveal that Islamic educational philosophy provides ethical legitimacy and practical direction for gender-sensitive educational innovation. P08 emphasizes justice and public benefit in legitimizing inclusive policies, whereas P11 emphasizes contextualization through participation, access, and academic leadership. Together, these findings indicate that gender responsiveness was not conceptualized as rejecting Islamic identity but as translating Islamic ethical principles into contemporary educational practices. The researcher therefore interprets gender sensitivity as value-based adaptation, in which philosophical continuity and institutional responsiveness operate simultaneously. This relationship demonstrates that Islamic educational philosophy can accommodate contemporary inclusion while retaining its normative ethical foundations and guiding institutional educational transformation.

Observations of institutional activities and curriculum documents reinforced the interview findings. Institutional evidence indicated gender-responsive curriculum policies, academic leadership opportunities, and inclusive learning outcomes within strategic planning documents. This convergence demonstrates that gender sensitivity extended beyond participants' statements and was reflected in institutional planning and policy arrangements. The findings show that justice, dignity, and equal educational opportunity were incorporated into broader institutional reform. Overall, participating institutions approached gender-sensitive innovation by interpreting inclusion through

Islamic principles of justice, dignity, equal opportunity, and public benefit. Gender responsiveness consequently emerged through fair participation, educational access, inclusive outcomes, and leadership opportunities, connecting contemporary social needs with Islamic educational objectives.

## Discussion

The findings show that Islamic educational philosophy provides a foundation for curriculum adaptation grounded in justice, public benefit, ethics, and Islamic identity. This finding aligns with the view that curriculum development should focus on educational objectives, learning experiences, the organization of experiences, and evaluation (Ibeh, 2022; Mishra & Basnet, 2026). Within Islamic education, education is rooted in moral values and human development (Al-Nahdi & LI, 2025; Al Hamid, 2025). This study extends these perspectives by demonstrating that curriculum adaptation is not merely a technical process but also a value-based institutional decision-making process. Thus, curriculum flexibility can be understood as an adaptive process that responds to contemporary demands while maintaining ethical orientations and the distinctive identity of Islamic education.

The findings concerning educational governance indicate that moral accountability, shared responsibility, and social trust influence institutional decision-making. This finding corresponds with educational leadership and change, which emphasizes that institutional transformation requires collaboration, capacity building, and collective commitment (Kamara & Burhanuddin, 2025; Khomairohtusshiyamah et al., 2025). From an Islamic perspective, education is inseparable from moral development and social responsibility (Purwanti & Prasetya, 2026; Shittu, 2026). This study contributes empirical evidence by showing how these principles are translated into academic policies, staff development, and student services. The theoretical implication is that Islamic educational governance should not be understood merely as an administrative mechanism but as an ethical practice that connects managerial decisions with institutional accountability and broader social responsibility within educational institutions.

The findings on gender sensitivity show that justice, human dignity, and equal educational opportunities are central to Islamic educational responsibility. This finding aligns with those who identify moral values as central to Islamic education and with contemporary discussions of educational inclusion. Muyassaroh (2025) further emphasizes contextualizing Islamic values such as justice (*'adl*), compassion (*rahmah*), and trust (*amānah*) in Islamic educational development. The present study extends these perspectives by providing empirical evidence of their application to educational access, participation, and academic leadership. Theoretically, these findings indicate that Islamic educational philosophy can function as an adaptive framework for addressing contemporary social issues while maintaining its normative and ethical foundations within institutional educational reform.

The interconnectedness of curriculum adaptation, ethical governance, gender sensitivity, and social responsibility indicates that Islamic educational philosophy operates as an integrated framework. This finding supports the conception of education as a process of inculcating adab and developing the human person (Ahmad et al., 2023; Parina et al., 2026). Similarly, it emphasizes the relationship among the moral, spiritual, intellectual, and social dimensions of Islamic education (Purwanti & Prasetya, 2026; Shittu, 2026). However, this study extends these perspectives by demonstrating that philosophical principles can be identified through concrete institutional practices. Its theoretical contribution is showing that Islamic educational philosophy not only defines educational purposes but also connects curricular decisions, governance practices, inclusion, and social responsibility within institutional transformation processes in contemporary Islamic higher education contexts.

