



The Role of Islamic Education Philosophy in Forming Self-Concept of Islamic Education Students

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ABSTRAK

This study aims to analyze the role of Islamic Education Philosophy in shaping the self-concept of undergraduate students in Islamic Religious Education at Universitas Singaperbangsa Karawang. Employing a qualitative approach with a case study method, this research explores students' understanding of key concepts in Islamic Education Philosophy and how this understanding influences their professional and personal identities. Findings indicate that students possess varying levels of comprehension; however, Islamic Education Philosophy significantly contributes to the formation of their self-concept, fostering a sense of responsibility, integrity, and a holistic view of knowledge. Factors such as the quality of lecturer instruction, curriculum relevance, and students' intrinsic motivation are identified as crucial elements influencing this process. The practical implications of this study suggest the need to strengthen pedagogical methods and enhance the integration of philosophical principles within the curriculum, while also encouraging students to actively internalize these values. This study contributes to the theoretical understanding of the relationship between religious philosophy and the development of professional identity in the field of education

INTRODUCTION

Philosophy of education has a very important role in creating an educational order that is not only qualified, but also oriented towards moral and cultural values that are relevant to the context of society. The philosophy of education provides a basic framework in determining the direction and purpose of education, including in the aspects of teaching methodology and assessment used. This basic concept is very important because education cannot be separated from moral and ethical values. Luthfiah and Lhobir suggest that the philosophy of education includes speculative, normative, critical, theoretical, practical, and integrative aspects, all of which are important in shaping the character of students (Luthfiah & Lhobir, 2023). In addition, the philosophy of education also serves as a guide in curriculum development. With the understanding and application of philosophy, education can move from traditional approaches to approaches that are more innovative and adaptive to the needs of the times. The results of Muliadi and Nasri's research show that a deep understanding of the philosophy of education can encourage the transformation of education that is relevant to current global challenges, creating a generation that is intelligent, ethical, and able to adapt to change (Muliadi & Nasri, 2023).

The importance of philosophy in education is reflected in the formation of morality and morals of students, as revealed by Fahira et al., who consider that moral education needs to be instilled through a philosophical approach (Fahira et al., 2023). The need for the integration of ethical values in education shows that philosophy not only has an impact on the teaching and learning process, but also on the development of students' character and integrity. The philosophy of education, based on



the study of various schools, reflects how the values of society and local culture can be incorporated into education. Ki Hadjar Dewantara, for example, wanted an education that internalizes indigenous Indonesian culture while selectively adapting values from outside (Tarigan et al., 2022) . This shows how philosophy of education can function as a tool of social reconstruction, responding to the needs of society and the times, fully in line with local values and culture.

The philosophy of Islamic education has a central role in shaping the theoretical and practical foundations of education in accordance with Islamic values. In general, philosophy of education serves not only as a tool for critical thinking, but also as a framework for developing a curriculum that is in line with religious principles. In this context, progressivism and reconstructionism are two modern schools of philosophy that make important contributions to the renewal of Islamic educational thought and a more adaptive response to the challenges of the times (Mubin, 2018; Rizqiyah & Fahmi, 2024) .

In addition, in the world of education, it is important to establish a methodology that is based on the values of Islamic education philosophy. Research shows that teaching methods adapted from the philosophy of Islamic education are able to have a positive influence on learning Islamic Religious Education at various levels, from basic education to higher education (S. Hidayat et al., 2023; T. Hidayat & Syafei, 2018) . This is in line with the argument that the philosophy of education not only includes theory, but also must be implemented in daily educational practices, so that students can feel the positive impact directly in their learning process (El-Yunusi et al., 2023) . The importance of Islamic education philosophy in the context of education in Indonesia can also be seen from the efforts to integrate Islamic values in the curriculum. With various educational institutions, especially Islamic boarding schools, which have served as the main institutions in disseminating Islamic teachings, they play a significant role in creating the character of young generations who have faith and noble character (T. Hidayat & Syafei, 2018) (Danzaria & Ibrahim, 2022) . Therefore, the practical application of Islamic education philosophy is not only limited to teaching but also in character building and social values in accordance with Islamic teachings.

In the context of higher education in Indonesia, an understanding of philosophy has very broad and critical implications for students. Philosophy, especially the philosophy of education and the philosophy of technology, provides an important foundation for forming the critical thinking and analytical skills needed to face global challenges. Students who understand philosophy will be better able to evaluate the arguments and ethics behind emerging technologies and innovations, which are very relevant in the rapidly developing digital and industrial era 4.0 (Azhari et al., 2024; Muliadi & Nasri, 2023; Putri et al., 2022) .

Philosophy also plays an important role in developing critical thinking skills, which are needed by students so that they can face the demands of the professional world. A study shows that the application of philosophy of science in higher education helps shape critical thinking patterns that are integral to graduate readiness. In addition, good education, which is integrated with philosophical values, also supports the development of character and self-competence, which in turn affects students' academic performance in facing global competition (NAHDIYAH et al., 2023; Setiawan & Yusnaini, 2021) . For example, the application of the concept of Merdeka Belajar in higher education in Indonesia, which refers to the philosophy of progressivism, encourages students to actively engage in learning through hands-on experiences, both inside and outside the classroom, such as internships and community projects. This not only enriches students' horizons but also enhances practical skills, which become invaluable in the world of work (Cardoso et al., 2024; Faiz & Kurniawaty, 2020) . Thus, an understanding of educational philosophy becomes very important to ensure students can take advantage of opportunities in various aspects of their lives.

