

Conceptualization Of The Principles Of Tashfiyah And Tarbiyah In Contemporary Educational Dialectics

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ABSTRACT

Contemporary Islamic education faces multidimensional disruptions in the era of globalization, artificial intelligence, and digital hegemony, triggering a crisis of epistemic authority, secularism, and curriculum fragmentation. This study aims to dialectically reconceptualize the principles of tashfiyah (purification) and tarbiyah (development/nurturing) and articulate them as a theoretical-paradigmatic foundation for the reconstruction of contemporary Islamic education. Utilizing a library research method with a qualitative-interpretative approach and content analysis, this study critically analyzes primary texts and contemporary scholarly literature. The findings reveal that the relationship between tashfiyah and tarbiyah is hierarchical-simultaneous; tashfiyah operates as an epistemological anchor that filters and validates knowledge from ideological distortions, while tarbiyah serves as a pedagogical engine that transforms these purified values into holistic development of students' character, adab, and intellect. Framed within the concept of *ats-tsawabit wal-mutaghayyirat*, this study formulates the Integrated Tashfiyah-Tarbiyah Model (MT3I), comprising four layers: *manhaji* foundation, educational process, contextual interface, and institutional output. This model offers a theoretical middle ground between static conservatism and uncritical liberalism, providing practical implications for tawhid-centric curriculum development, the revitalization of *qudwah*-based pedagogy in digital spaces, and the reinforcement of institutional integrity in Islamic education.

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1. INTRODUCTION

Contemporary Islamic education is in a vortex of change marked by globalization, technological disruption, curriculum reform, and the demands of pedagogical innovation, so Islamic educational institutions are required to remain adaptive without losing their normative foundations (Azis et al., 2026; Hasibuan et al., 2025; Utama & Hidayati, 2026). The transformation of education in the digital era, globalization, and artificial intelligence has shifted the issue of education from just a matter of knowledge transmission to a more complex one, covering three main issues, namely knowledge authority, changes in pedagogical relations, and the crisis of religious identity of the younger generation. In general, the literature agrees that digital technology and post-truth currents expand access to Islamic knowledge, but at the same time shift the validation, mediation, and internalization of

knowledge from sanad and the authority of teachers to the logic of platforms, algorithms, and content consumption. Pabbajah et al. (2021) show that the digitization of Islamic education has shifted the pattern of religious learning from face-to-face interaction with religious authorities to digital-mediated interaction. This change provides wider and more efficient access, but at the same time demands the ability to assess the quality and depth of religious information in circulation. , placing Freedom of Learning as a paradigm that needs to be read in relation to social change and the transformation of Islamic education. This issue shows the importance of presenting a conceptual framework that not only explains how students are developed, but also how the knowledge, values, and orientations that shape the educational process are selected, clarified, and directed. Therefore, the need for a reconstruction of the Islamic education paradigm is increasingly urgent, especially a paradigm that is able to combine the purity of teaching sources, the validity of knowledge, character building, and social relevance in one complete conceptual framework. In this perspective, the principles (Khasani, 2026; Pabbajah et al., 2024; Prayitno & Khan, 2026) (Pabbajah et al., 2021) (Syaiful et al., 2022) (Hamid et al., 2026; Ponorogo et al., 2025) of tashfiyah and tarbiyah are dialectically studied as two processes that can explain the relationship between purification and development in contemporary education.

The literature on tarbiyah shows that this concept is understood as a holistic process that includes moral, spiritual, intellectual, and social development, and is closely related to the terms ta'lim, ta'dib, and tazkiyah in Islamic educational philosophy. A number of studies also affirm that the modernization of Islamic education is not synonymous with secularization, but rather a process of adaptation that remains rooted in Islamic values through the integration of religious and general sciences, critical pedagogy, and curriculum reform that is responsive to the challenges of the times. In a more specific spectrum, the study of al-ta (Abdalla, 2025; Hamid et al., 2026) (Hasibuan et al., 2025; Utama & Hidayati, 2026) shfiyah wa al-tarbiyah confirms that tashfiyah means the purification of knowledge and the straightening of religious understanding to the authentic Qur'an and Sunnah, while tarbiyah is positioned as a process of generational education on the basis of refined knowledge. On the other hand, contemporary studies on the transformation of Islamic education show that integrative, adaptive, and dialogical models are increasingly seen as important to bridge the demands of modernity with the maintenance of Islamic identity (Ardiansyah, 2026; Saputro, 2022a) (Azis et al., 2026; Fikriyah et al., 2026; Khikmatun & Khobir, 2025).

