INTEGRATION OF RELIGION AND EDUCATION: A CONCEPTUAL ANALYSIS OF ISLAMIC VALUES IN THE FRAMEWORK OF THE SOCIOLOGY OF EDUCATION

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Abstract

This paper examines the integration of Islamic education and the sociology of education perspective as a response to the crisis of dehumanization in modern education. Modern education, which tends to emphasize cognitive and instrumental aspects, has neglected the spiritual and moral dimensions of humankind. Through the approaches of classical sociologists such as Émile Durkheim and Talcott Parsons, as well as the thoughts of Muslim scholars such as Hasan Langgulung, Syed Muhammad Naquib al-Attas, and Abdurrahman an-Nahlawi, this article demonstrates that Islamic education offers a holistic educational model. By making tawhid (Islamic unity) the foundation, morality the goal, and worship the integration of knowledge and practice, Islamic education can shape perfect human beings who are not only intellectually intelligent but also morally, spiritually, and socially sound. This conceptualization positions Islamic education as a humanistic, transformative, and relevant alternative solution in addressing global challenges.
Keywords: Islamic Education, Integration of Values, Insan Kamil, Sociology of Education

Abstrak

Tulisan ini mengkaji integrasi antara pendidikan Islam dan perspektif sosiologi pendidikan sebagai respons terhadap krisis dehumanisasi dalam pendidikan modern. Pendidikan modern yang cenderungmenekankan aspek kognitif dan instrumental telah mengabaikan dimensi spiritual dan moral manusia. Melalui pendekatan tokoh-tokoh sosiologi klasik seperti Émile Durkheim dan Talcott Parsons, serta pemikiran cendekiawan Muslim seperti Hasan Langgulung, Syed Muhammad Naquib al-Attas, dan Abdurrahman an-Nahlawi, artikel Ini menunjukkan bahwa pendidikan Islam menawarkan model pendidikan yang holistik. Dengan menjadikan tauhid sebagai fondasi, akhlak sebagai tujuan, dan ibadah sebagai integrasi antara ilmu dan amal, pendidikan Islam mampu membentuk insan kamil yang tidak hanya cerdas secara intelektual, tetapi juga berakhlak, spiritual, dan sosial. Konseptualisasi ini menempatkan pendidikan Islam sebagai alternatif solutif yang humanis, transformatif, dan relevan dalam menghadapi tantangan global.
Kata kunci: Pendidikan Islam, integrasi nilai, insan kamil, sosiologi pendidikan

INTRODUCTION

Education is a social institution that has a strategic role in shaping human civilization.[1] Through education, the values, norms, and traditions of a society are transmitted from one generation to the next.[2] From a sociological perspective, education is not only understood as an individual process for acquiring knowledge, but also as a social mechanism that maintains order and the survival of a society.[3] Emile Durkheim, one of the leading figures in the sociology of education, emphasized that education is a means of socialization, namely the process of instilling collective values so that individuals can adapt to social life. In other words, education has a social dimension that cannot be separated from the structure of society.[4]

However, in the modern context, education often experiences the problem of dualism between materialistic and spiritualistic orientations.[5] Education in many Muslim countries, including Indonesia, faces a dilemma between adapting to the demands of globalization, which is full of secular values, on the one hand, and maintaining religious identity, on the other.[6] This is where Islamic Religious Education (PAI) becomes a central point of debate. PAI in schools is often considered inadequate to address social challenges because it focuses more on cognitive and dogmatic aspects, while underemphasizing the sociological dimensions and social practices of students.[7] As a result, even though students understand religious doctrine, they are not always able to translate it into real social life.

Sociology of education provides a critical lens through which to view this phenomenon.[8] Talcott Parsons, for example, saw schools as social systems that carry out the function of

[1] Riska Amelia Nasution et al., "The Role of Education in Human Resource Development in the Context of Economic Development: A Review," *Banglavision Research Journal* 6, no. 9 (2025): 2028–35, https://doi.org/2722-7618.

[2] Adwaitya Sar and Arupam Samanta, "The Role of School in Transmission of Culture," *Indian Journal of Multidisciplinary Research (IJOMR) (Multidisciplinary Blind Peer-Reviewed Journal* 01 (2024): 46–51.

[3] Ani Cahyadi et al., *Pendidikan : Membangun Peradaban*, no. October (2019).

[4] Nur Indri Yani Harahap et al., "Peran Pendidikan Islam Dalam Mempertahankan Integrasi Sosial: Pandangan Emile Durkheim Dalam Sosiologi Pendidikan," *Sinar Dunia: Jurnal Riset Sosial Humaniora Dan Ilmu Pendidikan* 3, no. 1 (2023): 01–11, https://doi.org/10.58192/sidu.v3i1.1599.

[5] Marcus Bussey, "From Change to Progress: Critical Spirituality and the Futures of Futures Studies," *Futures* 34, nos. 3–4 (2002): 303–15, https://doi.org/10.1016/S0016-3287(01)00046-5.

[6] Alfan Jamil, "Analysis of Islamic Religious Education in Responding to the Challenges of Globalization," *AFKARINA: Jurnal Pendidikan Agama Islam* 8, no. 2 (2023): 86–100, https://doi.org/10.33650/afkarina.v8i2.9402.

[7] Intan Kusumawardani and Sukari Sukari, "Problematika Pendidikan Islam Di Indonesia Masa Kini," *IHSANIKA : Jurnal Pendidikan Agama Islam* 3, no. 1 (2024): 139–47, https://doi.org/10.59841/ihsanika.v3i1.2121.