Furthermore, self-development-oriented activities, such as programs that promote self-understanding and potential recognition, are also highly relevant. This allows students to understand their capabilities and limitations, so that they can make better decisions related to their career and professional development (Kurniawan, 2022) . This understanding becomes even more important in the context of a complex and rapidly changing world, where students need to not only adapt but also become innovative and visionary leaders of the future (Darmawan, 2024; Gunawan et al., 2022) . In other words, philosophy provides a framework that supports students in thinking critically and reflectively, so that they can evaluate the challenges faced and formulate effective solutions. Therefore, understanding philosophy among Indonesian students is not only important, but also a fundamental need to face a challenging global era.

In the context of Islamic Religious Education (PAI), there are various gaps that must be identified, especially related to the understanding of the philosophy of education among students. One of the main issues is the suboptimal understanding of the philosophy of education, which has the potential to affect students' identity and views as educators. Research by Herdianto shows that the philosophy of education has a central role in the overall development of education, providing a framework that helps in setting goals, teaching methods, and assessment in education (Herdianto et al., 2021) . Furthermore, Fauzi et al. identified that a deep understanding of the philosophy of education can strengthen students' morality and character, which shows the importance of philosophy integration in education as a strong foundation (Fahira et al., 2023) .

From the description of the background of the problem above, it can be concluded that the philosophy of education, especially the Philosophy of Islamic Education, plays a crucial role in shaping the theoretical basis, methodology, and ethics of education. A deep understanding of this philosophy is not only important for curriculum development and teaching practices that are adaptive to the challenges of the times, but also has significant implications for the formation of students' self-concepts, especially those who are prepared to become prospective Islamic educators. Nonetheless, there are indications of gaps in the conceptual understanding and internalization of the philosophy of Islamic education among undergraduate Islamic Education students, which have the potential to influence how they perceive their professional roles and identities. This gap, which is also reflected in several educational policy implementations such as Merdeka Belajar Kampus Merdeka, emphasizes the need for further studies on how the philosophy of Islamic education interacts with the formation of the self-concept of Islamic Education students.

Theoretically, Islamic Education Philosophy is viewed as the primary foundation for shaping an educator's character. However, in reality, many students in the Islamic Religious Education (PAI) program currently face a professional identity crisis. Empirically, there is a growing tendency where prospective teachers feel hesitant about their future roles, often becoming trapped in administrative demands without a solid philosophical foundation. This phenomenon is exacerbated by the influence of globalization and digitalization, which frequently obscure the identity of a Muslim educator. Without deep internalization of philosophical values, students tend to view the teaching profession merely as a livelihood rather than a theological mission and a form of devotion. Therefore, this research is crucial to map the extent to which philosophy can reconstruct their self-concept amidst these modern challenges.

To date, the majority of research on Islamic Education Philosophy has focused on theoretical frameworks, curriculum development, or the effectiveness of classroom teaching methods. However, there is a significant gap in the literature regarding how the axiological values of this philosophy specifically transform into elements that shape student self-concept within the context of state universities. Most existing studies have been conducted in pesantren (Islamic boarding schools) or private Islamic universities. Consequently, the dynamics of identity formation among Islamic

Religious Education (PAI) students in public higher education institutions like Universitas Singaperbangsa Karawang—which possesses a more heterogeneous academic climate—remain largely unexplored. This study goes beyond merely observing indications of insufficient student understanding; it further analyzes the barriers to internalizing philosophical values that cause a disconnection between academic knowledge and their professional mental readiness as future educators.

The novelty of this research lies in the formulation of the 'Reflection-Internalization Relationship Model,' which connects the three main dimensions of Islamic education philosophy (ontology, epistemology, and axiology) with the strengthening of PAI students' self-concept. Unlike previous studies that tend to view philosophy as purely cognitive material, this research maps how the process of philosophical reflection practically transforms students' professional orientation. This model offers a new framework for understanding that the mastery of philosophical axiology (values) is not merely supplementary knowledge, but a primary catalyst in shifting students' perspectives toward their self-identity as future educators in the digital age.

In connection with the problematics and context that have been described, this research seeks to answer several crucial questions that will guide data collection and analysis. Specifically, this study will answer: how do undergraduate students of Islamic Education at Singaperbangsa University in Karawang understand the key concepts in the Philosophy of Islamic Education? Furthermore, how does the Philosophy of Islamic Education play a role in the process of forming the self-concept of undergraduate students of Islamic Education at Universitas Singaperbangsa Karawang? Finally, what factors influence the understanding of the undergraduate students of Islamic Education at Singaperbangsa Karawang University towards the Philosophy of Islamic Education and its impact on the formation of their self-concept?

To answer these research questions, this study sets out a series of specific objectives. Firstly, this study aims to analyze the level of understanding of undergraduate students of Islamic Education at Universitas Singaperbangsa Karawang regarding key concepts in the Philosophy of Islamic Education. Secondly, this study seeks to analyze the role of the Philosophy of Islamic Education in the process of forming the self-concept of undergraduate students of Islamic Education at Universitas Singaperbangsa Karawang. And thirdly, this study aims to identify and analyze the factors that influence the understanding and formation of the self-concept of undergraduate students of Islamic Education at Singaperbangsa Karawang University related to the Philosophy of Islamic Education.