Previous studies show that contemporary Islamic education research has developed in several main directions. First, research on the digitalization of Islamic education shows a change in the pattern of knowledge transmission and the increasingly strong role of digital media in religious learning. found that the young generation of Muslims in Indonesia is increasingly utilizing online media due to accessibility, time and cost efficiency, and the diversity of available knowledge sources. Second, research on character education shows that Islamic educational institutions continue to strive to integrate Islamic traditions with the demands of social change. In the context of Islamic boarding schools, it was found that character education based on (Pabbajah et al., 2021) (Mujahid, 2021) the turāth tradition can be constructed contextually to form moderate Muslims through a learning process that takes place thoroughly in the life of Islamic boarding schools. Third, research on religious moderation emphasizes the importance of Islamic educational institutions as a space for internalizing the values of tolerance, national commitment, anti-violence, and acceptance of diversity. , through qualitative research on three Islamic higher education institutions, shows that the value of moderation is internalized through religious curricula and activities in the theoretical, practical, and ideological realms. Fourth, recent research has begun to associate Islamic education with artificial intelligence challenges, especially with regard to responsibility, academic integrity, privacy, and knowledge authority. , for example, shows that Islamic education students view the use of AI as a phenomenon that requires ethical boundaries, especially related to plagiarism, data security, and user responsibility. Thus, previous research shows a strong tendency to discuss technological adaptation, character education, religious moderation, and the ethics of using technology in response to changes in contemporary education (Nasir & Rijal, 2021) (Rahman & Afandi, 2024).

Although previous research has made important contributions, there are conceptual gaps that still need to be deepened. The literature on contemporary Islamic education tends to position digital transformation, religious moderation, character education, and curriculum adaptation as relatively

separate themes, while the relationship between the process of refining educational orientation and the process of human development has not been widely explained in a single conceptual framework. There are still real research gaps. First, *tashfiyah* began to be used explicitly in educational research, but the available studies are still limited to specific contexts and functions. , for example, examining the implementation of (Syiehd Achmed Farhan & Amiroh Hasanah, 2026) *tashfiyah* in modern education and demonstrating its role in the clarification and purification of religious values; it has not developed adequately into a systematic educational conceptual framework for reading the epistemological, curricular, and pedagogical problems of contemporary Islamic education, and it has not adequately elaborated the dialectical relationship between *tashfiyah* as a process of selection and refinement and *tarbiyah* as a process of human development in the face of the complexities of contemporary education. On the other hand, studies on character education and moderation have shown how Islamic values are transmitted and internalized, but have not specifically explained the epistemological mechanisms that determine what values or knowledge need to be maintained, filtered, criticized, and developed in an educational environment that is increasingly influenced by digital media and AI. This gap is becoming increasingly important as digitalization not only changes the medium of learning, but also expands the source of knowledge and shifts the structure of religious authority. Second, the study of (Mujahid, 2021; Nasir & Rijal, 2021) (Pabbajah et al., 2021) *tarbiyah* has indeed affirmed its comprehensive and adaptive nature, but it still leaves the need for conceptual clarity regarding its relationship to the purification of the source and validity of knowledge, especially when Islamic education is faced with the dichotomy of knowledge, the crisis of graduate integrity, and the pressure of curriculum modernization. Third, various studies on the dialectics of tradition and modernity generally offer integrative synthesis, but have not specifically placed (Abdalla, 2025; Ponorogo et al., 2025) *tashfiyah* and *tarbiyah* as two mutually reinforcing principles in the reconstruction of contemporary Islamic education. Thus, there is still scientific space to develop conceptualizations that place the purification of the scientific foundation and human development as one dialectical unit, rather than two agendas that run separately. Therefore, the research problem is not enough to be formulated as how Islamic education adapts to change, but rather how the adaptation process takes place through the mechanism of simultaneous refinement of values and human development. This is where the need to conceptualize (Fikriyah et al., 2026; Kshikmatun & Khabir, 2025) *tashfiyah* and *tarbiyah* integratively acquires its academic relevance.

