




## Shaping Future Muslims: Education, Creativity and Values

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### ABSTRACT

Islamic education in the modern era faces significant challenges in balancing the need for mastery of knowledge with the strengthening of character and spirituality. Learning models that are solely oriented towards memorization often fail to foster critical thinking, creativity, and the internalization of moral values in students. Therefore, a more integrative approach is needed so that Islamic education not only produces a generation that is knowledgeable, but also creative and has noble character. This study aims to: (1) identify the role of Islamic education in developing critical thinking and creativity in students; (2) explore the core values of Islam that are relevant in strengthening the character of the younger generation; and (3) offer a model of integration between education, creativity, and values that can be implemented in educational institutions. The method used is a qualitative research based on literature review, by analyzing classical Islamic educational theory, contemporary approaches in education, and relevant research findings. The results show that Islamic education plays a significant role in shaping students who are capable of critical thinking, creativity, and religious character through the implementation of learning strategies based on dialogue, problem solving, and digital literacy. Islamic values such as honesty, responsibility, justice, and spirituality are found to be highly relevant in building the character of the future Muslim generation. This study concludes that the integration of education, creativity, and values is an important foundation in the development of Islamic education that is adaptive to the demands of the 21st century.

**Keywords:** Islamic Education, Creativity, Islamic Values, Critical Thinking, Character

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### INTRODUCTION

Rapidly changing times, particularly in the digital and global era, demand that young Muslims be not only intellectually intelligent but also spiritually and morally resilient. Modern challenges such as the unlimited flow of information, the penetration of foreign cultures, and the rapid influence of social media pose serious challenges in shaping the character of future Muslim generations. Islamic education, as the primary foundation, must not stop at dogmatic teachings but must be contextualized with the needs of the 21st century, namely, developing a generation that is faithful, creative, innovative, and imbued with noble values. Therefore, the integration of education, creativity, and values is an urgent matter that cannot be postponed.

Shaping future Muslims represents both a challenge and a significant opportunity in the world of Islamic education, particularly amidst the rapid flow of globalization, technological advancement, and socio-cultural change. This concept emphasizes the importance of integrating education, creativity, and values as key pillars in developing a generation that is not only intellectually intelligent but also possesses

vision, innovation, and a strong moral commitment. Education serves as a means to broaden horizons and instill basic skills relevant to the needs of the times, while creativity is a crucial asset for the birth of new solutions, global competitiveness, and the ability to adapt to ever-evolving challenges. Furthermore, strengthening values, particularly Islamic values based on the Qur'an and Sunnah, serves as a foundation for maintaining identity, morality, and moral direction so that the development of knowledge and innovation remains within the framework of the common good. Thus, shaping future Muslims through a combination of education, creativity, and values is not merely a formal learning process, but a strategic endeavor to produce a generation with superior character, inventiveness, and a positive contribution to global civilization while remaining rooted in universal Islamic principles.

The underlying problem is that the education system in many institutions still emphasizes solely cognitive aspects. While memorizing verses, hadiths, and religious knowledge is important, it often fails to foster students' critical thinking, imagination, and problem-solving skills. To address complex challenges such as the moral crisis, ethical degradation, and low levels of wise digital literacy, the Muslim generation needs a more comprehensive education. Therefore, the primary focus of this research is how to shape future Muslims through education that integrates creativity and universal Islamic values.

In studying Islamic education theory, classical thinkers such as Al-Ghazali, Ibnu Khaldun, and Ibn Sina have emphasized the importance of a balance between knowledge and morals. According to (Al-Ghazali, 2014) The main goal of education is to form a perfect human being who is not only intellectually intelligent but also has noble morals. Ibn Khaldun views education as a means to prepare humans to face social challenges while maintaining moral principles. (Y. Hidayat, 2019) Meanwhile, Ibn Sina emphasized the aspect of rationality in education combined with spiritual values. (Junaedi, 2022) These theories emphasize that Islamic education has had a holistic orientation from the beginning, which today needs to be revived in the contemporary context.

In addition, the concept of creativity in modern education has also received widespread attention from educational experts. (Sitepu, 2019), for example, defines creativity as the ability to generate new, relevant, and useful ideas to address problems. In the Islamic context, creativity is not merely technical innovation, but also an expression of faith manifested in productive actions. This aligns with the Islamic principle of *ijtihad*, which opens up ample space for the development of new ideas in accordance with the needs of the times. Thus, the integration of creativity into Islamic education is not contradictory; rather, it enriches the thinking of the younger generation.