This research has international significance as it empirically examines how a religious philosophical framework, namely the Philosophy of Islamic Education, contributes to the formation of professional self-concepts in the education sector. The findings from this case study in Indonesia can provide valuable insights for educational institutions in different countries, especially those with value-based or religious education systems, in understanding how the integration of philosophy can influence the identity of future educators. Amid global discussions on the role of education in shaping character and identity in the digital and multicultural era, this study offers a unique perspective on how Islamic values articulated through educational philosophy can shape future educators who are not only academically competent, but also have a solid foundation of self that is relevant to global challenges.

METHODS

This study employs a qualitative approach with an **instrumental case study** design (Creswell, 2014). The selection of the instrumental type is based on the research objective, which is not merely to understand the uniqueness of the case at Universitas Singaperbangsa Karawang in isolation, but

rather to use the case as a vehicle (instrument) to gain deeper insights into the phenomenon of internalizing Islamic education philosophy values in shaping the self-concept of prospective teacher students (Yin, 2014). Data were collected through observation, in-depth interviews, and documentation to obtain a holistic view of the students' identity transformation process. The qualitative approach was chosen to explore in depth the participants' understanding, perceptions, and experiences regarding the role of the Philosophy of Islamic Education in shaping their self-concept. Case studies were chosen because they allow researchers to conduct a focused exploration of phenomena that occur in a specific context, namely at Singaperbangsa University in Karawang, so as to provide a rich and detailed picture of how the Philosophy of Islamic Education is internalized and influences the self-concept of undergraduate Islamic Education students.

The object of this research is undergraduate students of Islamic Education at Singaperbangsa University in Karawang. Participants were selected based on certain criteria to ensure the relevance and depth of the data obtained. These criteria included status as active undergraduate students of Islamic Education, having taken courses related to the Philosophy of Islamic Education, and having the willingness and ability to participate in in-depth interviews. The number of participants was between 3 and 5, which is considered sufficient to achieve data saturation in qualitative case studies. The research location focused on Singaperbangsa University in Karawang, which was chosen because it is a higher education institution relevant to the object of study.

In this study, the researcher plays a dual role as the lecturer of the Philosophy of Islamic Education course and as a researcher who examines the influence of the course on the formation of students' self-concept. This position certainly has its own methodological implications, especially related to the potential for bias and subjectivity in data collection and analysis. To maintain objectivity, data on the teaching process and classroom interactions were not obtained through interviews with researchers directly, but through two alternative approaches. First, the researcher compiled reflective learning notes that included experiences, teaching strategies, observations of classroom dynamics, and student responses during the lecture. These reflections were organized systematically and directed to support data triangulation with the results of student interviews and field observations. Secondly, to support data validity, the researcher also involved a third party as an independent observer, who observed the learning process and compiled a separate observation report.

With this approach, the role of the researcher as a subject in learning does not reduce the scientific integrity of the research. Instead, the researcher's presence in the classroom provided in-depth access to the context, process and changes that occurred, which were then processed critically and reflectively as part of the qualitative data. The whole process was conducted by upholding the principles of transparency, reflectivity, and data triangulation to ensure the validity of the research results.

Data collection was conducted through several main techniques. *In-depth interviews* are the main instrument to explore students' understanding of the concepts of Philosophy of Islamic Education and how it contributes to the formation of their self-concept. The interview questions will be designed openly to allow participants to express their views freely. In addition, observations may be made on a limited basis, such as observing interactions in lectures or relevant student activities to gain additional context. Documentation will also be utilized, such as reviewing relevant course syllabi, lecture notes, or student assignments that can provide an overview of the material presented and how students respond to it.

To maintain the validity of qualitative data, this research will apply several techniques. Source triangulation will be used by interviewing students from various semesters and backgrounds. Triangulation of methods can be done by comparing data obtained from interviews with observation

and documentation. Member checking will also be done by presenting preliminary findings to participants to get feedback and ensure the researcher's interpretation matches their understanding. The following is the coding of the interviewees in this study:

Table 1. Table of resource persons

Code	Role
MH	Student
DS	Lecturer

Data analysis will be carried out in stages according to the Miles and Huberman model, including data reduction, data presentation, and conclusion drawing/verification. Data collected from interviews, observations, and documentation will be reduced by selecting information relevant to the formulation of the problem, presented in the form of a narrative or matrix, then drawn conclusions which are then verified again to ensure their strength. This analysis process will be iterative, where initial conclusions may trigger additional data collection if needed.