Practically, the findings indicate that Islamic higher education leaders should integrate justice, public benefit, responsibility, and human dignity into curriculum review and institutional policymaking. This finding aligns with E. Sari & Hanif (2026), who show that Islamic educational philosophy can integrate cognitive, spiritual, and social dimensions in curriculum management. The study contributes by connecting philosophical and empirical perspectives on transformation in Islamic education. Unlike predominantly conceptual studies, it demonstrates how Islamic philosophical principles inform curriculum adaptation, ethical governance, gender sensitivity, and social responsibility. These findings reinforce the emphasis on adab-based education and understanding of Islamic education's moral dimensions while extending these perspectives to institutional reform (Parina et al., 2026; Purwanti & Prasetya, 2026; Shittu, 2026). The findings support adaptive, ethical, inclusive, collaborative, and contextually responsive institutional transformation.

## CONCLUSION

This study contributes a critical-integrative framework that connects Islamic educational philosophy with adaptive curriculum development, ethical governance, and socially responsive educational transformation. The findings show that the principles of *maqāṣid al-sharī'ah*, *'adl* (justice), and *maṣlaḥah* (public benefit) provide a coherent foundation for meeting changing educational and social demands while maintaining institutional moral and cultural identity. The practical implications of this study concern higher education leaders, curriculum developers, and policymakers, who can incorporate these principles into curriculum reform, institutional governance, and decision-making processes to strengthen ethical and context-responsive educational practices. Nevertheless, the study is limited to four Indonesian Islamic higher education institutions (PTKINs), which may constrain the transferability of its findings to other institutional and sociocultural contexts. Future research should compare the framework across Islamic and non-Islamic institutions, examine curriculum

reform longitudinally, and assess its implications for educational policy, digital learning ecosystems, and interdisciplinary innovation.

## ACKNOWLEDGMENT

The authors sincerely thank Sekolah Tinggi Agama Islam Nurul Abror Al-Robbaniyin for its support and assistance throughout this research. Special thanks are also extended to the academic community and staff who contributed directly or indirectly to the completion of this work.

## CONFLICTS OF INTEREST

The authors declare no conflict of interest.

## USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

During the preparation of this work, the authors used ChatGPT solely as an editing tool to assist with language refinement and formatting. The authors performed all research, data collection, analysis, and critical interpretations independently. After using this tool, the authors reviewed and revised the content as needed and accept full responsibility for the published article.

## REFERENCES

- Abdalla, M. (2026). Tarbiyah as the Foundational and Integrative Paradigm of Islamic Education: A Qualitative Exploration of Scholar and Educator Perspectives. *Jurnal Pendidikan Islam*, 15(1), 1–15.
- Adhitya, D. S. I., Anton, A., Putri, R. M., & Pratiwi, A. (2025). Implementation of the Independent Curriculum Policy in Guidance and Counseling Subjects. *Communautaire: Journal of Community Service*, 4(3), 341–354. <https://doi.org/10.61987/communautaire.v4i3.1925>
- Ahmad, N., & Inzolia, Y. (2023). CoDesignS Education for Sustainable Development: A Framework for Embedding Education for Sustainable Development in Curriculum Design. *Sustainability*, 15(23), 16460. <https://doi.org/10.3390/su152316460>
- Al Farabi, M. (2022). Ibn Khaldun's Considerations Relating to Islamic Education and Their Perspective on the Future. *Ta Dib Jurnal Pendidikan Islam*, 11(2), 205–214. <https://doi.org/10.29313/tjpi.v11i2.10531>
- Al Hamid, S. A. (2025). Philosophical Challenges in Islamic Education and the Urgency of Integrative Transformation. *FATAWA: Jurnal Pendidikan Agama Islam*, 6(1), 31–44.
- Alam, A., Mohanty, A., & Bhatnagar, P. (2026). Education for Sustainable Development (ESD) and Global Citizenship. In *Smart Technologies for Sustainable Development Goals* (pp. 226–254). CRC Press. <https://doi.org/10.1201/9781003646075-14>