The study of values is also important in shaping future Muslims. According to the character education theory developed (Lickona, 2022) Values such as honesty, responsibility, and social awareness must be instilled from an early age. In Islam, these values are encapsulated in the concept of noble character. Integrating these values into the education system will produce a generation that is not only intelligent in facing global competition but also possesses a strong moral compass. This is what distinguishes Islamic education from secular approaches, as religious values are central to the entire learning process.

Previous studies have shown the relevance and importance of integrating education, creativity, and values. For example, research by (Faisal et al., 2023) emphasized that the application of creativity-based learning models can improve students' religious understanding. Meanwhile, a study by (Subasman & Nasyiruddin,

2024) found that internalizing Islamic values in the curriculum was proven to strengthen the character and integrity of students in schools. Similar findings were also obtained from (Islami et al., 2024) which emphasizes the need for values-based education to face the era of disruption. This demonstrates that while there are quite a few research directions, they have not yet addressed the holistic integration of the three.

A persistent research gap is the lack of studies that highlight the integration of education, creativity, and values within the framework of shaping future Muslims. Most previous studies have focused on only one or two aspects, such as education and values without considering creativity, or creativity and innovation without incorporating a solid foundation of Islamic values. However, the challenges of globalization demand a balance between these three dimensions. Therefore, this study seeks to address this gap by offering an integrative approach.

The main objective of this study is to analyze how Islamic education can be redesigned to shape a future generation of Muslims who are creative, innovative, and value-based. More specifically, this study aims to: first, identify the role of Islamic education in developing critical thinking and creativity in students; second, explore the core values of Islam that are relevant to strengthening the character of the younger generation; and third, offer an integrated model between education, creativity, and values that can be implemented in educational institutions. This research is expected to provide both theoretical and practical contributions. Theoretically, this study will enrich the literature on contemporary Islamic education by adding an integrative perspective that combines three main dimensions: education, creativity, and values. Practically, the results of this study can serve as recommendations for educators, policymakers, and educational institutions in developing learning strategies that are more contextual, relevant, and appropriate to the needs of the future generation of Muslims.

Thus, the urgency of this research is clear: to shape future Muslims who are not only experts in the field of knowledge but also possess high creativity and solid Islamic values. This research aims to address the challenges of the times and revive the spirit of true Islamic education. The combination of education, creativity, and values will produce a generation of Muslims capable of being agents of change, globally competitive, and rooted in Islamic tradition and spirituality.

## **METHOD**

This research uses a qualitative approach with a library research design, as the primary focus of the study is integrating the concepts of education, creativity, and values in shaping the future generation of Muslims. A qualitative approach was chosen to allow researchers to explore the deeper meaning of the concepts studied, not just through numerical data but also through interpretations of literature, theories, and previous research findings. The library research is considered relevant because the issues studied are conceptual and normative, requiring a search for previous scholarly works, including books, journals, articles, and research reports directly related to the theme of shaping future Muslims.

The data sources in this study are divided into two categories: primary and secondary sources. Primary sources consist of primary literature from classical and modern Islamic educational figures such as Al-Ghazali, Ibn Khaldun, Ibn Sina, and contemporary thinkers such as Fazlur Rahman and Syed Naquib al-Attas. Their thinking serves as a conceptual foundation for understanding how the integration of knowledge, creativity, and values has developed from the past to the present.

Secondary sources, meanwhile, come from previous research, international and national journals, educational reports, and publications discussing character education, creativity, and the challenges facing the younger generation of Muslims in the context of globalization.

Data collection techniques included documentation and literature searches. Researchers accessed various scientific documents, both printed and digital, through libraries, international journal databases (such as Scopus, ScienceDirect, and Google Scholar), and national repositories. This process was carried out systematically by selecting literature relevant to the research topic. Each piece of data obtained was then recorded, classified, and selected based on its relevance to the research focus, namely the integration of education, creativity, and values in Islamic education.

Data analysis was conducted using content analysis techniques, which involve an in-depth examination of the content of various literature sources to identify patterns, themes, and relationships between concepts. This content analysis involved three stages: data reduction, data presentation, and conclusion drawing. In the reduction stage, researchers filtered relevant data according to the research focus. In the presentation stage, the selected data was organized into a thematic framework linking education, creativity, and values. The final stage was drawing conclusions, which was conducted by interpreting the analysis results to formulate a conceptual model for shaping future Muslims.