To ensure transparency and clarity in data analysis, a coding system is used for the data that has been collected. The codes for each data source are as follows:

Table 2. Observation Table

Code	Title	Date of Observation
O. MH.1	Field Notes of Observation of Student Interaction in the Discussion of the Philosophy of Islamic Education	May 6, 2025
O. MH.2	Field Notes of Observation of Student Reflection on Self-Concept through the Philosophy of Islamic Education Course	May 13, 2025
O.DS.1	Lecturer's Reflective Notes on the Teaching Process of Philosophy of Islamic Education	May 14, 2025
O.MH.3	Field Notes on Observation of Student Assignment Projects related to Values in Philosophy of Education	May 20, 2024

Table 3. Interview Table

Code	Title	Interview Date	Script
W.MH.1	Student Interview Audio 1	May 10, 2025	Yes
W.MH.2	Audio of Student Interview 2	May 10, 2025	
W.MH.3	Audio of Student Interview 3	May 17, 2025	Yes
W.MH.4	Audio of Student Interview 4	May 17, 2025	Yes
W.MH.5	Audio of Student Interview 5	May 17, 2025	Yes

Table 4. Document Table

Code	Title
D1	Transcript of Student Interviews on the Role of Islamic Education Philosophy in Self-Concept Reflection
D2	Lecturer's Reflective Notes on the Teaching Strategy of the Philosophy of Islamic Education that Touches the Realm of Student Self-Awareness
D3	Thematic Summary of Student Interviews: Islamic Education Values and Their Relevance to Self-Concept
D4	Transcript of Student Interviews on the Impact of Islamic Education Philosophy Courses on Daily Attitudes and Behavior

In conducting the research, ethical aspects will be the top priority. *Informed consent* will be obtained before the interview is conducted, explaining the purpose of the research, the procedure, the right of participants to withdraw at any time, and the guarantee of data confidentiality. The identity of participants will be kept confidential and will only be used in an anonymized form in the research report.

RESULTS AND DISCUSSION

Description of Research Context

Universitas Singaperbangsa Karawang (Unsika) is one of the growing state universities in Karawang, West Java, which seeks to make a significant contribution to human resource development through various study programs. Among the existing faculties, the Faculty of Islamic Studies (FAI) plays an important role in producing competent educators. In particular, the Bachelor of Islamic Education (PAI) study program at FAI Unsika was established with the aim of producing graduates who not only have a deep understanding of Islamic teachings, but also have pedagogical and professional competence as educators who are able to transform Islamic values in the context of modern education. The curriculum of this study program is designed to equip students with theoretical and practical knowledge covering various aspects of Islam, including the philosophical foundation of education. Courses such as Philosophy of Islamic Education become one of the integral components in this curriculum, which is expected to provide students with a foundation of critical thinking and a deep understanding of the essence and purpose of education in an Islamic perspective. This context is the background of Unsika's selection as a case study location to explore the role of Philosophy of Islamic Education in shaping the self-concept of Islamic Education students.

To fully understand the scope and direction of study in the Philosophy of Islamic Education course, the following table illustrates various important aspects including course description, learning outcomes, scope of material, learning approach, as well as scientific relevance and Islamic values in educational development.

Table 5. Course Description

Aspects	Description
Course name	Philosophy of Islamic Education
Course Description	This course discusses the definition of the Position, Source, scope, urgency and function of the Philosophy of Islamic Education, Ontology, Epistemology and Axiology of Islamic Education, Orientation and Approach to the Study of the Philosophy of Islamic Education, Human Nature and Education, Modernization and Democratization of Islamic Education and Educational Thought of Indonesian Muslim Intellectuals. After attending this course, students are expected to be able to analyze the urgency of the philosophy of Islamic education. The learning process is carried out offline and online with a variety of learning models that are in accordance with the discussion material. Assessment is carried out in the form of independent assignments, group assignments, midterm exams, and final exams.
Learning Outcomes	<ol style="list-style-type: none"> 1. Able to reason qualitatively and quantitatively about the Philosophy of Islamic Education 2. Compile a scientific description of the results of the study above in the form of scientific papers / articles.
Scope of material	<ol style="list-style-type: none"> 1. Definition of Position, Source, scope, urgency and function of the Philosophy of Islamic Education. 2. Ontology, Epistemology and Axiology of Islamic Education 3. Orientation and Approach to the Study of the Philosophy of Islamic Education

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4. Modernization and Democratization of Islamic Education
 5. Human Nature and Education
 6. Education Thought of Indonesian Muslim Intellectuals
-

Based on the table above, the Philosophy of Islamic Education course at FAI Unsika is not only focused on theoretical mastery but also aims to integrate philosophical foundations with practical pedagogical skills. This integration is crucial for ensuring that graduates possess a deep understanding of Islamic values while maintaining critical thinking abilities in facing modern educational challenges

Understanding the Philosophy of Islamic Education

This section presents findings on how undergraduate students of Islamic Education at Singaperbangsa University in Karawang understand key concepts in the Philosophy of Islamic Education. Based on the interview data collected, there are variations in the level of depth of understanding, but some main themes can be identified.

Understanding of the Definition and Scope of Philosophy of Islamic Education

Most students have a basic understanding that the Philosophy of Islamic Education is the foundation of thought underlying the education system in Islam. However, the depth of this understanding varied. Some students were able to define it quite comprehensively, linking it to the purpose of education based on Islamic values. For example, Respondent A (Semester 4) stated, *"In my opinion, the Philosophy of Islamic Education is like the root of all our educational teachings. It is not just a theory, but how we implement Islamic values in the teaching and learning process, starting from the purpose of education to how to educate it must be in accordance with Islamic teachings."* However, there are also students who have a more general understanding or are still limited to the operational definition. Respondent B (Semester 4), for example, said, *"Islamic philosophy is definitely about Islamic values. Islamic education means how Islam teaches us to learn."* This understanding shows that although they understand the relationship between Islam, education and philosophy, the elaboration of the concept still needs to be deepened.