- Al-Barakat, A., AlAli, R., Alotaibi, S., Alrashood, J., Abdullatif, A., & Zaher, A. (2025). Science Education as a Pathway to Sustainable Awareness: Teachers' Perceptions on Fostering Understanding of Humans and the Environment: A Qualitative Study. *Sustainability*, 17(15), 7136. <https://doi.org/10.3390/su17157136>
- Al-Nahdi, Y. A. A. S., & Li, Y. (2025). Educational Values in Islam and Confucianism: A Comparative Analysis. *Arts for Linguistic & Literary Studies*, 7(1), 640–673. <https://doi.org/10.53286/arts.v7i1.2421>
- Amrullah, A. M. K., & Zuhriyah, I. A. (2025). The Challenges of Developing Islamic Education Curriculum and Strategies for Its Development in Facing Future Competency Demands. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(1), 111–126. <https://doi.org/10.31538/tijie.v6i1.1316>
- Avdukic, A., Agriyantie, H. A., Dost, M., & Khaleel, F. (2026). Decoupling Doctrine from Practice: Muslim Entrepreneurs and the Limits of Islamic Finance in Scotland. *Journal of Small Business and Enterprise Development*, 1–22. <https://doi.org/10.1108/JSBED-10-2024-0542>
- Aziz, A., Dastgeer, M. A., & Fatima, M. A. (2025). Artificial Intelligence in Islamic Education: Opportunities and Ethical Challenges. *Nuqtah Journal of Theological Studies*, 5(2), 48–57.
- Cahyo, E. N., Darmanto, D., Muliawan, A. A., Maulidita, S. Z., & Masruroh, S. (2025). Exploring Qualitative Descriptive Methods in Korean Linguistic Studies. *Journal Corner of Education, Linguistics, and Literature*, 5(2), 171–184. <https://doi.org/10.54012/jcell.v5i2.619>
- Chigbu, B. I., & Makapela, S. L. (2025). Data-Driven Leadership in Higher Education: Advancing Sustainable Development Goals and Inclusive Transformation. *Sustainability*, 17(7), 3116. <https://doi.org/10.3390/su17073116>
- Dermawan, O., & Yusuf, T. K. (2026). Toward Holistic Curriculum Management in Islamic Early Childhood Education: A Framework for Integrated Learning Development. *Early Childhood Development Gazette*, 3(1), 11–22. <https://doi.org/10.61987/gazette.v3i1.1789>
- Falaqi, M. R., Ritonga, A. W., Mufid, M., Hamid, M. A., Maulidi, Hidayat, S., Suladi, Sarwanih, & Handoyo, F. (2025). Transformation of Islamic Education Curriculum Based on the Thoughts of Three Educational Philosophers: A Systematic Literature Review. *British Journal of Religious Education*, 1–15. <https://doi.org/10.1080/01416200.2025.2521384>
- Firmansyah, A., Desnora, B., Pratama, A., Muazza, M., & Aprillizavivayarti, A. (2025). Empowering Educators Through CPD: Enhancing Teacher Competencies in the Era of the Independent Curriculum. *Indonesian Journal of Education and Social Studies*, 4(2), 143–152. <https://doi.org/10.33650/ijess.v4i2.12776>