The novelty of this research lies in the construction of *tashfiyah* and *tarbiyah* as complementary principles in reading contemporary educational dialectics. Operationally, *tashfiyah* in this study is understood as an epistemological principle for the process of identification, filtering, clarifying, and purifying knowledge, values, orientation, and practices that enter the educational space; while *tarbiyah* is understood as a process of coaching and developing human beings gradually that forms the manners, morals, spirituality, intellectuality, and social responsibility of students through example, habituation, strengthening worship, and internalizing values in the entire learning experience. With this construction, *tashfiyah* is not placed solely as a normative activity to "purify" religious understanding, and *tarbiyah* is not reduced to a pedagogical process to increase the capacity of students. Both are positioned as dialectical processes, *tashfiyah* provides a critical-selective function to various influences of knowledge and values, while *tarbiyah* provides a transformative function through the development of educational subjects in order to be able to actualize the values that have been clarified in the context of changing lives. This construction expands on the findings of Pabbajah et al. (2021) on changes in the digital religious knowledge ecosystem, Mujahid (2021) findings on the negotiation between tradition and change in pesantren education, and the findings of Nasir and Rijal (2021) regarding the internalization of moderation through institutional practices. Thus, the research contribution does not simply introduce the terms *tashfiyah* and *tarbiyah*, but offers an analytical framework for reading how educational actors make selections against contemporary influences, give meaning to the values maintained, and translate them into the process of human formation. This framework also allows Islamic education to be understood as a process that is not passive to modernity, but also does not reject it simplistically, education works through critical selection and sustainable development of human capacity.

Based on this description, this study aims to conceptualize the principles of *tashfiyah* and *tarbiyah* in the dialectic of contemporary education and explain their relevance to the reconstruction of the

Islamic education paradigm. In particular, this research is directed to answer three questions. First, How is the reconceptualization of the essence of the principles of Tashfiyah and Tarbiyah in the epistemological map of contemporary Islamic education. Second, how the dialectical relationship between tashfiyah and tarbiyah in responding to the challenges of modernity, globalization, digital transformation, and curriculum integration. Third, how the conceptualization can be a theoretical basis for the development of the curriculum, pedagogy, and institutional orientation of Islamic education that remains authentic in terms of manhaji, but socially and educationally relevant.

2. METHODS

This research employs library research with a qualitative-interpretive approach to analyze the concepts of *tashfiyah* and *tarbiyah* in Islamic education based on the *manhaj salaf*. Primary data include the Qur'an, relevant hadiths, classical and contemporary Islamic literature, and relevant journal articles, while secondary data consist of scientific articles, academic books, dissertations, and other scholarly works related to Islamic education, character development, and contemporary educational challenges. Data are collected through documentation by searching, reviewing, organizing, and recording relevant literature from databases such as Google Scholar, DOAJ, Sinta, and Scopus, considering relevance, recency, author credibility, and scientific contribution (Bowen, 2009; Amir, 2020). Data are analyzed using content analysis through data reduction, conceptual classification, interpretation, and conclusion drawing to identify patterns and relationships between *tashfiyah* and *tarbiyah* (Krippendorff, 2018; Moleong, 2019). Data validity is ensured through source and theoretical triangulation, repeated reading, and cross-checking among references to maintain the credibility, consistency, and academic accountability of the findings (Patton, 2014; Sugiyono, 2019).

3. RESULTS AND DISCUSSION

3.1. Reconstruction of the Essence of Tashfiyah and Tarbiyah in the Epistemology of Islamic Education Based on Manhaj Salaf

Etymological and Terminological Genealogy

Etymologically, the word tashfiyah (التصفية) is a mashdar form of the verb shaffā-yushaffi which means "to purify, refine, purify from impurities". Tashfiyah contains an active dimension in the form of the process of elimination of foreign elements from an entity that is supposed to be pure. The form of tafīlah indicates a continuous process of purification. Tarbiyah (التربية) comes from three roots: rabā-yarbū (grow and develop), rabiya-yarbā (grow big), and rabba-yarubbu (repair, take care of, lead). These three roots indicate that tarbiyah is not just a transfer of knowledge, but a process of growth and developing potential that requires continuous maintenance until it reaches perfection.