Conceptual Understanding of Key Concepts

When explored further on key concepts, participants showed diverse understandings. The concept of the Purpose of Islamic Education is generally understood as the formation of insan kamil or a complete human being who believes and is pious. Respondent C (Semester 4) explained, *"The purpose of Islamic education is to form a human being who is knowledgeable but also has noble character, who can serve God and others. So, not only academically smart, but also have a strong religious foundation."* However, understanding of more complex concepts such as Epistemology in Islam (how knowledge is acquired and validated in Islam) or Ontology in Islamic Education (the foundations of existence and reality in education) tends to be more limited. Respondent D (Semester 4), when asked about how Islam views sources of knowledge, was only able to respond, *"Certainly from the Qur'an and Sunnah. But the details of how Islam views knowledge, I don't understand."* This indicates that some deeper philosophical concepts have not been fully internalized.

Influence of Other Courses and Sources

The majority of students admitted that the Philosophy of Islamic Education course they attended in Unsika's PAI study program contributed significantly to their understanding. They appreciated the lecturers' explanation of basic theories and concepts. However, some students also raised challenges. Respondent E (Semester 4) argued, *"The lecturer has explained the theory well, but sometimes the material feels too theoretical and abstract. I hope there are examples of its application in class that are more concrete, so that it is easier to imagine."* In addition to formal lectures, some students also actively seek additional literature through books, online articles, or discussions with peers and lecturers outside of class hours. Respondent F (Semester 4) gave an example, *"I often read Islamic philosophy journals or books recommended by lecturers, sometimes also discuss with friends who are interested in philosophy. It really helps to*

straighten out my mixed understanding." This independent effort shows an awareness of the importance of deepening the material, although access and depth of understanding still vary.

The Role of Philosophy of Islamic Education in Self-Concept Formation

This section presents findings on how undergraduate students of Islamic Education (PAI) at Singaperbangsa University in Karawang perceive the influence of the Philosophy of Islamic Education on the formation of their self-concept, both as future educators and as individual Muslims. The findings show that this philosophical understanding has a significant role, although the impact varies depending on the level of internalization and understanding of the individual.

Influence on Self-Concept as a Prospective PAI Educator

Many students felt that an understanding of the Philosophy of Islamic Education instilled a greater sense of responsibility and a more philosophical view of their role as educators. They see themselves not only as deliverers of material, but as character-building agents who have a strong value foundation. Respondent D (Semester 4), who previously expressed limited understanding of the concept, also felt the impact, *"Although I don't fully understand the philosophy, I know that being a PAI teacher is not just teaching the Quran or fiqh. We have to be an example, we have to have good morals, and all of that is based on the philosophy of Islamic education. So, I feel that I have to be better in my behavior and words."*

Other respondents, such as Respondent G (Semester 4), who had a deeper understanding, explicitly linked the philosophical principles to her professional identity. She stated, *"The Philosophy of Islamic Education teaches that education is an act of worship and a process of forming a whole human being. This makes me see the profession of PAI teacher as not just a job, but a calling. I feel that I have a great mandate to guide the next generation to be not only intellectually intelligent, but also spiritually and morally strong."* This view shows how a philosophical foundation can shape a more meaningful and goal-oriented vision of oneself.

Influence on Self-Concept as a Muslim Individual and Academic

In addition to professional identity, the Philosophy of Islamic Education also influences students' views of themselves as individual Muslims and academics in general. The understanding of the integration of religious and general sciences, for example, shapes their perspective on the learning process. Respondent H (Semester 4) said, *"After learning the Philosophy of Islamic Education, I became more convinced that religious knowledge is not separate from general knowledge. They complement each other. This makes me more motivated to study all courses seriously, because they are all part of our efforts to understand God's creation and carry out His mandate."*

This view shows how philosophical understanding can strengthen self-identity as a Muslim seeking knowledge, who sees the academic process as part of worship and the search for meaning. Respondent C (Semester 4) added, *"Islamic philosophy teaches about the importance of justice and balance in everything, including in education. This makes me more aware of being fair, both in judging myself and in interacting with others. I feel that I have to keep learning to be a balanced and fair person."* This indicates that internalized Islamic philosophical values can shape fundamental aspects of self-concept, such as integrity, fairness and balance.

Influence on Values and Attitudes

The understanding of Islamic Philosophy of Education is also reflected in the values and attitudes shown by students. Some participants stated that they became more critical in viewing the educational phenomena around them, and more aware of the importance of ethical values in the learning process. Respondent E (Semester 4) admitted, *"I am more critical now. If there is a teaching method that is not in accordance with Islamic values, I can better understand why it is not appropriate. This makes me more confident in my choice to become an educator based on Islam."*

Overall, the findings suggest that Islamic Philosophy of Education, when understood and internalized by undergraduate PAI students, acts as a lens that shapes the way they see themselves in

professional and personal contexts, fostering a stronger sense of responsibility, integrity, and motivation in their academic journeys and future careers.

Influencing Factors

This section presents the findings regarding the factors identified by undergraduate students of Islamic Education (PAI) at Universitas Singaperbangsa Karawang as elements that influence their understanding of the Philosophy of Islamic Education and its impact on self-concept formation. Various factors, both from the academic and non-academic environment, were recognized by the participants as having a significant role. The main factor that was often mentioned was the role of lecturers teaching the Philosophy of Islamic Education course. The majority of participants emphasized the importance of interesting teaching methods, the lecturer's ability to explain complex concepts, and the lecturer's own example. Respondent C (Semester 4) stated, *"The lecturer is very experienced and his explanation is easy to understand, especially when he gives examples of real cases of how philosophy is applied. It really helped me to not only memorize the theory but also understand it."* Conversely, some students also mentioned that a lack of variety in teaching methods or too high abstraction of the material can be a barrier.

