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Merekonstruksi Paradigma Pendidikan Islam untuk Perdamaian dan Kewarganegaraan Global: Sebuah Perspektif Filosofis

Reconstructing the Islamic Educational Paradigm for Peace and Global Citizenship: A Philosophical Perspective

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Abstrak

Kata Kunci:

Pendidikan Islam;
Pendidikan
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Kewarganegaraan
Global; Filsafat
Pendidikan;
Pedagogi Islam

Pendidikan Kewarganegaraan Dunia (PKW) kini menjadi pusat wacana pendidikan karena meningkatnya kepedulian terhadap keadilan, perdamaian, dan kohabitasi berkelanjutan dalam skala global. Meskipun demikian, paradigma PKW yang lazim seringkali mencerminkan praduga epistemologis Barat dan sekuler, yang mungkin mengabaikan aspek spiritual dan etika yang kaya dari tradisi non-Barat, khususnya dalam pendidikan Islam. Untuk menjaga legitimasi teologis paradigma pendidikan Islam sekaligus menyelaraskannya dengan upaya perdamaian dan nilai-nilai kewarganegaraan global, studi ini mencoba merekonstruksinya secara intelektual. Makalah ini mengkaji landasan epistemologis, aksiologis, dan pedagogis pendidikan Islam, dengan fokus pada konsep *tauhid* (persatuan), *rahmah* (kasih sayang), *‘adl* (keadilan), dan *ukhuwah insaniyyah* (persaudaraan universal), menggunakan pendekatan penelitian kepustakaan kualitatif dan kerangka filosofis-komparatif. Menurut penelitian, gagasan-gagasan ini secara inheren konsisten dengan nilai-nilai fundamental GCED, yang meliputi keadilan, empati, dan harmoni multikultural. Untuk mengintegrasikan aspek spiritual dan moral Islam ke dalam praktik pendidikan internasional, penelitian ini mengusulkan sebuah paradigma rekonstruksi yang dikenal sebagai Kerangka Kerja Pedagogi Perdamaian Islam (IPP-F). Selain menyediakan perdebatan kritis antara paradigma pendidikan Islam dan global, rekonstruksi ini juga menyediakan kerangka kerja komprehensif untuk pendidikan perdamaian yang didasarkan pada kesadaran ilahi dan universalitas etika. Hasil penelitian ini menambah perdebatan terkini tentang pedagogi antarbudaya, etika global, dan filsafat pendidikan Islam.

Abstract

Keywords: Islamic Education; Peace Education; Global Citizenship; Philosophy of Education; Islamic Pedagogy

Worldwide Citizenship Education (GCED) is now at the forefront of educational discourse due to the growing concern for justice, peace, and sustainable cohabitation on a worldwide scale. Nonetheless, the prevalent GCED paradigm frequently reflects Western and secular epistemological presumptions, which may ignore the rich spiritual and ethical aspects of non-Western traditions, especially in Islamic education. In order to keep the Islamic educational paradigm theologically legitimate while bringing it into line with the worldwide quest for peace and civic virtues, this study attempts to intellectually reconstruct it. This paper examines the epistemological, axiological, and pedagogical underpinnings of Islamic education, with a focus on the concepts of tawhid (unity), rahmah (compassion), ‘adl (justice), and ukhuwah insaniyyah (universal brotherhood), using a qualitative library research approach and a philosophical-comparative framework. According to the research, these ideas are inherently consistent with the fundamental values of GCED, which include justice, empathy, and multicultural harmony. In order to incorporate the spiritual and moral aspects of Islam into international educational practice, the study suggests a reconstructed paradigm known as the Islamic Peace Pedagogy Framework (IPP-F). In addition to providing a critical debate between Islamic and global educational paradigms, this reconstruction provides a comprehensive framework for peace education that is based on divine consciousness and ethical universality. The results add something to the current debates on intercultural pedagogy, global ethics, and Islamic educational philosophy.

INTRODUCTION

In the contemporary global landscape, education has become more than just a process of knowledge transmission, education serves as a moral, cultural, and political instrument to shape the values and consciousness of future generations. As society becomes more connected through globalization, education faces the urgent challenge of fostering individuals who are not only intellectually competent but also morally responsible and globally aware. These challenges are at the heart of Global Citizenship Education (GCED), a framework promoted by UNESCO that emphasizes the development of learners' sense of belonging to the wider human community and their active participation in promoting peace, justice and sustainability (UNESCO, 2015). The global urgency for such education arises from persistent issues such as war, radicalism, inequality, and ecological degradation, which threaten the moral and social order of humanity.