[8] Luciano Benadusi, *Equity and Education BT - In Pursuit of Equity in Education: Using International Indicators to Compare Equity Policies*, ed. Walo Hutmacher et al. (Springer Netherlands, 2001), 25–64, https://doi.org/10.1007/0-306-47579-0_2.

socializing universal values.[9] Within this framework, Islamic education should not only teach rituals of worship or textual knowledge, but also how Islamic values function in social, economic, and political life.[10] Islamic Religious Education in Indonesia is often trapped in normative teaching that is not contextual, so that students tend to experience a gap between the ideals of religious teachings and the social realities they face.[11]

Meanwhile, modern Muslim scholars are trying to provide solutions to this problem.[12] Hasan Langgulung, for example, emphasized that Islamic education should be seen as a process of developing all human potential: intellectual, spiritual, and social.[13] According to him, education is not only aimed at producing intelligent people, but also at forming a balanced personality (insan kamil) who can carry out their social function in society.[14] Abdurrahman an-Nahlawi added that Islamic education should not only transfer knowledge, but also instill moral values and form patterns of social interaction in accordance with Islamic principles.[15] In this perspective, integration between religion and education is a necessity.[16]

The fundamental problem facing Islamic Religious Education (PAI) is its relevance to social reality. In practice, Islamic Religious Education (PAI) lessons in schools are often viewed as supplementary, normative subjects, rather than as a basis for developing social morality. This contradicts the spirit of Islam, which positions education as an instrument of social transformation. The Quran itself emphasizes the importance of knowledge applied in social life, not merely knowledge confined to memorization. On the other hand, the sociological approach to education emphasizes that education serves to maintain social cohesion and prepare individuals for broader social roles. If Islamic Religious Education (PAI) is not contextualized within the sociological

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[9] Richard Lischka-Schmidt, "Talcott Parsons's Sociology of Education: Cognitive Rationality and Normative Functionalism," *British Journal of Sociology of Education* 44, no. 6 (2023): 1108–24, https://doi.org/10.1080/01425692.2023.2238907.

[10] Muallimah Rodhiyana, "Transformation of Islamic Religious Education in the Era of Society 5.0," *Al-Risalah* 14, no. 2 (2023): 555–68, https://doi.org/10.34005/alrisalah.v14i2.2752.

[11] Anis Fauzi et al., "Periodisasi Kebijakan Kurikulum Pendidikan Agama Islam," *Jurnal Kependidikan* 14, no. 2 (2025): 3093–102.

[12] Vera Diana Yulita et al., "Reconstruction of Islamic Educational Thought: Challenges and Opportunities in the Modern Era," *International Journal of Health, Economics, and Social Sciences (IJHESS)* 7, no. 2 (2025): 645~649-645~649, https://doi.org/10.56338/ijhess.v7i2.7225.

[13] Nilna Fadlillah et al., "Optimizing Human Development: The Relevance of Hasan Langgulung's Concept of Islamic Education in the 21st Century," *Jurnal Penelitian Pendidikan Islam* 11, no. 1 (2023): 18, https://doi.org/10.36667/jppi.v11i1.1525.

[14] Mahmudah Mahmudah, "Kontribusi Paradigma Pendidikan Islam Hasan Langgulung Terhadap Pembentukan Karakter Muslim Moderat," *Indonesian Journal of Elementary Education and Teaching Innovation* 1, no. 2 (2022): 12, https://doi.org/10.21927/ijeeti.2022.1(2).12-23.

[15] Sukarman, "Kajian Pemikiran Pendidikan Islam Abdurrahman An-Nahlawi Dalam Kerangka Pendidikan Modern," *Journal of Islamic Education Studies* 2, no. 2 (2024): 157–66, https://doi.org/10.58569/jies.v2i2.978.

[16] Ita Yunita et al., "The Imperative of Integrating Knowledge and Adab in Reconstructing Islamic Education in the Digital Era: A Study of Al-Attas's Thought," *J-PAI: Jurnal Pendidikan Agama Islam* 11, no. 2 (2025): 123–36, https://doi.org/10.18860/jpai.v11i2.32660.

framework of education, there is a risk of religious education becoming alienated from the dynamics of contemporary society.[17]

Amidst the currents of globalization, serious challenges have emerged in the form of a moral and identity crisis. The younger generation is confronted with a rapid flow of information, the penetration of global culture, and patterns of social interaction that often conflict with Islamic values.[18] The phenomenon of bullying in schools, moral decadence, and increasing consumerism are evidence that education, particularly Islamic Religious Education (PAI), still faces challenges in addressing these social challenges. Yet, sociologically, schools serve the function of instilling core values that maintain social stability.[19] Durkheim even emphasized that education cannot be separated from moral goals; education must shape individuals to be in harmony with the collective values of society.[20] This is where an important question arises: to what extent is PAI able to function as a sociological instrument in building social morals?

Contemporary Islamic scholars, such as Syed Muhammad Naquib al-Attas, have attempted to offer a more holistic concept of Islamic education. He criticized the secularization of knowledge, which separates science from religion, thereby depriving education of its spiritual essence. According to Al-Attas, Islamic education must instill adab (ta'dib), which is the proper placement of things in their proper place. This concept is not only about mastering knowledge, but also about establishing a just and moral social order. Within the framework of the sociology of education, Al-Attas's ideas align with the view that education should function to build social integration, not simply as an economic instrument.[21]

Furthermore, Fazlur Rahman emphasized the importance of hermeneutics in understanding religious texts for educational purposes. According to him, Islamic education must be able to bridge religious teachings with the needs of the times through a contextual approach.[22] This perspective aligns with the sociology of education, which views education as an agent of social change. If Islamic education rests solely on dogmatism, it will lose its social relevance.

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[17] Yelly Anisa and Pristian Putra, "Tantangan Dan Strategi Pendidikan Agama Islam Dalam Membangun Integritas Moral Pemuda Muslim Di Era Globalisasi," *POTENSIA: Jurnal Kependidikan Islam* 11 (June 2025): 117, https://doi.org/10.24014/potensia.v11i1.32311.

[18] Tutuk Ningsih et al., "The Significant of E-Assessment for Indonesian Literacy with Character Education in Pandemic Era Tutuk Ningsih 1 , Dwi Margo Yuwono 2 , M. Sugeng Sholehuddin 3 , Abdul Wachid Bambang Suharto 4," *Journal of Social Studies Education Research* 12, no. 4 (2021): 231–56.