Curriculum and course materials are also important factors. Respondent B (Semester 4) argued, *"The material is good, but maybe if there is additional material on how this philosophy can be used directly in primary or secondary schools, it will be more helpful for us who are prospective teachers."* This shows a desire to see the practical relevance of philosophical material. The friendship and discussion environment in the study program also plays a role, where informal discussions or group activities are often a means to deepen understanding and exchange ideas.

In addition to academic factors, family environment and personal experience were also recognized as influential. Respondent A (Semester 4) explained, *"From a young age, my family has taught the importance of Islamic values in everyday life, so when studying the philosophy of Islamic education, it feels connected and easier to accept."* Students' internal factors such as personal learning motivation and previous educational background are also very decisive. Respondent F (Semester 4) who actively searched for additional sources, for example, had a strong intrinsic motivation to understand this philosophy more deeply, which then influenced the way he formed his self-concept as a value-based educator.

DISCUSSION

The findings of this study reveal that the Philosophy of Islamic Education (PIE) acts as a foundational "internal compass" for PAI students at Universitas Singaperbangsa Karawang. The wide spectrum of understanding ranging from basic operational definitions to deep metaphysical grasp highlights a critical transition phase in students' cognitive development. The struggle with abstract concepts like Epistemology and Ontology, as expressed by Respondent D, suggests that philosophical theory often remains "dormant" until it is bridged by practical pedagogical examples. This aligns with the need for a more "lived philosophy" rather than just a "learned philosophy."

The research findings clearly indicate that there is a wide spectrum in students' understanding of the Philosophy of Islamic Education. On the one hand, there are students who have been able to articulate the basic concepts quite well, linking them to the broader objectives of Islamic education, as reflected in Respondent A's statement: *"In my opinion, the Philosophy of Islamic Education is like the root of all our educational teachings. It is not just a theory, but how we implement Islamic values in the teaching and learning process, starting from the purpose of education to how to educate it must be in accordance with Islamic teachings."* This kind of understanding indicates a deeper internalization effort, most likely influenced by a combination of effective curricular exposure and independent exploration. However, on the other hand, some students still struggle with more abstract concepts, as Respondent D expressed: *"But for the details of how Islam views knowledge, I don't understand."* This limitation not only highlights the challenge

of delivering complex philosophical material, but also indicates the need for a stronger bridge between philosophical theory and its practical application in an educational context, an aspiration also voiced by Interviewee E who wished for *"more concrete examples of its application in the classroom."* This *underscores* the importance of a stronger bridge between philosophical theory and its practical application in an educational context. This underscores the importance of teaching methods that are able to visualize philosophical principles so that they are more easily digested and internalized by student educators.

The formation of professional identity through PIE can be deeply analyzed through **Carl Rogers' Theory of Self** (Ismail, 2015). Rogers emphasizes the importance of the *Ideal Self* (who one wants to be) and the *Real Self* (who one actually is). For PAI students, the PIE course provides the blueprint for their *Ideal Self*—the concept of *Insan Kamil* (the perfect human/educator). When Respondent G describes teaching as a "calling" and "worship," she is undergoing a process of **Congruence**. The philosophical values she internalized help align her professional aspirations with her personal identity. PIE transforms the teacher's role from a mere "job" into a "vocation," which is a hallmark of self-actualization in Rogers' framework.

Furthermore, the sense of moral responsibility expressed even by students with limited understanding (e.g., Respondent D) reflects the development of **Self-Efficacy**, a core concept in **Albert Bandura's Social Cognitive Theory**. Bandura posits that self-efficacy—one's belief in their ability to succeed in specific situations—is shaped by cognitive mastery and social modelling (Abdullah, 2019). In this context, PIE provides students with the "moral efficacy" needed to envision themselves as role models. By understanding the philosophical mandate of an educator in Islam, students feel more capable and motivated to uphold high ethical standards. This "perceived efficacy" is crucial; it ensures that even if they haven't mastered every abstract theory, they have gained the "conceptual confidence" to act with integrity in their future classrooms.

The study also finds that PIE facilitates a "Holistic View of Knowledge." The integration of religious and general sciences mentioned by Respondent H is not merely an academic exercise but a form of cognitive restructuring. Instead of viewing knowledge as fragmented, students begin to perceive a unified reality (*Tawhidic worldview*). This internal shift is essential for forming a stable self-concept as a Muslim intellectual. It moves the student beyond "literature dumping" or rote memorization into a stage of **Critical Internalization**, where they no longer just cite scholars, but inhabit the values themselves.