Data validity was maintained using source triangulation techniques. Researchers compared various literature from different authors, periods, and backgrounds to obtain a more objective and comprehensive picture. Furthermore, researchers cross-checked classical and modern theories to identify relevance and significant differences. This effort is crucial to ensure the research conclusions are unbiased and truly reflect a comprehensive framework.

## **RESULTS AND DISCUSSIONS**

### **Results**

#### **Identifying the Role of Islamic Education in Developing Critical Thinking and Creativity**

Identifying the role of Islamic education in developing critical thinking and creativity is crucial amidst the dynamics of modern education, which demands that the younger generation not only master knowledge but also analyze, evaluate, and create innovative solutions in line with the challenges of the times. Islamic education, grounded in the Qur'an and Hadith, essentially teaches people to think deeply, examine phenomena, and relate them to the values of monotheism and the common good. The tradition of Islamic scholarship since classical times has demonstrated that Islamic education can produce scientists, philosophers, and creative thinkers who excel not only in religious fields but also in science and technology, thanks to the strengthening of critical reasoning and constructive imagination grounded in spirituality. In the current context, the role of Islamic education needs to be continuously identified and strengthened so that it produces not only students who are ritually devout but also possess critical thinking skills, creative abilities, and ethical sensitivity in the face of rapid social, cultural, and technological change. Thus, Islamic education functions as an integral instrument capable of balancing the mastery of knowledge, the development of thinking skills, and character formation, thus producing a generation that is intelligent, creative, and virtuous.

Islamic education has historically played a crucial role in shaping civilization, particularly in producing generations capable of critical and creative thinking. In the

golden age of Islam, educational institutions such as the Bayt al-Hikmah in Baghdad and the Islamic universities of Andalusia became centers for the development of knowledge that combined revelation and reason. (Amin, 2024) This proves that Islamic education, from its inception, has been directed not only at equipping students with the memorization of religious texts, but also at developing critical thinking, analytical skills, and innovative skills relevant to the challenges of the times.

In the context of contemporary education, the role of Islamic education in developing critical thinking is evident in the application of inquiry-based learning and problem-solving approaches contextualized with Islamic values. Through this approach, students are not only asked to memorize verses or hadith but are also encouraged to understand their meaning, interpret the context, and relate them to social realities. This process directly trains higher-order thinking skills, which are essential for facing complex issues in the modern era.

In addition to critical thinking, Islamic education also plays a significant role in fostering students' creativity. Creativity in Islam is not understood as unlimited freedom, but as the ability to find new and innovative solutions within the framework of Islamic values. For example, in arts, science, and technology, students' creativity is directed toward producing works that benefit society while remaining compliant with Islamic ethical principles. Thus, the creativity cultivated through Islamic education is productive, constructive, and remains a form of worship.

Relevant research conducted by (Widayani & Siti Maizul Habibah, 2023) The results showed that the implementation of a project-based learning model in Islamic Religious Education can improve the critical thinking skills and creativity of secondary school students. The results of this study align with the concept of Islamic education, which emphasizes the importance of balancing *tafaqquh fi al-din* (religious deepening) with mastery of 21st-century skills. By providing space for creativity in learning projects based on Islamic values, students are more motivated to generate new, applicable ideas.

Research conducted in several modern Islamic boarding schools (*pesantren*) also indicates that developing a curriculum that adapts to technological developments can enhance students' creativity. For example, integrating Islamic studies with digital media encourages students to not only study the yellow books textually but also explore the application of their values in the context of social media, digital literacy, and entrepreneurship. This confirms that Islamic education can be a driving force for creativity that aligns with the needs of the digital era. The role of Islamic education in developing critical thinking and creativity is not always smooth sailing. A challenge that arises is the tendency of some educators to rely on one-way lectures, resulting in passive student participation in the learning process. This situation stifles creativity and hinders the development of students' critical thinking. Therefore, pedagogical innovations are needed that can make Islamic learning more interactive, participatory, and based on real-world problem-solving.

Thus, the results of this study confirm the significant role of Islamic education in developing students' critical thinking and creativity. Islamic education should not be viewed solely as normative-doctrinal learning, but rather as a system that encourages students to think deeply, analytically, and innovatively. Through appropriate curricula, methods, and learning media, Islamic education can produce a generation of Muslims who are creative, critical, and prepared to face the complex challenges of the modern era.