[19] Abas Firdaus Basuni and Tutuk Ningsih, "Peran Media Sosial Dalam Transformasi Proses Pembelajaran Dan Interaksi Sosial Pada Generasi Digital," *Nusantara: Jurnal Pendidikan Indonesia* 5, no. 1 (2025): 177–87.

[20] Amman Madan, "Emile Durkheim on Moral Education," *Contemporary Education Dialogue* 7 (July 2010): 225–48, https://doi.org/10.1177/0973184913411211.

[21] Yunita et al., "The Imperative of Integrating Knowledge and Adab in Reconstructing Islamic Education in the Digital Era: A Study of Al-Attas's Thought."

[22] Syiraz Rozaky Bimagfiranda and Sedya Santosa, "Pemikiran Fazlur Rahman Tentang Pendidikan Islam Dan Aktualisasinya Dengan Dunia Modern," *Risalah: Jurnal Pendidikan Dan Studi Islam* 9, no. 3 (2021): 1397–405.

However, if education can integrate Islamic values into the dynamics of society, it will become a tremendously transformative force.

Therefore, integrating religion and education within the sociology of education is not merely an option, but rather an urgent necessity. Islamic education, particularly Islamic Religious Education (PAI), must be viewed not merely as a formal subject but as a value system that shapes social personality. This requires an in-depth conceptual analysis of how Islamic values, such as monotheism, morality, and worship, can be internalized within a sociology of education that emphasizes social aspects, institutional functions, and the role of society.[23]

Based on this background, this study aims to conceptually analyze the integration of religion and education from the perspective of the sociology of education. This study not only highlights the relevance of Islamic values in shaping spiritually pious individuals but also emphasizes the role of Islamic education in building a harmonious, just, and moral social order.[24] By combining the views of Western figures and Islamic scholars, this research is expected to provide theoretical and practical contributions to the development of a more integrative, contextual, and socially functional Islamic education.

LITERATURE REVIEW

Basic Concepts of Sociology of Education

Sociology of education in general can be understood as a branch of sociology that studies the reciprocal relationship between education and society.[25] In this discipline, education is not only seen as an individual process of acquiring knowledge, but also as a social institution that plays an important role in maintaining order, transmitting values, and forming the collective identity of a society.[26]

Emile Durkheim, one of the pioneers of the sociology of education, defined education as "the action of the adult generation on the younger generation to instill the values, norms, and habits necessary for social life."[27] For him, education is a means of moral socialization that aims

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[23] Armiya Nur Lailatul Izzah and Khozinatul Ulum Blora, "Penerapan Nilai-Nilai Islam Dalam Sosiologi Pendidikan Di Sekolah," *Jurnal Keguruan Dan Pendidikan* 2, no. 01 (2025): 1–10.

[24] Mohamad Siroj, "Transformation of Islamic Education: The Urgency of Innovation in Islamic Education in The Digital Era," *International Conference on Islamic Studies (ICIS)*, 2024, 617–23.

[25] Arifuddin M. Arif, "Perspektif Teori Sosial Emile Durkheim Dalam Sosiologi Pendidikan," *Moderasi: Jurnal Studi Ilmu Pengetahuan Sosial* 1, no. 2 (2020): 1–14, https://doi.org/10.24239/moderasi.vol1.iss2.28.

[26] P. W. Musgrave, *The Sociology of Education*, in *The Sociology of Education* (2017), https://doi.org/10.4324/9781315211749.

[27] Arif, "Perspektif Teori Sosial Emile Durkheim Dalam Sosiologi Pendidikan."

to shape individuals to be able to adapt to the collective norms of society.[28] This perspective emphasizes that education is not merely the transfer of knowledge, but rather a process of internalizing social values that ensures social cohesion is maintained.

Talcott Parsons, a figure in the theory of structural functionalism, also made a major contribution to the understanding of education.[29] He viewed schools as a social system that functions to select, distribute, and socialize individuals into social roles within society. In other words, education serves to prepare students to be able to carry out social functions in accordance with the structure of society. Parsons emphasized that education must teach universal values, such as achievement, competence, and social responsibility, so that students can participate in society more broadly.[30]

In contrast to the Western perspective which emphasizes the secular social function of education, Muslim scholars link education with spiritual and moral goals.[31] Hasan Langgulung, for example, defines Islamic education as the process of preparing the younger generation to fill their life roles by instilling Islamic values comprehensively.[32] According to him, education is not only aimed at producing intelligent individuals, but also at developing individuals with noble morals and a sense of responsibility for their social and spiritual lives.

Abdurrahman an-Nahlawi emphasized Islamic education as an effort to internalize the values of the Qur'an and Sunnah in students so that they are able to direct social behavior in accordance with Islamic teachings.[33] Education, he believes, is a means of developing morals and cultivating faith, which must be reflected in social interactions, both within the family, school, and community. This view demonstrates that education in Islam cannot be separated from moral and transcendental dimensions.

Syed Muhammad Naquib al-Attas adds a more philosophical perspective. He views Islamic education as a process of cultivating adab (ta'dib), namely the introduction and recognition of the right place for everything in the order of existence.[34] Thus, education is not merely the

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[28] Paulina Virgianti and Silfia Hanani, "Pendidikan Moral Perspektif Emile Durkheim Relevansinya Bagi Pendidikan Di Indonesia," *Dewantara : Jurnal Pendidikan Sosial Humaniora* 2, no. 4 (2023): 163–71, https://doi.org/10.30640/dewantara.v2i4.1769.

[29] Andina Prasetya et al., "Perubahan Sosial Masyarakat Dalam Perspektif Sosiologi Talcott Parsons Di Era New Normal," *Pendidikan Sosiologi* 11, no. 1 (2021): 929–39.

[30] Mohammad Syawaludin, "Alasan Talcott Parsons Tentang Pentingnya," *Jurnal Pengembangan Masyarakat* 7 (2014).