However, despite its universal aspirations, GCED has been criticized for its underlying secular-liberal assumptions tending to prioritize Western epistemology and marginalize non-Western or religious worldviews (Andreotti, 2014; Torres, 2017). The discourse of global citizenship, when detached from transcendent values, risks becoming an empty ideal that promotes

cosmopolitanism without ethical depth or spiritual accountability. These limitations open up the intellectual space necessary for alternative epistemological and moral frameworks, especially those derived from the Islamic tradition, to contribute meaningfully to the rethinking of global education and peacebuilding.

Islamic education, in essence, is not limited to religious teaching or ritual practices, but rather it is a comprehensive system of human formation (*tarbiyah insaniyyah*) that seeks to harmonize the intellectual, moral, and spiritual dimensions. Classical scholars such as Al-Ghazali, Ibn Khaldun, and Al-Farabi have long formulated an educational philosophy based on *tawheed* (the unity of God and creation), *'adl* (justice), and *rahmah* (compassion), which aims to cultivate a *kamil*, that is, a whole human being whose knowledge and character reflect divine balance (Al-Attas, 1991; Langgulung, 1991). From this perspective, the goals of education go beyond utilitarian or economic goals; This goal aims to achieve peace within oneself, society, and the cosmos. Such an orientation is in line with the moral imperative of General Islamic Education (KHI), but is based on a theocentric epistemology that affirms the sacred interconnectedness of all life.

Nevertheless, the contemporary world is witnessing a widening gap between the

normative ideals of Islamic education and its practical reality. In many contexts, Islamic education has often been unfairly portrayed as resistant to modernity, exclusivity, or even antithesis to pluralism and peace (Halstead, 2004). Meanwhile, modern educational reforms inspired by the ideals of global citizenship often remain spiritually neutral or morally ambiguous. Bridging this gap requires a philosophical reconstruction that does not romanticize tradition or adopt a global paradigm without critical thinking. Rather, it demands a dialogical synthesis in which the principles of Islamic education can interact and enrich the global discourse on peace and citizenship education.

Therefore, this research seeks to reconstruct the paradigm of Islamic education through a philosophical lens that aligns it with contemporary visions of global peace and citizenship. The term reconstruction here implies a critical reinterpretation and revitalization of Islamic educational concepts, allowing them to respond to global challenges without compromising their theological foundations. This effort is rooted in the belief that Islamic education has intrinsic universal values such as compassion (*rahmah*), justice (*'adl*), unity (*tauhid*), and universal brotherhood (*ukhuwah insaniyyah*) that can contribute

significantly to the ethical and humanistic dimensions of global education.

From a philosophical point of view, this reconstruction involves a review of three interrelated foundations of Islamic education, namely epistemology, axiology, and pedagogy. Epistemologically, Islam views knowledge (*'ilm*) as a divine mandate as well as a moral responsibility, which integrates revelation (*wahy*) and reason (*'aql*) as complementary sources of truth. This is in contrast to the dominant epistemic framework of the KKG which is often based on human rationalism and secular ethics. Axiologically, the Islamic worldview establishes peace (*salam*) and justice as intrinsic goals of life, not just as a social construction, but as a divine imperative. Pedagogically, Islamic education emphasizes wisdom (wisdom), dialogue, and character building (*ta'dib*) as an essential learning process, which is in line with the participatory and transformative learning model promoted by GCED (Noddings, 2012; Arthur et al., 2018).

By placing Islamic education in this global philosophical conversation, this study aims to show that global peace and citizenship are not alien to Islamic thought. Instead, both are firmly embedded in their metaphysical and ethical structures. The Qur'an presents the vision of mankind as *a khulafa' fi al-ard* (caliph on Earth), who is

believed to maintain harmony, justice, and compassion throughout creation. The Prophet Muhammad صلى الله عليه وسلم exemplified this through his teachings on compassion, forgiveness, and coexistence with diverse communities, offering a timeless model for peaceful global engagement. Therefore, the Islamic reconstruction of global civic education is not a deviation from the faith, but rather a return to its universal essence.

RESEARCH METHODS

This study uses a qualitative approach based on literature research, using philosophical-comparative analysis as the main analytical framework. Since the goals of this study are more theoretical than empirical, the methodology used emphasizes more conceptual synthesis, textual interpretation, and critical reasoning, rather than statistical validation or field observation. The goal is to build a coherent and dialogical framework that bridges the principles of Global Citizenship Education (PKG) and the philosophy of Islamic education, thereby offering a new paradigm for peace-oriented global education.