- Hajar, A. (2024). Transforming Islamic Education for Environmental and Social Sustainability. *Sinergi International Journal of Islamic Studies*, 2(2), 82–95. <https://doi.org/10.61194/ijis.v2i2.601>
- Hakim, A. (2026). Human Nature as the Ontological Foundation of Islamic Education: Insights from Al-Farabi's Philosophy. *Innovasi: Jurnal Inovasi Pendidikan*, 12(3), 880–889. <https://doi.org/10.64540/nra6xe26>
- Hillman, V. (2023). Bringing in the Technological, Ethical, Educational and Social-Structural for a New Education Data Governance. *Learning, Media and Technology*, 48(1), 122–137. <https://doi.org/10.1080/17439884.2022.2052313>
- Hou, Y. (2025). What Do We Mean by "AI Integration"? Toward a Typology of Integrating Artificial Intelligence in Higher Education. *Higher Education*, 1–19. <https://doi.org/10.1007/s10734-025-01603-z>
- Ibeh, A. I. (2022). Curriculum Theory by Ralph Tyler and Its Implication for 21st Century Learning. *Unizik: Journal of Educational Research and Policy Studies*, 52–61.
- Kamara, Y., & Burhanuddin, B. (2025). The Role of Educational Leaders in Enhancing Educational Transformation. *International Research-Based Education Journal*, 7(1), 98–113.
- Khaleel, F., & Avdukic, A. (2024). Islamic Classical Literature (AD 950–1450) on Institutionalisation of Ethics for Regulating Markets and Society. *Religions*, 15(12), 1496. <https://doi.org/10.3390/rel15121496>
- Khomairohtusshiyamah, U., & Sain, Z. H. (2025). Strategic Management of Inclusive Educational Leadership in Teacher Career Development. *Early Childhood Development Gazette*, 2(2), 62–71. <https://doi.org/10.61987/gazette.v2i2.1468>
- Kriswanto, D., Suyatno, S., & Sukirman, S. (2024). Towards Inclusive Education: A Conceptual Model for Curriculum Management in Inclusive Schools. *Indonesian Journal of Education and Social Studies*, 3(2), 102–113. <https://doi.org/10.33650/ijess.v3i2.8993>
- Ma, Y., Su, Y., Li, M., Zhang, Y., Chai, W., Huang, A., & Zhao, X. (2025). Preparing Students for an AI-Driven World: Generative AI and Curriculum Reform in Higher Education. *Frontiers of Digital Education*, 2(4), 30. <https://doi.org/10.1007/s44366-025-0067-6>
- Magadza, I. (2026). Integrating Curriculum Reform, Faculty Development, and Graduate Employability in South Africa's Higher Education: A Qualitative Study in the Fourth Industrial Revolution. *Cogent Education*, 13(1), 2637210. <https://doi.org/10.1080/2331186X.2026.2637210>
- Maisaroh, H., Rohman, M. A. Z., & Lama, A. V. (2025). Education Management in Building a Strong and Sustainable Brand Image. *Business and Applied Management Journal*, 2(2), 91–99. <https://doi.org/10.61987/bamj.v2i2.507>
- Matete, R. E., & Kanukisya, B. K. (2026). Quality Assurance and Inclusivity in Higher Education Institutions: Systematic Analysis. *Quality Assurance in Education*, 1–29. <https://doi.org/10.1108/QAE-11-2025-0347>