[31] Mifta Yuljannah Pasaribu and Reva Nur Amalya, "Filsafat Pendidikan Islam : Integrasi Nilai-Nilai Spiritual Dalam Sistem Pendidikan Modern," *Reflection: Islamic Education Journal* 2, no. 2 (2025): 256–68.

[32] Mahmudah, "Kontribusi Paradigma Pendidikan Islam Hasan Langgulung Terhadap Pembentukan Karakter Muslim Moderat."

[33] Sukarman, "Kajian Pemikiran Pendidikan Islam Abdurrahman An-Nahlawi Dalam Kerangka Pendidikan Modern."

[34] Yunita et al., "The Imperative of Integrating Knowledge and Adab in Reconstructing Islamic Education in the Digital Era: A Study of Al-Attas's Thought."

transmission of knowledge, but the formation of civilized individuals capable of maintaining a balanced relationship with God, humanity, and nature. This concept of ta'dib implies that education must produce individuals who are knowledgeable, moral, and socially responsible.

These various definitions demonstrate a common ground between Western sociologists and Islamic scholars: education is understood as a social process involving the transmission of values, moral formation, and the preparation of individuals for their roles in society. The difference lies in the basis of these values: Western sociologists tend to emphasize secular social functions that ensure order, while Islamic scholars emphasize the integration of spiritual and moral values in shaping a complete human being (insan kamil).

Islamic Values in Education

Islamic education has the main objective of forming people who are faithful, knowledgeable and have noble morals.[35] To achieve this goal, Islamic values are an important foundation that must be internalized throughout the educational process.[36] Three of the most basic are monotheism, morals and worship[37] These values not only serve as a spiritual orientation, but also have broad social implications in the formation of students' character.[38]

1. Monotheism as the Foundation of Education

Tawhid is the core of all Islamic teachings, affirming the oneness of God as the center of human life. In the context of education, Tawhid serves as the philosophical foundation that inspires every aspect of teaching.[39] Education based on monotheism views knowledge not merely as a result of human rationality, but as part of the signs of Allah's greatness that must be studied and practiced.[40] Thus, monotheism places the entire educational process within the framework of devotion to Allah.

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[35] Mitra Sasmita, "Islamic Education As the Spiritual and Moral Foundation of the Young," *Indonesian Journal of Education (INJOE)* 4, no. 3 (2024): 857–71.

[36] Nur Asiah and Harjoni Desky, "Islamic Educational Philosophy And Its Relevance To Global Educational Discourse," *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)* 30, no. 5 (2025): 52, https://doi.org/10.9790/0837-3005024752.

[37] Irpan Ilmi et al., "Islamic Educational Values as the Core of Character Education," *EDUTEC : Journal of Education And Technology* 7, no. 2 (2023): 406–71, https://doi.org/10.29062/edu.v7i2.633.

[38] Muhammad Adlan Nawawi, "Transformative Islamic Education for the Social Change Adjustment Strategy," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 4 (2023): 6638–49, https://doi.org/10.35445/alishlah.v15i4.4185.

[39] Isna Mutiara Nur Hikmah and Maryono Maryono, "Integrasi Iman Serta Ilmu Pengetahuan Dalam Pendidikan Islam (Kajian Al-Qur'an Surat Al-Isra' Ayat 36)," *JASNA : Journal For Aswaja Studies* 2, no. 1 (2022): 15–26, https://doi.org/10.34001/jasna.v2i1.3241.

[40] Destianingsih Syarifah, Saepul Anwar, Heru Saiful Anwar, Alwi Yusron, "Implementasi Sistem Pendidikan Tauhid Dalam Pembelajaran Pendidikan Agama Islam Di SMPIT Bias Yogyakarta," *Sustainable* 5, no. 2 (2022): 457–65.

From the perspective of the sociology of education, monotheism has significant social implications.[41] It fosters awareness that all humans are equal before God, so education must instill the values of equality, justice, and social solidarity. Tawhid also prevents the secularization of education, where knowledge is separated from moral and spiritual values.[42] By establishing monotheism as a foundation, Islamic education is aimed at producing individuals who possess the integrity of faith, knowledge, and good deeds.

2. Morals as the Main Goal

Morals occupy a central position in Islamic education. The Prophet Muhammad ﷺ himself was sent to perfect noble morals, so the aim of Islamic education is essentially to form a person with morals. Morals are not only related to individual behavior, but also social relations.[43] Within the framework of educational sociology, morals function as social norms that regulate interactions between individuals in society.

Islamic education must instill moral values, such as honesty, responsibility, empathy, and cooperation. These values are not merely theoretical lessons taught in the classroom, but must also be internalized through role models, habits, and real-life experiences.[44] By making morality its primary goal, Islamic education can address the moral challenges facing modern society, such as ethical crises, individualism, and hedonism.

3. Worship as an Integration of Knowledge and Practice

Worship in Islam is not only interpreted in a ritual sense, such as prayer, fasting, or zakat, but also includes all forms of activity carried out with sincere intentions for Allah.[45] In education, worship functions as a bridge of integration between knowledge and good deeds.[46] The knowledge acquired by students should not stop at the cognitive level, but must be realized in the form of charitable deeds that are beneficial to themselves and society.[47]

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[41] Sutiono Sutiono and Iman Abdul Ridho, "Concept of Integrative Islamic Education," *Al-Risalah* 14, no. 1 (2023): 264–79, https://doi.org/10.34005/alrisalah.v14i1.2666.

[42] Ahmad Muchlis Adin and Sriyono Fauzi, *Peran Pendidikan Islam dalam Membentuk Generasi Islami*, 4 (2024): 1230–38.

[43] Abu Hasan Agus and Zuyyimatur Roizah, "Konstruktivitas Kesadaran Kritis, Pendidikan Dan Tanggung Jawab Dalam Mengatasi Perilaku Literasi Di Perguruan Tinggi," *Edureligia* 3, no. 1 (2019): 25–40.