The qualitative nature of this research is based on the belief that philosophical inquiry is interpretive and context-bound (Creswell & Poth, 2018). Instead of testing

hypotheses, this study seeks to generate theoretical insights through critical analysis and interpretive reasoning. The focus is not on "what works" in practice, but rather on "what should be" in the theory of the normative dimension of education. This is in line with the tradition of philosophical research in education, where reflection on fundamental assumptions about humanity, knowledge, and morality is central to understanding and transforming the educational paradigm.

The data in this study are secondary and textual taken from primary and secondary literature sources:

1. Primary Islamic sources: the Qur'an and Hadith as basic texts; classic works of Muslim philosophers and educators such as Al-Farabi's *Tahsil al-Sa'adah*, Al-Ghazali's *Ihya' 'Ulum al-Din* and *Mizan al-'Amal*, Ibn Khaldun's *Muqaddimah*, and Al-Attas's *The Concept of Education in Islam*.
2. Modern Islamic Thought: The works of scholars such as Syed Naquib al-Attas, Ismail Raji al-Faruqi, Hasan Langgulung, and contemporary writers who discuss Islamic educational reform.
3. Global and Western education resources: UNESCO policy documents on GCED and peace education, as well as the work of Nussbaum (2002), Noddings (2012), Andreotti (2014),

and Torres (2017) on cosmopolitan education and global ethics.

4. Academic journals and books that discuss the relationship between religion, peace, and civic education.

RESULTS AND DISCUSSION

Comparative Analysis of Islamic Philosophy and Global Civic Education

The intersection between Global Civic Education (PKG) and Islamic educational philosophy provides a fertile foundation for rethinking the moral and epistemological foundations of global education. These two frameworks share a common concern for justice, peace, and the well-being of humanity, but they differ significantly in their ontological foundations and moral orientation. PKG is often based on humanistic and secular ethics, while Islamic education is rooted in the view of monotheism (the oneness of God) that integrates moral, spiritual, and intellectual dimensions in a holistic conception of human beings (*insan kamil*).

At its core, PKG aims to cultivate students who are aware of global issues, committed to social justice, and able to act responsibly, both at the local and global levels (UNESCO, 2015). The PKG relies heavily on Enlightenment-based rationalism and liberal cosmopolitanism, which prioritizes human agency, critical

thinking, and intercultural understanding. Nussbaum (2002) and Andreotti (2014) emphasize empathy, dialogue, and ethical responsibility as pillars of global citizenship. However, as Torres (2017) and other researchers have observed, GCED is often hampered by "ethical relativism" which is a tendency to universalize Western liberal values while separating moral discourse from transcendent principles.

On the contrary, Islamic education conceptualizes peace (*salam*) and justice (*'adl*) not just as a social construction, but as a divine imperative that comes from monotheism. Human beings, according to Islamic thought, are moral agents as well as servants of God (*'abd Allah*) who are entrusted with managing (*the caliphate*) of creation. Thus, the goal of education is not only civic involvement or intercultural competence, but the development of *taqwa* (awareness of God) and *rahmah* (compassion) as moral dispositions that guide all human relationships. Knowledge (*'ilm*) in this paradigm is not value neutral, but rather it carries ethical weight and spiritual responsibility.

This fundamental difference in epistemological foundations has profound implications for pedagogy. GCED encourages critical reflection and democratic participation to empower learners as agents of social change. Islamic education, in addition to valuing rational

inquiry (*ijtihad* and *tafakkur*), places knowledge within the framework of divine wisdom (*hikmah*) and moral formation (*ta'dib*). Students are not just rational actors, but moral-spiritual beings whose intelligence must serve a higher purpose, which is to realize harmony with God, humans, and nature.

Convergence and Divergence

A philosophical comparison reveals several points of convergence between the two paradigms:

1. Ethical Universality: Both seek to maintain universal moral values such as peace, justice, empathy, and respect for diversity.
2. Holistic Human Formation: GCED's idea of global citizenship is in line with the concept of *Islamic human beings* in emphasizing intellectual, moral, and social responsibility.
3. Transformative Learning: Both reject rote learning and promote reflection, dialogue, and action-oriented education.

However, the main differences remain:

1. Ontological Basis: GCED is anthropocentric or centered on human reason and agency, while Islamic education is theocentric, recognizing God as the primary source of the moral order.

2. Moral Authority: GCED ethics are built through social consensus, while Islamic ethics are sourced from divine revelation and commands.
3. Epistemology of Peace: In GCED, peace is primarily socio-political (the absence of conflict and the enforcement of justice), while in Islam, peace is existential and spiritual, that is, rooted in submission to God (Islam) and reflected in social harmony.