Terminologically, tashfiyah is the process of purifying the teachings of Islam, from everything related to it, in the form of weak ijtihaḍs, which rely on dhaif postulations, or fragile conclusions of law. In QS. an-Nahl: 125 Originally addressed by Allah to His Prophet (peace and blessings of Allaah be upon him), Allah Subhanahu wa ta'ala commanded to preach in the way of His Rab, and he is the Messenger of Allah (peace and blessings of Allaah be upon him) who is trusted and ma'shum, not one of his Rab paths has left, thus, everything that the Prophet (peace and blessings of Allaah be upon him) did not preach, then it is not the way of Allah Subhanahu wa Ta'ala. So, with it we get the scales of truth, with which we can distinguish what is true and what is false, by which we can know which da'i-da'i rabbani and which da'i-da'i invite to the gates of hell?

Terminologically, tarbiyah straightens morals, and adheres to Islamic morals in zhahir and inwardly, in worship or muamalah, on the main foundation, namely the Qur'an and the Sunnah. In relation to the meaning of language, we can say that tarbiyah is to develop them on the Qur'an and sunnah, mature them on the Qur'an and sunnah, take care of them to walk on the Qur'an and sunnah. (Sarbeni, 2018)

Terminologically-manhaji, the tashfiyah-tarbiyah dichotomy was popularized by Shaykh Muhammad Nashiruddin al-Albani (d. 1420 H) as a framework for the reform of the ummah. He emphasized that the revival of Muslims would not be achieved except through two pillars: the purification of Islamic teachings from all forms of deviation (tashfiyah), and the formation of the Muslim generation based on these purified teachings (tarbiyah). (Hendrix, 2026)

The most basic cause of the humiliation of the Muslims so that their journey (to move forward) is as follows:

1. The ignorance of the Muslims towards Islam revealed by Allah to the Messenger of Allah (peace and blessings of Allaah be upon him).
2. The majority of Muslims who know the Islamic laws related to their various interests, do not implement them, they tend to underestimate, simplify and waste them. (Jawas, 2004)

Tashfiyah and tarbiyah are the key words for the return of the glory of Islam, by means of the application of useful knowledge and its practice. Both are noble things, it is impossible for Muslims to achieve glory and glory except by applying the methods of 'tashfiyah' and 'tarbiyah' which are great and very important obligations. (Jawas, 2004)

The Dimensionsof Tashfiyah in the Context of Education

Tashfiyah in Islamic education includes five fundamental dimensions. First, tashfiyah al-aqidah, which is the purification of the faith from shirk, bid'ah, superstition, denial of the attributes of Allah or its supervision, rejection of saheeh hadiths related to aqidah and deviant thinking such as secularism and theological pluralism that reduces the truth of revelation. This principle relies on QS. Al-Bayyinah: 5 which affirms the importance of purity of worship and monotheism.(Sendi, 2025)(Abror et al., 2025; Sendi, 2025; Sulthan et al., 2026) Second, tashfiyah al-ibadah, which is the purification of worship procedures based on the rules of al-ashlu fil-'ibadah at-tauqif (the law of origin of worship is to stop at the postulate), and the purification of worship from various kinds of heresy that have polluted the sanctity and perfection of the Islamic religion.(Bimantara, 2025; Sulthan et al., 2026) Third, tashfiyah al-manhaj, namely the purification of scientific methodology from blind taklid, excessive sectarian fanaticism, and the infiltration of Western epistemology that is contrary to the foundation of revelation.Fourth, tashfiyah al-akhlaq wa at-tazkiyah, which is the purification of the soul from diseases of the liver such as riya, ujub, and hasad, as explained by Ibn al-Qayyim in Ighatsat al-Lahfan (Alsuhaymi & Atallah, 2025; Sendi, 2025) . This dimension rests on QS. Ash-Shams: 9–10 which affirms that the ultimate success is for those who purify their souls.(Alsuhaymi & Atallah, 2025) Fifth, Tashfiyah at-Turats al-Islami, which is the purification of the books of Qur'anic interpretation, fiqh, books that are closely related to raqaa'iq (meekness) and other books of weak and false hadiths, as well as the fables of Israiliyyat and other evils. (Bimantara, 2025)

The Dimensions of Tarbiyah in the Context of Education

After the processof tashfiyah, the second obligation is tarbiyah, that is, the formation of a generation of Muslims above Islam who have been cleansed of the above-mentioned things, with a correct Islamic formation from an early age without being influenced by infidel western-style education. There is no doubt that the effort to realize these two obligations requires and demands adequate seriousness, shoulder to shoulder between Muslims as a whole with full sincerity, both collectively and individually. This attitude is indispensable from all components of society who are truly interested in establishing an Islamic society that is the aspiration, in every country whose pillars have been fragile, all parties working in their respective fields and specialties.