[44] Diyoba Azhar Fuadi et al., "Ki Hadjar Dewantara and the Philosophy of Education," *Indonesian Journal of Innovation Multidisipliner Research* 3, no. 1 (2025): 430–41, https://doi.org/10.69693/ijim.v3i1.324.

[45] Mitra Sasmita, "Islamic Education As the Spiritual and Moral Foundation of the Young."

[46] Muhammad Hasyim and Nashrullah Nashrullah, "Tafsir Maqâṣidi and the Education Epistemology in Q.S. Al-'Alaq: A Quranic Vision for Learning," *Ulul Albab: Jurnal Studi Islam* 26, no. 1 (2025): 164–84, https://doi.org/10.18860/ua.v26i1.32144.

[47] Diana Safitri et al., "Science and Islamic Character Education from the Perspective of Athiyah Al-Abrasyi: A Philosophical Analysis," *Al Hikmah: Journal of Education* 6, no. 1 (2025): 157, https://doi.org/10.54168/ahje.v6i1.417.

From the sociological perspective of education, worship plays a role in building collective awareness that each individual is responsible not only to themselves but also to their community and God. By placing worship as a foundation, Islamic education fosters a generation that is not only intellectually intelligent but also oriented toward social and spiritual service. This also serves as a solution to the problem of modern education, which tends to be trapped in utilitarianism and the pursuit of solely material interests.[48]

By establishing monotheism as the foundation, morality as the primary goal, and worship as the integration of knowledge and practice, Islamic education presents a holistic educational concept. This concept not only fosters intellectual intelligence but also fosters spiritual and social personality. These Islamic values also serve as a meeting point between education and sociology, where education functions not only as an individual process but also as a means of building a just, harmonious, and civilized society.

Integration of Religion and Education from the Perspective of Sociology of Education

From a classical sociological perspective, education is understood as a social institution that plays a fundamental role in maintaining order and the survival of society. Emile Durkheim viewed education as a process of socializing collective values, in which individuals are taught to live according to the norms and rules prevailing in society. For him, education serves to instill social morality to create stable social cohesion. In the context of religious education, Durkheim's thinking demonstrates that religion, through education, not only guides spiritual life but also instills the values of togetherness, solidarity, and social ethics necessary for social life.[49]

Unlike Durkheim, Talcott Parsons viewed education as a social system that performs the functions of selecting, distributing, and socializing social roles. According to him, schools are a mechanism for preparing individuals to be able to play certain roles in society. In relation to religious integration, Parsons' view can be interpreted as meaning that Islamic religious education (PAI) should not only emphasize ritual aspects but also prepare students to be able to play a role in society in accordance with Islamic principles. This shows that religious education is not a separate area, but rather an integral part of the broader socialization process.[50]

Meanwhile, modern Muslim scholars emphasize the importance of integrating religion and education to prevent them from operating dichotomously. Hasan Langgulung, for example, emphasized that Islamic education is a process for developing all dimensions of humankind:

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[48] Mohamad Ali, "Arus Pendidikan Islam Transformatif Di Indonesia: Sebuah Penjajagan Awal," *SUHUF Jurnal Pengkajian Al-Qur'an Dan Budaya* 29, no. 1 (2017): 1–14.

[49] Arif, "Perspektif Teori Sosial Emile Durkheim Dalam Sosiologi Pendidikan."

[50] Maslahatun Nikmah, "School Analysis Is System Social Perspective by Talcott Parsons," *Jurnal Pendidikan Agama Islam* 2 (2025): 24–35.

intellectual, emotional, spiritual, and social. Education should not stop at the cognitive realm, but must also address the affective and psychomotor aspects, thus producing a perfect human being capable of fulfilling both social and religious functions.[51]

Abdurrahman an-Nahlawi reinforced this view by emphasizing that Islamic education must be based on the Qur'an and Sunnah, but its application must be able to address the challenges of contemporary social life. According to him, Islamic education is not merely about instilling religious knowledge, but also about internalizing Islamic values into social interactions, both within the family, school, and community.[52]

Syed Muhammad Naquib al-Attas provides a deeper philosophical dimension through the concept of ta'dib. For him, the essence of Islamic education is the formation of adab, namely placing things in their correct place, both in relationships with God, fellow humans, and with nature. This concept contains strong sociological implications: Islamic education should give birth to civilized individuals, who are not only ritually obedient, but are also able to build a harmonious and just social order.[53]

Thus, from both the perspective of Western sociology and the thinking of Islamic scholars, there appears to be a shared view that education functions as a social mechanism for instilling values and maintaining the continuity of society. The integration of religion and education is not an attempt to relegate religion to the private sphere, but rather to affirm religion's role as a foundation of values that regulates social life.

RESEARCH METHODS

This study uses a qualitative approach with a library research approach. This method was chosen based on the research objective, which focuses on a conceptual analysis of the integration of religion and education within the framework of educational sociology.[54] Because this study does not collect empirical data in the field, the main sources used come from various relevant literature, both from the classic works of Western sociologists and from the thoughts of contemporary Muslim scholars who study Islamic education.

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[51] Muhammad Ali and Nur Eko Wahyudi, "Tujuan Pendidikan Islam Dalam Pandangan Hasan Langgulung," in *Suhuf*, vol. 34, no. 2, preprint, 2022.

[52] Sukarman, "Kajian Pemikiran Pendidikan Islam Abdurrahman An-Nahlawi Dalam Kerangka Pendidikan Modern."

[53] Irma Rachmadianti and Budi Haryanto, "Pemikiran Syed Muhammad Naquib Al-Attas Tentang Konsep Ta'dib Dalam Membentuk Manusia Beradab," *Tasfiyah: Jurnal Pemikiran Islam* 9, no. 1 (2025): 27–49, https://doi.org/10.21111/tasfiyah.v9i1.13709.

[54] Sehun Kim et al., *Mixed-Basis Band-Structure Interpolation Scheme Applied to the Fluorite-Structure Compounds NiSi2, AuAl2, AuGa2, and AuIn2*, in *Physical Review B*, vol. 31, no. 6 (1985), https://doi.org/10.1103/PhysRevB.31.3460.