Furthermore, the findings on the role of Islamic Philosophy of Education in self-concept formation show that this philosophical foundation serves as a transformative lens for students. Its influence on their professional identity as prospective PAI educators is very pronounced. Students do not only see themselves as deliverers of material, but as agents of character building rooted in Islamic values. Respondent D, although acknowledging the limitations of his understanding, felt an ethical urge to be a role model: *"I feel I have a big responsibility to be a good role model, not just teaching material but also morals."* This indicates that even a partial understanding of the basic principles of Islamic Philosophy of Education can instill an awareness of moral and professional responsibility. For students who have reached a higher level of understanding, such as Respondent G, this philosophy becomes a source of intrinsic motivation and affirmation of professional identity: *"The Philosophy of Islamic Education teaches that education is an act of worship and a process of shaping the whole person. This makes me see the profession of Islamic Education teacher as not just a job, but a calling."* This view shows how the internalization of philosophical values can strengthen the meaning of the profession and foster a deep sense of trust, which is an important component of a strong professional self-concept. This concept can be viewed from various perspectives, including the religious and moral values that are often the cornerstone of the education profession. For example, research by Fadhlurrahman et al. emphasizes the importance of internalizing religious values in education, which contributes to shaping commitment to social and religious norms, which in turn strengthens the meaning of the profession (Fadhlurrahman et al., 2020). Through education that prioritizes spiritual values, educators are

expected to become role models who are able to arouse the motivation and aspirations of students (Akmalayah et al., 2022).

At a more specific level, research by Izzati et al. illustrates that teachers' professional commitment is strongly influenced by their understanding and application of moral values in daily practice. This high commitment to professionalism not only impacts on teaching effectiveness but also on the formation of a positive and purposeful self-concept, which is important for the successful development of students (Izzati et al., 2022). Overall, the internalization of philosophical values - whether religious, national or moral - contributes greatly to self-understanding among professionals. By creating an educational environment that supports these values, we can help students and aspiring professionals to not only understand the meaning of their profession, but also build a strong commitment to carry out the mandate given to them.

In the realm of personal and academic identity, the understanding of Islamic Philosophy of Education also shapes students' perspective on the unity of knowledge and their role as Muslims who seek knowledge. Respondent H explicitly stated how this understanding led to a more holistic view of learning: *"After learning the Philosophy of Islamic Education, I became more convinced that religious knowledge is not separate from general knowledge. They complement each other. This makes me more motivated to study all courses seriously, because they are all part of our efforts to understand God's creation and carry out His mandate."* This reflects how philosophy can provide a coherent framework for understanding the relationship between religious beliefs, pursuit of knowledge and life purpose, which in turn influences the overall self-concept. Respondent C adds an ethical dimension to this influence, *"Islamic philosophy teaches about the importance of justice and balance in everything, including in education. This makes me more aware of being fair, both in assessing myself and in interacting with others."* This shows that internalized Islamic philosophical values can shape fundamental aspects of self-concept, such as integrity, fairness and balance in life.

Internalized Islamic philosophical values have a significant impact in shaping fundamental aspects of an individual's self-concept, including integrity, justice, and life balance. First of all, integrity as one of the fundamental aspects can be strengthened through education integrated with Islamic values. Hasnah et al. highlighted that values such as honesty and responsibility in physical education and sport practices can shape students' characters, which in turn improve their integrity in daily life (Hasnah et al., 2023). In addition, Imelda notes that value education in Islamic religious education plays an important role in shaping noble character, so that students can demonstrate high integrity in all aspects of their lives (Imelda, 2018). Furthermore, justice is another aspect that is highly emphasized in Islamic philosophical values. Uccang et al. identified three aspects of Islamic education values: morals, faith, and worship, where the understanding and internalization of these values contribute to creating social justice among the people (Uccang et al., 2022). Value education is at the forefront of guiding individuals to understand what is right and what is just, and to apply these principles in their social interactions (Azka & Jenuri, 2024). In this context, it is important to emphasize that the application of justice values in daily life is not only an individual task, but also is the collective responsibility of the society (Hadinata et al., 2023).

The aspect of balance is also an important theme in Islamic philosophy, where every action must consider the harmony between various elements of life. Ifmawati explained that Islamic religious education philosophically focuses on developing a balance between physical, spiritual, and intellectual elements, thus giving birth to a whole and balanced individual (Ifmawati, 2020). This balance is not only individual, but also social, where people who adhere to Islamic values tend to be better able to manage relationships between individuals with mutual respect and responsibility (Akbar et al., 2022).

Through the internalization of Islamic philosophical values, individuals are not only equipped with integrity and justice, but also with the ability to maintain balance in life. This is in line with the view of Akbar et al. who pointed out that Islamic values create a framework for individuals

to operate in a complex world, including in the context of local cultures and traditions (Santoso et al., 2022) . The technological challenges faced today also require individuals who are able to behave in a fair and balanced manner in the use of technology, where Azka and Jenuri show that Islamic value education can help individuals in answering these challenges wisely and ethically. From the aforementioned explanations, it is found that Islamic philosophical values serve as moral and ethical guides, which if well internalized, can shape one's character and self-concept based on integrity, justice and balance.

Finally, the findings regarding influencing factors underscore the multifaceted nature of the learning and identity formation process. The role of the lecturer for the Philosophy of Islamic Education course is crucial, as expressed by Respondent C who appreciated *"The lecturer is very experienced and his explanations are easy to understand, especially when he gives real case examples..."* This confirms that the quality of teaching and the relevance of the material, which Respondent B also suggested to be enriched with examples of practical application, are key. However, the influence of the academic environment does not stop there; discussions with peers and study program activities were also recognized as important means to deepen understanding and exchange ideas. Outside the academic realm, factors such as a family environment that instills Islamic values early on (Interviewee A) and students' internal learning motivation (Interviewee F) also proved to play an important role, suggesting that the formation of philosophical understanding and self-concept is the result of a complex interaction between institutional support, social environment and individual disposition.