- Maxwell, J. A. (2020). Why Qualitative Methods Are Necessary for Generalization. *Qualitative Psychology*, 8(1), 111. <https://doi.org/10.1037/qup0000173>
- Mishra, N. R., & Basnet, H. B. (2026). Comparative Perspectives on Curriculum Development: A Study of Tyler, Taba, and Skilbeck Models. *Molung Educational Frontier*, 16(2), 164–180. <https://doi.org/10.3126/mef.v16i2.97686>
- Misnatun, M., & Ummah, R. (2023). Enhancing the Learning Experience Through Spiritual Growth in the Merdeka Curriculum at Islamic Educational Institution. *Indonesian Journal of Education and Social Studies*, 2(1), 14–25. <https://doi.org/10.33650/ijess.v2i1.7115>
- Monaro, S., Gullick, J., & West, S. (2022). Qualitative Data Analysis for Health Research: A Step-by-Step Example of Phenomenological Interpretation. *Qualitative Report*, 27(4), 1040–1057. <https://doi.org/10.46743/2160-3715/2022.5249>
- Munawaroh, R., & Meedeng, P. (2024). Responsive Adaptive Curriculum: Building Inclusive Education Oriented on Student Independence in Islamic Boarding School. *Journal of Social Studies and Education*, 2(2), 111–123. <https://doi.org/10.61987/jsse.v2i2.642>
- Nazwa, S., Iskandar, T., & Paramole, O. C. (2025). Land Limitations and Institutional Adaptation in Early Childhood Education. *Early Childhood Development Gazette*, 2(2), 92–102. <https://doi.org/10.61987/gazette.v2i2.1702>
- Nurhayati, L. (2025). Transforming Islamic Elementary Education: The Role of Curriculum Management in Quality Improvement. *Journal of Social Studies and Education*, 3(2), 115–131. <https://doi.org/10.61987/jsse.v3i2.1293>
- Nurjan, S., Arisanti, F., Habiby, J. S., & Winanto, A. R. (2025). Digitalization of Islamic Education Based on Muhammadiyah Da'wah: Building Tolerance and Religious Literacy in the Society 5.0 Era. *Communautaire: Journal of Community Service*, 4(2), 153–166. <https://doi.org/10.61987/communautaire.v4i2.1143>
- Oranga, J., & Matere, A. (2023). Qualitative Research: Essence, Types and Advantages. *Open Access Library Journal*, 10(12), 1–9. <https://doi.org/10.4236/oalib.1111001>
- Parina, P., Syihabuddin, S., Somad, M. A., & Kosasih, A. (2026). Toward an Adab-Based Conceptual Character Education Model: Integrating Lickona and Al-Attas in Project-Based Learning for Islamic Elementary Schools. *Edukasi Islami: Jurnal Pendidikan Islam*, 15(01), 1–18.
- Petrychenko, O., Petrichenko, I., Burmaka, I., & Vynohradova, A. (2023). Changes in Modern University: Challenges of Today and Development Trends. *Transport Systems and Technologies*, 41, 74–83. <https://doi.org/10.32703/2617-9059-2023-41-6>

- Purwanti, E. R., & Prasetya, B. (2026). Moral Education Values in the Al-Qur'an and Their Relevance to the Character Formation of Students. *Innovasi: Jurnal Inovasi Pendidikan*, 12(2), 790–799. <https://doi.org/10.64540/24e0vb12>
- Putri, R. M., Fadliah, H., & Yuliarti, R. (2026). The Influence of Digital Literacy Competence on Teacher Readiness to Adapt to the Digital Transformation of Education. *Journal of Social Studies and Education*, 4(1), 63–74.
- Rahman, A., Alharbi, A., & Awan, N. (2025). Islamic Education 4.0: Rethinking Moral and Religious Learning for a Socially Conscious Generation. *TARBIYA: Journal of Education in Muslim Society*, 39–62. <https://doi.org/10.15408/tjems.v12i1.46161>
- Ramli, R., Razali, R., Gadeng, A. N., Diana, N., & Hariadi, J. (2025). Integrating Local Knowledge into Higher Education: A Qualitative Study of Curriculum Innovation in Aceh, Indonesia. *Education Sciences*, 15(9), 1214. <https://doi.org/10.3390/educsci15091214>
- Rawashdeh, A., & Idris, M. (2025). Synchronized Curriculum Adaptation: A Strategy for Enhancing Skill Development in Accounting Education. *Journal of International Education in Business*, 18(2), 269–288. <https://doi.org/10.1108/JIEB-01-2024-0001>
- Rizal, M., Ginanjar, M. H., Nurhasan, A. K., & Dainuri, M. R. (2026). Insan Kamil-Oriented Islamic Higher Education in Society 5.0: A Systematic Literature Review of Digital Transformation, Curriculum Integration, and Value-Based Islamic Leadership. *Jurnal Pendidikan Islam*, 14(2), 357–375.
- Rosak-Szyrocka, J., & Balsalobre-Lorente, D. (2025). Competencies of the Future. In *Enhancing Smart Universities with Emotional Intelligence* (pp. 267–286). Routledge. <https://doi.org/10.4324/9781003582267-10>
- Rusydiana, I. (2026). Theoretical Reconstruction of Global Curriculum Development: A Comparative Analysis of the Thought of Ibn Khaldun and Johann Herbart. *Al-Muaddib: Jurnal Kajian Ilmu Kependidikan*, 8(2), 532–553.
- Sari, E., & Hanif, M. (2026). Islamic Values-Based Curriculum Management in the Perspective of Islamic Educational Philosophy. *Nidhomiyah: Jurnal Manajemen Pendidikan Islam*, 7(1), 79–91. <https://doi.org/10.38073/nidhomiyah.v7i1.3717>
- Sari, W. D. (2025). Transforming the Islamic Education Curriculum for the Society 5.0 Era: Integrating Technology, Ethics, and Pedagogy. *Al-Ishlah: Jurnal Pendidikan*, 17(3), 5635–5643. <https://doi.org/10.35445/alishlah.v17i3.7186>
- Shevchenko, I. V. (2025). Curriculum Innovation and Design to Enhance Global Competence and Holistic Student Development. *Nusantara Education*, 4(2), 60–72. <https://doi.org/10.66325/nusantaraeducation.v4i2.253>
- Shittu, A. (2026). Forming the Ethical Muslim Subject: Youth, Moral Agency, and the Future of the Ummah. *Abuja Journal of Humanities*, 7(1), 177–194. <https://doi.org/10.67993/x7fjgk36>