The primary data sources in this study are books and articles that specifically discuss the concepts of sociology of education and Islamic education. These include the works of Emile Durkheim[55] which emphasizes the social function of education, Talcott Parsons' thoughts on schools as a social system, as well as the ideas of Muslim figures such as Hasan Langgulung[56], Abdurrahman an-Nahlawi[57], and Syed Muhammad Naquib al-Attas[58] regarding Islamic education. Furthermore, this study also utilized secondary sources in the form of journal articles, proceedings, and relevant previous research to enrich the analysis.

The data collection process involved literature searches, in-depth reading, noting key ideas, and classifying themes according to research needs. The collected data was then analyzed using content analysis techniques.[59] This technique was chosen because it can explore the meaning and messages contained in the text, thereby revealing the relevance between the concepts of educational sociology and Islamic values.

Using this method, the research seeks to provide a comprehensive understanding of how the integration of religion and education can be conceptually understood from a sociological perspective. Furthermore, this approach also allows for a critical analysis of the problems of Islamic religious education in Indonesia and offers a theoretical foundation for developing a more contextual and socially functional Islamic education.[60]

RESULTS AND DISCUSSION

Conceptual Analysis of Islamic Values in the Framework of Sociology of Education

Education is essentially a process of humanization, namely developing the basic potential of students to become whole individuals, knowledgeable, moral, and beneficial to society. However, modern education, born from Western traditions, often falls into an approach that overemphasizes solely cognitive and instrumental aspects. This gives rise to symptoms of dehumanization, namely the reduction of humans to mere economic objects, production machines, or individuals measured solely by academic achievement and technical skills. Education in this

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[55] Arif, "Perspektif Teori Sosial Emile Durkheim Dalam Sosiologi Pendidikan."

[56] Mahmudah, "Kontribusi Paradigma Pendidikan Islam Hasan Langgulung Terhadap Pembentukan Karakter Muslim Moderat."

[57] Sukarman, "Kajian Pemikiran Pendidikan Islam Abdurrahman An-Nahlawi Dalam Kerangka Pendidikan Modern."

[58] Yunita et al., "The Imperative of Integrating Knowledge and Adab in Reconstructing Islamic Education in the Digital Era: A Study of Al-Attas's Thought."

[59] Robert Weber, "Basic Content Analysis," preprint, SAGE Publications, Inc., 1990, https://doi.org/10.4135/9781412983488.

[60] Theguh Saumantri, "Integrasi Teori Sosiologidalam Analisis Studi Islam:Sebuah Pendekatan Interdisipliner," *Jurnal Kajian Islam Interdisipliner* 9, no. 2 (2024): 127–56.

model tends to produce individuals who are intellectually intelligent but lack empathy, lack spiritual orientation, and are alienated from essential human values.[61]

Within the sociology of education, this issue can be understood through the perspectives of functionalism and critical theory. Functionalism (Durkheim, Parsons) views education as a social institution that serves to maintain social order and transmit societal values. However, when the values transmitted are solely oriented toward efficiency and market competition, education actually reinforces social stratification and reproduces injustice. This is where Islamic values become relevant, as Islamic education not only transmits worldly skills but also instills moral and spiritual orientations as the foundation for the formation of society.[62]

The figure below presents a conceptual analytical framework regarding the integration of religion and education from the perspective of the sociology of education.[63] Broadly speaking, this analysis combines the thoughts of Western figures such as Émile Durkheim and Talcott Parsons, who emphasize education as a means of transmitting social values and role socialization, with the thoughts of Muslim scholars such as Hasan Langgulung, Syed Muhammad Naquib al-Attas, and Abdurrahman an-Nahlawi, who emphasize the spiritual and moral dimensions and the balance of human potential.

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[61] Muhammad Taufiqurochman and Syafirda Azmi Aulia, *Humanisasi dan Profetik di Era Kini*, 2016.

[62] Mitra Sasmita, "Islamic Education As the Spiritual and Moral Foundation of the Young."

[63] Cahyadi et al., *Pendidikan : Membangun Peradaban*.

Conceptual Analysis of the Integration of Religion and Education.
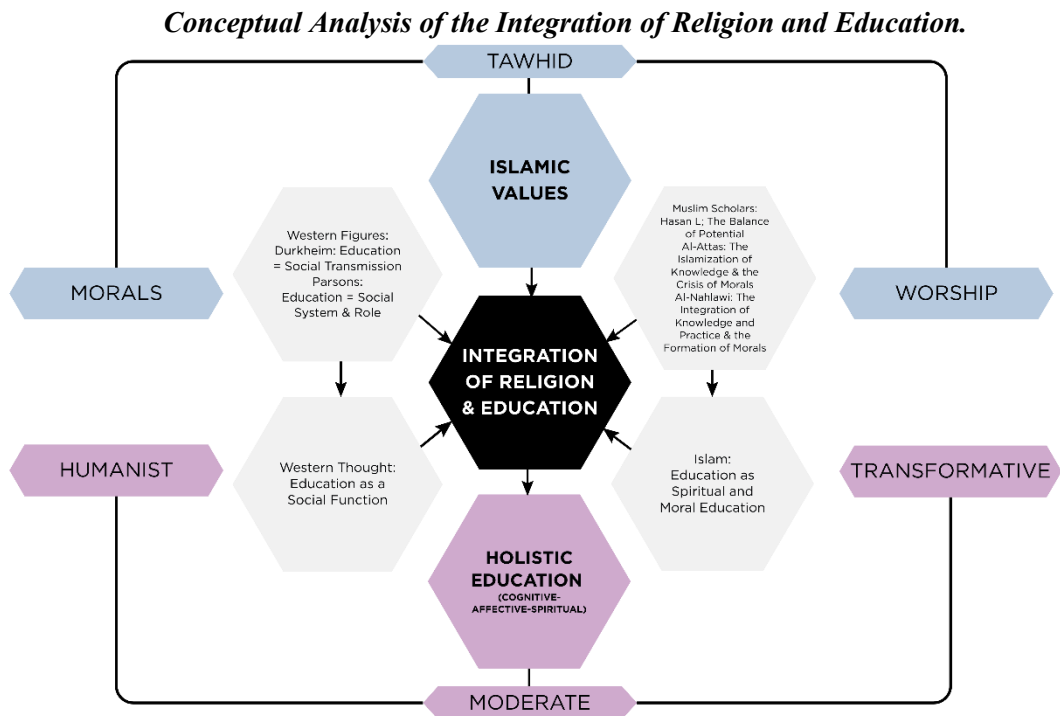
Through this integration, education is no longer understood merely as a social institution serving to maintain order, but also as a vehicle for the formation of a complete human being (insan kamil). Islamic values such as monotheism, morality, and worship serve as the foundation that integrates the cognitive, affective, and spiritual dimensions in the educational process. This integration also serves as a solution to the problem of dehumanization in modern education, which overemphasizes the cognitive and instrumental aspects.[64]