## Exploring Core Islamic Values Relevant to Strengthening the Character of the Younger Generation

Exploring core Islamic values relevant to strengthening the character of the younger generation is a strategic effort in facing the increasingly complex moral, social, and cultural challenges in the era of globalization and digitalization. Islam, as a religion that brings the teachings of rahmatan lil-'alamin (blessing for all the universe), not only emphasizes religious rituals but also contains a set of fundamental values such as honesty, responsibility, discipline, tolerance, hard work, and social concern, which are crucial in shaping the identity of the next generation. These values can serve as a foundation for building a generation with strong character, high integrity, and able to balance intellectual, emotional, and spiritual intelligence. In the modern context, the relevance of Islamic values should not be understood rigidly, but must be explored and integrated into real life through education, role models, and daily practices so as to provide solutions to the moral crisis and ethical degradation that often arise among adolescents. Thus, the exploration of Islamic values is not merely an effort to preserve religious traditions, but also an investment in civilization to produce a young generation that is resilient, globally competitive, and remains rooted in Islamic spiritual identity and morality.

Islamic values are the primary foundation for character formation in the Muslim generation. Amidst a global moral crisis, these values are increasingly crucial as guides for the lives of the younger generation, preventing them from being swept away by the tides of secularization and hedonism. The most relevant core values to strengthen are honesty, responsibility, discipline, cooperation, social awareness, and integrity. All of these values are rooted not only in the teachings of the Quran and Hadith but also align with global demands for the importance of character education.

The value of honesty, for example, is reflected in the hadith of the Prophet Muhammad (peace be upon him), which emphasizes that honesty leads to goodness, while lying leads to evil. Implementing this value in education can be done through daily practices, such as encouraging students not to cheat on exams and to practice telling the truth in various situations. Through concrete practice, the value of honesty becomes more than just discourse, but also becomes embedded in the character of the younger generation. The value of responsibility is also crucial in strengthening the character of the younger generation. In Islam, every individual will be held accountable for their actions, as emphasized in Surah Al-Zalzalah, verses 7-8. This concept fosters awareness in the younger generation to be responsible for their duties, obligations, and roles in society. Education that instills responsibility will produce a generation that does not easily run away from problems but is ready to face the consequences of every action.

Furthermore, the value of social concern (al-ta'awun) is an important pillar in shaping a generation of Muslims with character. Amidst individualism and fierce competition, concern for others is a key asset in building social harmony. Research conducted by (Nurhaliza, 2024) Studies have shown that an Islamic-values-based service learning program has been proven to increase students' empathy and solidarity with their surrounding community. This indicates that Islamic education can be an effective means of fostering social awareness from an early age. Discipline is also a determining factor in the superior character of the Muslim generation. In Islam, discipline is closely linked to worship, for example, the five daily prayers, which teach regularity. When this value is instilled in education, students become accustomed to organizing their activities in a structured manner, respecting time, and working

systematically. This disciplined character is essential for navigating the fast-paced and measured world of work and modern life.

However, the main challenge in instilling Islamic values is the gap between theory and practice. Many students understand the values of honesty, responsibility, or social awareness, but fail to fully internalize them in real life. This occurs because educational approaches tend to be cognitive, neglecting the affective and psychomotor domains. Therefore, more practical learning methods are needed, such as simulations, social practices, and real-life projects that integrate Islamic values into hands-on experiences.

The results of this study confirm that the core values of Islam are not only relevant but also crucial in strengthening the character of the younger generation. These values provide direction and purpose in life, form a moral compass, and serve as a bulwark against the global moral crisis. If consistently instilled through education, Islamic values will produce a generation of Muslims with strong, resilient personalities and ready to contribute positively to global society.

### **Integration Model of Education, Creativity, and Values**

The integrated model of education, creativity, and values is a holistic approach to education that emphasizes the integration of cognitive, affective, and psychomotor aspects in the learning process. This model is presented as a response to the challenges of modern education, which is not sufficient to rely solely on the transfer of knowledge, but must also foster creativity and shape students' character in accordance with moral, cultural, and spiritual values. Education serves as a foundation to equip students with basic knowledge and skills, while creativity becomes a driver of the birth of critical, innovative, and solution-oriented thinking needed to face the complexities of life. On the other hand, the integration of values plays a crucial role in instilling attitudes, ethics, and social sensitivity so that the resulting creativity is inseparable from the principles of humanity and moral responsibility. Thus, this model encourages the realization of students who are not only intellectually intelligent, but also possess personalities of integrity, are able to adapt, and contribute positively to society and global civilization.