- Sirozi, M., & Mitu, A. Y. (2026). Integration of Philosophical and Theoretical Paradigms in Developing an Adaptive Islamic Education Curriculum for the Modern Era. *Dirasah: Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam*, 9(1), 386–395. <https://doi.org/10.58401/dirasah.v9i1.2694>
- Sunarti, S., & Rahman, B. (2025). Islamic Education Management in Axiological Studies: The Integration of Scientific and Moral Values in Learning. *Wawasan: Jurnal Kediklatan Balai Diklat Keagamaan Jakarta*, 6(1), 55–67. <https://doi.org/10.53800/a0bvsw05>
- Surahman, S., & Nayla, M. R. (2025). Optimizing the Role of Curriculum Management in Integrating Islamic Values in Islamic Educational Institutions. *Fitrah: Jurnal Studi Pendidikan*, 16(1), 75–87. <https://doi.org/10.47625/fitrah.v16i1.1000>
- Suratman, S., & Sugiyono, S. (2025). The Mediating Role of Teachers' Digital Competence in the Relationship Between Curriculum Management and Smart Learning. *Business and Applied Management Journal*, 3(2), 315–326.
- Syauqi, M. L., Ghozali, M. Y., Khairah, R., Nurzen, K., Muksin, A., Romdhon, M. R., Prasetiawan, A. Y., Rezi, M., Sayska, D. S., & Muftadin, D. (2025). Embedding Islamic Values in Higher Education: Trends, Practices, and Future Research Agenda. *Research Journal in Advanced Humanities*, 6(4). <https://doi.org/10.58256/sfz8ag27>
- Syed, O. R., Rasool, S., Omar, R., & Rafique, S. (2026). Responsible Management Education in Context: Exploring Dynamics of Perceptions and Practices in Malaysian Business Schools. *The International Journal of Management Education*, 24(1), 101321. <https://doi.org/10.1016/j.ijme.2025.101321>
- Wadi, M. H., Malli, R., & Asykur, M. (2023). Digital Age Education Management Strategies in Facing Global Changes in Islamic Education. *Business and Applied Management Journal*, 1(1), 23–36. <https://doi.org/10.61987/bamj.v1i1.355>
- Zakariya, A. F., Susanti, W. D., & Paryoko, V. G. P. J. (2023). Innovative Integration: Exploring AI Art Platforms in Architectural Education for Mosque Facade Design. *Indonesian Journal of Education and Social Studies*, 2(1), 47–56. <https://doi.org/10.33650/ijess.v2i1.7214>