Self-concept, as an individual's perception of themselves, is strongly influenced by the social interactions they undergo and the support structures that exist around them. Self-concept can be categorized into positive and negative, each of which affects the way individuals behave and interact with others (Afriany et al., 2023; Susi, 2022) . In the context of institutional support, education and early experiences contribute significantly to the development of an individual's self-concept. For example, in a study conducted by Susi, it was found that positive learning experiences can support students' self-concept development and learning independence. Other research has also highlighted that social support from family and peers influences how individuals assess themselves, thus influencing the formation of self-concept (Amseke et al., 2021; Sukasari & Wilani, 2018) . From the perspective of individual dispositions, personal characteristics such as self-efficacy and resilience also play an important role in self-concept formation. Research by Misno and Lubis highlighted that dispositions and religious education influence adolescents' self-concept and may contribute to their social behavior (Misno & Lubis, 2023) . In other words, a positive disposition can increase an individual's self-confidence and ability to adapt to their environment.

In conclusion, the formation of philosophical understanding and self-concept is a process that involves continuous interaction between institutional support, social environment, and individual disposition. Each of these aspects influences and contributes to shaping an individual's identity and self-concept. In an effort to achieve healthy and sustainable personal development, it is important for individuals to get the right support from various sources.

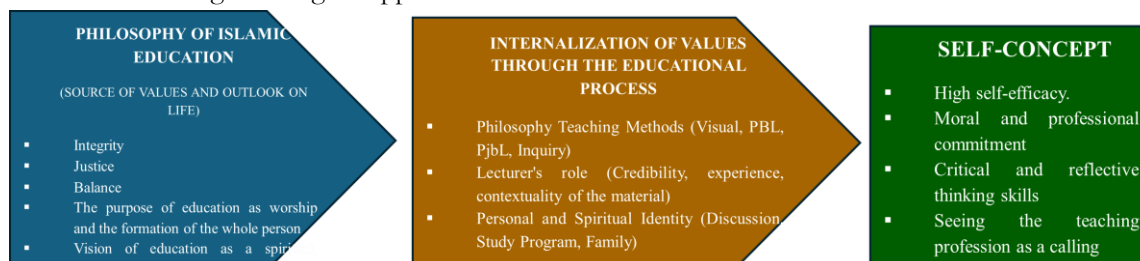


Figure 1. Conceptual Framework

Finally, the interaction between institutional factors (lecturer's quality) and individual dispositions (intrinsic motivation) underscores that self-concept is a co-constructed reality. As Bandura suggests, human agency is exercised through "triadic reciprocal causation"—the interaction of personal factors, behavior, and the environment. PIE at Unsika provides the *environment*, the curriculum shapes the *behavior*, and the students' internal reflection completes the *personal* transformation into a value-based educator.

Limitations of the Study

Although this study aims to provide an in-depth understanding of the role of Islamic Education Philosophy in shaping the self-concept of undergraduate PAI students at Universitas Singaperbangsa Karawang, there are some limitations that need to be acknowledged. First, this study is a single case study focusing on one institution, so generalization of the findings to other university contexts or different study programs needs to be done with caution. Second, despite efforts to obtain rich data through in-depth interviews and triangulation, the qualitative nature of this study relies on participants' perceptions and narratives, which could be influenced by subjective biases or a desire to provide answers that are considered "good". Finally, the limited number of participants in the qualitative study, despite reaching the point of data saturation, may not fully reflect the entire diversity of views among undergraduate PAI students at Unsika.

Based on the findings and limitations of this study, several recommendations can be proposed for further study. First, comparative research can be conducted to compare the understanding and self-concept formation of undergraduate Islamic Education students at Unsika with students from other universities, both public and private, or even in other countries, to see the differences in context and impact. Second, a quantitative study can be designed to measure more broadly students' perceptions of the Philosophy of Islamic Education and its relationship with self-concept in a larger population. Third, research could focus on specific elements of the Philosophy of Islamic Education (e.g., theories on the purpose of education) or on specific factors that influence it (e.g., the impact of religious mentoring programs). Finally, a longitudinal study could be conducted to track how the understanding and formation of self-concept of Islamic Education students develop over time, from the beginning of their studies to entering the workforce as educators.

CONCLUSION

This study concludes that undergraduate students of Islamic Education at Singaperbangsa University in Karawang show varied understandings of the Philosophy of Islamic Education, but these understandings, even partial ones, have a significant role in shaping their self-concept as prospective Islamic Education educators and as individual Muslims. This influence is manifested in the emphasis on moral responsibility, integrity, and a holistic view of knowledge, which is supported by various factors such as lecturer quality, curriculum relevance, academic environment, and students' internal motivation.

Based on these findings, it is recommended that the Islamic Education Study Program of Universitas Singaperbangsa Karawang continue to improve the quality of teaching Philosophy of Islamic Education through more interactive and applicable methods, as well as strengthening the role of lecturers as role models. Students are encouraged to proactively explore this philosophical understanding and reflect on it in the formation of self-identity. For future research, it is recommended to conduct comparative studies between institutions, broader-scale quantitative research, focus on specific philosophical aspects, or longitudinal studies to gain a more comprehensive understanding.

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