The integration of education, creativity, and values in educational institutions is a conceptual model offered to answer the challenges of the times while fulfilling the needs of future Muslim generations. (Zubaidi, nd) This model emphasizes that Islamic education should not be isolated from cognitive, affective, and psychomotor aspects but rather must integrate all three within a cohesive learning framework. Education provides knowledge, creativity opens up space for innovation, and values serve as the moral foundation that guides the use of that knowledge and creativity.

In practice, this integration model can be realized through a thematic-integrative curriculum that combines general science with Islamic values. For example, science subjects are taught not only from a scientific perspective but also linked to Quranic verses that encourage human reflection on the universe. In this way, students not only understand science cognitively but also develop creative thinking while strengthening their spirituality.

This model also encourages educational institutions to implement active and innovative learning methods, such as project-based learning, problem-based learning, and collaborative learning. These methods naturally encourage students to think critically, collaborate, and produce creative work. However, what distinguishes this model from secular approaches is that all learning activities remain framed by Islamic values, so creativity is not separated from moral responsibility.

Research conducted by (S. Hidayat, 2021) supports this idea, finding that integrating values-based Islamic education with creative methods successfully increased students' learning motivation and social skills. Similar results were also found by (Trina & Muadin, 2023), which states that an integrative curriculum is capable of developing students who not only excel academically but also have religious character and are oriented towards social concern. These findings indicate that the integration model is not merely an idealization, but can be implemented in real educational institutions. However, the implementation of the integration model faces various obstacles, including limited teacher competency, a fragmented curriculum, and resistance to changes in learning methods. Many teachers are still accustomed to conventional patterns that emphasize memorization, making it difficult to shift to learning that demands creativity. Therefore, increasing teacher capacity through training and mentoring is a key factor in the success of this integration model.

Furthermore, institutional support is essential. Educational institutions must boldly implement structural innovations, such as improving the curriculum, providing creative learning resources, and creating a school culture that supports the integration of values, education, and creativity. A conducive school environment will accelerate the internalization of values and the development of student creativity. Support from parents and the community is equally crucial, ensuring that school education synergizes with development at home and in the social environment.

Thus, the model of integration of education, creativity, and values offered in this study represents a new paradigm for Islamic education relevant to the needs of the 21st century. This model not only addresses the challenges of globalization and digitalization but also revitalizes the spirit of holistic Islamic education. If implemented consistently, educational institutions will be able to produce a generation of Muslims who are intelligent, creative, and have character, ready to become agents of change for society, the nation, and the world.

## Discussion

This research emphasizes three main aspects: the role of Islamic education in developing critical thinking and creativity, exploring Islamic values to strengthen character, and integrating education, creativity, and values. Therefore, the analysis is conducted by comparing classical and modern Islamic educational theories, as well as relevant research findings at both the national and international levels. In this way, the discussion not only confirms the research findings but also demonstrates their novelty and contribution.

First, the role of Islamic education in developing students' critical thinking and creativity aligns with Ibn Khaldun's view in the *Muqaddimah*, which emphasizes the importance of thinking skills as a preparation for facing social challenges. This is in line with research findings. (Habibah & Hapsan, 2024) which proves that the project-based learning model in Islamic Religious Education can encourage students to think critically and creatively. Both perspectives emphasize that Islamic education should not stop at memorization, but rather should cultivate analysis and problem-solving. However, this research adds a value dimension that distinguishes the Islamic approach from Western educational models that tend to emphasize solely cognitive aspects.

Al-Ghazali's view of the purpose of education as a means of developing noble morals is also relevant to the findings of this study. According to him, knowledge should bring humans closer to God, not merely rational intelligence. This finding intersects with other research. (Sukriyah et al., 2024) which confirms that internalizing Islamic values in the curriculum can strengthen students' integrity. This comparison

demonstrates the continuity between classical theory and modern research: both emphasize the importance of values in education. However, this research highlights the need to integrate values with creativity, an aspect that previous studies have overlooked.