The conceptualization of Islamic education emphasizes that humans are not only rational beings (homo sapiens) and social beings (homo socius), but also spiritual beings ('abdullah) who have a transcendental relationship with God. Therefore, Islamic education rejects the dichotomy between worldly knowledge and religious knowledge, between reason and revelation, and between material and spiritual life. This integration makes Islamic education holistic, addressing all aspects of human development: cognitive, affective, psychomotor, and spiritual.[65]

First, the cognitive aspect. Islamic education continues to emphasize the importance of mastering knowledge, both religious and general. However, this knowledge is not left value-free; it must always be linked to ethical and monotheistic dimensions. This contrasts with modern

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[64] D F Handika and A Darmiyati, "Refleksi Pendidikan Karakter Islam Dalam Membentuk Insan Kamil Di MTSN 4 Karawang," *Jurnal Education and ...* 10, no. 1 (2022): 379–85.

[65] Ilmi et al., "Islamic Educational Values as the Core of Character Education."

education, which is often value-free, where knowledge is viewed as an instrument of power without considering its impact on humanity.[66]

Second, the affective aspect. Islamic education places morality at the core of education. The process of internalizing morality is not only carried out through theoretical teaching, but also through habituation, role modeling, and value-filled social interactions. This aligns with the sociological perspective of education, which recognizes the importance of social norms, values, and solidarity in shaping individuals capable of living harmoniously in society.[67]

Third, the spiritual aspect. Islamic education fosters not only intellectual and moral intelligence, but also spiritual intelligence. Through a broad understanding of worship—both ritual and social—students are guided to integrate knowledge with good deeds, so that every activity of learning, working, and interacting becomes part of devotion to God. This spiritual dimension distinguishes Islamic education from secular education systems, as its orientation extends beyond worldly benefits to encompass the happiness of the hereafter.[68]

When viewed from a critical perspective, the integration of Islamic values into education also serves as a critique of the dominance of positivist and capitalist paradigms in modern education. Modern education tends to position humans as objects of economic development, rather than independent subjects. This gives rise to problems such as the commercialization of education, unhealthy competition, and the loss of a humanitarian orientation.[69] Islamic education, with its concept of integrating monotheism, morality, and worship, offers an alternative that emphasizes that the goal of true education is to form a perfect human being (insan kamil).

This issue can be understood through the perspectives of prominent figures. Émile Durkheim, for example, asserted that education is "the means by which society perpetuates itself." According to him, education serves to transmit values and norms so that the younger generation can function as members of society who comply with social rules.[70] However, when the values passed down are solely efficiency and economic rationality, education loses its essence as a builder of collective morality. This is where Islamic education comes in as a correction, emphasizing that the values transmitted are not merely social norms, but transcendental values derived from monotheism.

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[66] Safitri et al., "Science and Islamic Character Education from the Perspective of Athiyah Al-Abrasyi: A Philosophical Analysis."

[67] Siti Khopipatu Salisah et al., "Peran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Di Era Digital: Tinjauan Literatur," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 36–42.

[68] Mitra Sasmita, "Islamic Education As the Spiritual and Moral Foundation of the Young."

[69] Siroj, "Transformation of Islamic Education: The Urgency of Innovation in Islamic Education in The Digital Era."

[70] Arif, "Perspektif Teori Sosial Emile Durkheim Dalam Sosiologi Pendidikan."

Talcott Parsons added the perspective that schools are a "social system" that plays a role in children's socialization. Through the educational system, individuals are guided to adapt to their social roles in society. However, Parsons also saw education as tending to reinforce social stratification due to differences in opportunities.[71] If this perspective is applied to modern education, the function of schools is more focused on reproducing social structures. Conversely, in Islamic education, schools are not merely tools for socialization but also media for transforming values that elevate human dignity. This is where the integration of religion and education offers a solution: Islamic education can serve a dual purpose: as a means of social socialization and as an agent of moral change.

Meanwhile, the thoughts of Muslim scholars provide a spiritual dimension not found in Western theories. Hasan Langgulung emphasized that Islamic education must develop all human potential, including spiritual, emotional, and moral aspects. According to him, Islamic education aims to produce a balanced personality, oriented not only toward the worldly but also the hereafter.[72] This concept is able to address the weaknesses of modern education which only focuses on intellectual intelligence.

Syed Muhammad Naquib al-Attas was even more radical with his idea of the "Islamization of knowledge." He asserted that the crisis in modern education is a crisis of morality, namely the loss of connection between knowledge, values, and the purpose of human life. Islamic education, he argued, must be able to restore the meaning of knowledge to God as the source of truth, so that knowledge does not become an instrument of oppression or merely a commodity. Al-Attas's thinking is highly relevant to the problem of the dehumanization of modern education, which often produces intelligent individuals who have lost their moral direction.[73]

Abdurrahman an-Nahlawi viewed Islamic education as a means of developing Muslim personality through internalizing the values of monotheism, morality, and worship. He emphasized the importance of integrating theory and practice, knowledge and practice, so that education does not stop at memorization but fosters concrete behavior in accordance with Islamic teachings.[74] Thus, Islamic education is able to address the modern problem of the dichotomy between knowledge and ethics.