This analysis shows that although GCED offers valuable global ethical discourse, it lacks metaphysical depth and moral transcendence. In contrast, Islamic education offers a framework that is spiritually grounded but requires philosophical reconstruction in order to engage effectively with contemporary global issues. Therefore, the challenge is to create a dialogical synthesis or synthesis that integrates the universal aspirations of the GCED with the transcendental wisdom of Islam.

Integrative Principles of Islamic Paradigm Reconstruction

1. Humanism of Tauhid: Rooting global citizenship in the unity of God and humanity. Tawhid provides an ontological framework that transcends ethnic, national, and religious boundaries by affirming the spiritual equality of all human beings (Qur'an

- 49:13). Tawhid transforms cosmopolitan ethics from a secular ideal to a sacred responsibility.
2. *Rahmah* and *'Adl* as Pedagogical Ethics: Love (*rahmah*) and justice (*'adl*) are not just virtues, but pedagogical imperatives. Both guide how teachers and students interact, namely with empathy, fairness, and respect for differences. Education becomes a love that echoes the teaching of the Prophet that "The merciful are pitied by the Most Merciful" (Hadith, Sunan al-Tirmidhi).
 3. *Ta'dib* as Peace Pedagogy: The concept of *ta'dib* or disciplined adab (ethical behavior) development redefines peace education as a process of birth and mind. He attributes intellectual formation (*ta'lim*), moral training (*tarbiyah*), and spiritual refinement (*tazkiyah*), which foster holistic peace that begins within oneself and spreads into society.

The Islamic Peace Pedagogy Framework (IPP-F)

Based on these principles, the Islamic Peace Pedagogical Framework (IPP-F) can be envisioned as a model that integrates the moral universality of GCED with the theological depth of Islamic education. The IPP-F consists of four interrelated dimensions:

1. The Epistemological Dimension (Divine-Rational Integration)
Knowledge in IPP-F comes from revelation (*wahy*) and intellect (*'aql*). Students are trained to approach global issues critically but within the framework of moral accountability to God. This synthesis ensures that global consciousness does not fall into moral relativism.
2. Axiological Dimension (Ethical Unity and Global Justice)
The core of IPP-F's ethics is *rahmah* and *'adl*. Students are encouraged to internalize compassion and justice as personal virtues as well as social obligations. These values are universal yet theocentric, which bridges Islamic ethics and GCED's civic goals.
3. Pedagogical Dimension (*Ta'dib* and Transformative Dialogue)
The pedagogical process emphasizes *ta'dib* or the harmonization of knowledge, ethics, and behavior through reflective dialogue, experiential learning, and moral exemplarity. Teachers play the role of *murabbi* (mentors) who realize ethical guidance, rather than just transmitters of knowledge. The learning environment is dialogical, cooperative, and value-centered.
4. Teleological Dimension (*Kamil Personnel* as Global Citizens)

The main goal is to form *a kamil person*, namely someone who embodies intellectual excellence, spiritual awareness, and global responsibility. Such an individual represents Islam's reinterpretation of the "global citizen": someone whose engagement with the world is based on divine awareness and moral integrity. These dimensions interact dynamically, creating a model in which spiritual transcendence and global engagement coexist harmoniously. Thus, education becomes a form of worship, where seeking knowledge and upholding peace is an act of devotion.

CONCLUSION

The philosophical exploration carried out in this study reveals that the Islamic education paradigm has a profound epistemological and axiological potential to contribute to the discourse of Global Civic Education (PKG). Through comparative-philosophical analysis, it becomes clear that although the PKG emphasizes universal values such as peace, justice, empathy, and global responsibility, the Islamic educational paradigm inherently embodies these principles through its divine and moral foundations. The essence of *tauhid* (the oneness of God and creation) fosters unity and interconnectedness; *'ADL* (justice) and *rahmah* (compassion) maintain ethical

coexistence; and *ukhuwah insaniyyah* (human brotherhood) transcends ethnic and national boundaries. Collectively, these principles serve as the metaphysical and moral foundation for building a holistic peace education framework.

In reconstructing the Islamic Peace Pedagogy Framework (IPP-F), this research places Islamic education as a spiritual and social project. This framework integrates the cognitive, ethical, and affective domains of learning, encouraging the internalization of peace not only as a sociopolitical goal but also as an act of faith and worship. Therefore, education is not just a process of knowledge transfer, but an effort of *tazkiyah* (self-purification) and *ta'dib* (ethical formation), which aims to nurture individuals who contribute to global peace through divine awareness (*taqwa*) and moral responsibility. This model challenges the secular assumptions of mainstream GCEDs, which often ignore the transcendent dimensions of human existence, by offering an integrative vision of human development rooted in spirituality and rationality.

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