The concept of creativity in modern education developed by (H. Supangat et al., 2024), which emphasizes the ability to generate new and useful ideas, is in line with the Islamic principle of *ijtihad*. This is evidenced by research in modern Islamic boarding schools, which found that integrating religious studies with digital technology encourages students to be more creative in applying Islamic teachings to social media and digital literacy. (Khairiansyah, 2018). This comparison between Western theory and contemporary Islamic educational practice reveals a common ground: both place creativity as an essential skill for the 21st century. However, this study emphasizes that creativity in Islam is bounded by values, thus differing from secular understandings that are sometimes free from ethical considerations.

In terms of character strengthening, character education theory (Lickona, 1992) which emphasizes honesty, responsibility, and social concern finds its relevance in Islamic values such as *sidq* (honesty), *amanah* (responsibility), and *ta'awun* (mutual assistance). (Santi et al., 2024) Using Islamic value-based service learning has been shown to increase students' empathy, reinforcing the findings of this study. This comparison demonstrates that although Western and Islamic educational theories come from different backgrounds, they converge on the importance of character education. However, this study adds the dimension of spirituality as a differentiating factor that gives deeper meaning to character.

The model of integration of education, creativity, and values offered by this research is also in line with the concept of *tarbiyah* in Islam which is holistic, encompassing the development of the mind, spirit, and body. (Tumanggor, 2021) found that the integration of values in creative learning is able to increase students' learning motivation, while (Judge, 2020) proves that an integrative curriculum produces students who excel both academically and religiously. This comparison demonstrates that global research is moving toward integration, but this study emphasizes the integration of three aspects simultaneously, not just two. Thus, this research contributes to offering a more comprehensive model.

However, compared to previous research, this study identifies a significant gap in implementation. Many studies emphasize theory or limited trials, while practical obstacles such as teacher shortages, curriculum fragmentation, and school cultural resistance are rarely discussed in depth. This study underscores that the success of the integration model depends heavily on educator capacity and institutional support. In other words, this comparison shows that previous research focused more on ideal potential, while this study emphasizes the need for concrete steps to truly implement integration.

The discussion shows that the results of this study are closely related to classical theories of Islamic education, finding reinforcement from relevant research, but also presenting novelty through the integration of three dimensions: education, creativity, and values. Compared with previous theories and research, this research approach is more comprehensive because it does not only emphasize cognitive or character aspects, but also combines them with creativity as a 21st-century skill. Thus, the main contribution of this study is to revive the spirit of holistic Islamic education within a modern framework, while also providing direction for educational institutions in shaping future Muslims.

This research presents a novelty in the discourse of Islamic education by formulating an integrated model of education, creativity, and values as a unified whole. While most previous research has focused on only one aspect, such as strengthening character values or implementing creative learning models, this research attempts to unify all three within a holistic Islamic educational framework. This novelty is also evident in its attempt to connect classical Islamic educational theories, such as the ideas of Ibn Khaldun and Al-Ghazali, with the demands of 21st-century skills, such as critical thinking, creativity, and digital literacy. Thus, this research not only bridges the gap between tradition and modernity but also provides a conceptual contribution that can serve as a basis for curriculum development and learning strategies in Islamic educational institutions.

However, this study also has limitations that should be noted. First, this research is still conceptual and literature-based, so it has not been empirically tested within a specific school or Islamic boarding school. This means that the effectiveness of the proposed integration model cannot be practically measured through student learning achievement indicators. Second, this study has not explored in depth the external factors influencing implementation, such as teacher readiness, institutional policies, and socio-cultural challenges in the educational environment. Therefore, the results of this study emphasize the theoretical framework and policy direction, while further research is needed to test its application in the field using a case study approach or classroom action research.

## CONCLUSION

The results of this study indicate that Islamic education plays a crucial role in developing students' critical thinking and creativity through the integration of dialogic learning methods, problem-solving, and the use of digital literacy that remain grounded in Islamic values. Furthermore, core values such as honesty, responsibility, justice, and spirituality have proven relevant in strengthening the character of the younger generation amidst globalization and technological disruption. Ultimately, this study offers a model for integrating education, creativity, and values that can be implemented in educational institutions as a strategy for shaping future Muslims who are knowledgeable, innovative, and virtuous. These results suggest that the synergy between intellectual aspects, 21st-century skills, and moral-spiritual values is an important foundation in designing adaptive and sustainable Islamic education. Therefore, this study recommends that Islamic educational institutions begin developing more innovative curricula and learning methods that remain rooted in Qur'anic values, encourage teacher training to be able to implement an integrative approach, and expand further empirical-based research to test the effectiveness of this integration model in various formal and non-formal educational contexts.

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