Combined, the thoughts of these figures yield an integrative conceptual analysis. From Durkheim and Parsons, we learn that education is a vital social institution in maintaining social order and shaping social structure. However, from Hasan Langgulung, Al-Attas, and An-Nahlawi,

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[71] Nikmah, "School Analysis Is System Social Perspective by Talcott Parsons."

[72] Ali and Wahyudi, "Tujuan Pendidikan Islam Dalam Pandangan Hasan Langgulung."

[73] Rachmadianti and Haryanto, "Pemikiran Syed Muhammad Naquib Al-Attas Tentang Konsep Ta'dib Dalam Membentuk Manusia Beradab."

[74] Sukarman, "Kajian Pemikiran Pendidikan Islam Abdurrahman An-Nahlawi Dalam Kerangka Pendidikan Modern."

we learn that education is not enough to merely maintain social order; it must also produce complete human beings (insan kamil) oriented toward God.

This integration is a solution for the modern era full of crises. Islamic education, which unites the cognitive, affective, and spiritual dimensions, can overcome the dehumanization of modern education. It does not merely produce a workforce, but also shapes civilized individuals; it fosters not only competence but also character; it not only meets economic needs but also upholds divine and humanitarian values. Islamic education should be able to become an alternative educational model that is more humanistic, transformative, and relevant to global challenges.

Thus, conceptual analysis shows that Islamic education not only educates the cognitive aspect but also integrates the affective and spiritual dimensions. This integration can address the problem of dehumanization in modern education, as it places humans at the center (human-centered) and at the same time as servants of God (God-centered). Islamic education exists not only as a social institution that reproduces values, but also as an agent of transformation that builds a just, moral, and dignified society.

CONCLUSION

Based on the explanations presented, it can be concluded that education is a social institution that plays a fundamental role in shaping individuals while maintaining the sustainability of society. The thinking of Western sociologists, such as Émile Durkheim and Talcott Parsons, emphasizes that education functions as a means of transmitting values and socializing social roles. However, when inherited values are oriented solely toward economic rationality and social efficiency, education tends to fall into a pattern of dehumanization, neglecting the moral, spiritual, and humanitarian dimensions.

In contrast, Muslim scholars such as Hasan Langgulung, Syed Muhammad Naquib al-Attas, and Abdurrahman an-Nahlawi offer a more holistic perspective. Islamic education emphasizes not only cognitive mastery but also places monotheism as the foundation, morality as the primary goal, and worship as the integration of knowledge and practice. With this framework, Islamic education can produce individuals who are balanced in the intellectual, emotional, social, and spiritual dimensions.

The integration of religion and education from the perspective of the sociology of education offers both a conceptual and a solution to address the challenges of modern education. The concept of Islamic education, which unites cognitive, affective, and spiritual dimensions, aligns with the needs of a global society that demands not only intellectual competence but also integrity of character and moral orientation. Thus, Islamic education has the potential to become an alternative educational model that is moderate, humanistic, and transformative.

This conclusion confirms that the integration of Islamic values within the sociology of education framework is not an attempt to negate Western theories, but rather to enrich and complement them. With a moderate approach, Islamic education can utilize sociological theories for social analysis, while simultaneously presenting transcendental values as a moral and spiritual foundation. It is at this point that Islamic education finds its relevance: not only maintaining the continuity of society, but also humanizing humans and returning education to its true purpose: to develop knowledgeable, moral, and civilized individuals.

RESEARCH IMPLICATIONS

The results of this study have theoretical and practical implications for the development of Islamic education in the modern era. Theoretically, this research enriches the body of knowledge in the field of educational sociology by positioning Islamic values such as monotheism, morality, and worship as crucial variables in the social analysis of education. This approach emphasizes that education cannot be separated from spiritual and moral values, which are the foundation of humanity.

Practically, the findings of this study can serve as a basis for developing a more contextual and integrative Islamic Religious Education (PAI) curriculum. Islamic values need to be internalized in the learning process so that students develop not only intellectual intelligence but also social and spiritual sensitivity. Thus, Islamic education can serve a dual purpose: as a means of socialization and as an instrument for moral transformation in society.

LIMITATIONS

This research has limitations due to its conceptual nature and use of a library research approach. This means that the entire analysis is based on a literature review without collecting empirical data in the field. This results in the research focusing more on theoretical and reflective aspects, rather than on implementation evidence. Furthermore, some of the literature discussing the integration of Islamic values into the sociology of education is still general and does not detail the applicable relationship between the two. This condition affects the breadth of the analytical perspective presented.

Another limitation lies in the study's still idealistic scope. This research has not directly tested the extent to which the concept of integrating Islamic values can be applied in contemporary Islamic education systems. Therefore, more comprehensive, field-based follow-up research is needed so that the conceptual findings can be tested in an empirical context. In this way, studies on the integration of religion and education can more concretely contribute to the development of Islamic education policies and practices in Indonesia.

SUGGESTION

Based on the analysis and research limitations, it is recommended that studies on the integration of religion and education continue to be developed, particularly in the context of implementing Islamic values in modern education. Educators and curriculum developers are expected to integrate cognitive, affective, and spiritual dimensions into every learning process so that education is not solely oriented toward knowledge transfer but also toward character development and social morals.

Furthermore, future research should focus on empirical studies to test the extent to which the concept of integrating Islamic values can be implemented in educational practices at various levels, from elementary school to university. Collaborative efforts between academics, education practitioners, and policymakers are also crucial to adapt this integrative idea into the national education system in a more contextual, moderate, and transformative manner. Thus, Islamic education can play an active role in shaping individuals who are not only intellectually intelligent but also morally, civilized, and socially responsible.

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