Tarbiyah is present as an educational construction process that includes seven dimensions. First, tarbiyah imaniyyah, which is the development of faith based on monotheism that makes Allah the center of orientation for all educational activities. Second, tarbiyah 'ilmiyyah, which is the development of science based on ittiba' (following the postulates) and not ibtida' (making it up), which emphasizes the quality of sanad and methodological validity.Third, tarbiyah amaliyah, which is the development of charity after gaining knowledge, the point is that knowledge must be practiced, and that is the tip so that the knowledge we have increases. Fourth, tarbiyah khuluqiyyah, which is the development of morals based on the qudwah hasanah of the Prophet (peace and blessings of Allaah be upon him)as affirmed in QS. Al-Ahzab: 21. This exemplary approach has proven to be more effective in character formation than the instructional approach alone. Fifth, tarbiyah ijtima'iyyah, which is social coaching based on the principleof wasathiyyah (proportional moderation) without sacrificing the commitment of manhaji. Sixth, tarbiyah dakwiyyah, which is coaching in imparting knowledge.Seventh, tarbiyah sabriyyah, which is guidance in patiently seeking knowledge, practicing knowledge and preaching knowledge.

Therefore, educators and scholars who know the true laws of Islam must really devote their

attention, invite Muslims to the correct understanding of Islam, both 'aqidah and manhaj, and understand it to the Muslims. Then follow up with their guidance on this understanding, as has been said by Allah Subhanahu wa Ta'ala in QS. Ali Imran: 79.

Hierarchical and Simultaneous Relations between Tashfiyah and Tarbiyah

The relationship between tashfiyah and tarbiyah is hierarchical-simultaneous, not purely linear-sequential. Hierarchistically, tashfiyah is an epistemological prerequisite for tarbiyah, because it is impossible to build a correct education on a distorted foundation. However, simultaneously, the two take place in a cyclical process that reinforces each other, tashfiyah provides pure teaching material, while tarbiyah actualizes it in the personality of the students which then gives birth to a new generation of *mushafi*.

Tashfiyah is actually a manifestation of *hifzh ad-din* (religious protection) which is the peak of *maqashid as-shari'ah*. Thus, tashfiyah is not a defensive-reactionary movement, but a constructive epistemological strategy in maintaining the authenticity of Islamic teachings in the midst of the times.

In a broader perspective, the essence of Islamic education rests on two core orientations, namely the acquisition of knowledge and self-purification, so that tashfiyah and tarbiyah can be read as two complementary principles. Islamic education aims to form a whole personality, foster faith, develop intellectual capacity, and direct knowledge to the social benefit and pleasure of Allah. At this point, (David, 2023) (David, 2023) tashfiyah provides an epistemological-normative foundation, while tarbiyah provides a pedagogical-formative process to realize this goal. (Abdalla, 2025; Saputro, 2022b; Siregar, 2026)

3.2. Tashfiyah-Tarbiyah Critical Dialectics in Responding to Modernity Disruption, Digital Hegemony, and Curriculum Fragmentation

Dialectical Framework: *Ats-Tsawabit* and *Al-Mutaghayyirat*

The dialectic of tashfiyah-tarbiyah with contemporary education must be framed through the concept of *ats-tsawabit wal-mutaghayyirat* (fixed principles and changing things) that has long been developed in the tradition of Islamic thought. The principles of faith, *mahdhah*, and *sharia qath'iyat* include the realm of *tsawabit* that must be maintained through tashfiyah, while educational facilities, learning methods, and curriculum instruments include the realm of *mutaghayyirat* that can be adapted through tarbiyah.

This framework is epistemologically reinforced by Ibn Taymiyyah's argument in *Dar'u Ta'arudh al-'Aql wan-Naql* that between sound reason (*sharih*) and *saheeh naql* (*saheeh*) there can never be an essential contradiction. The implication is that Islamic education's response to modernity does not need to swing between two extremes, total rejectionism or unfiltered accommodation.

Response to the Disruption of Modernity

Modernity brings fundamental challenges to the epistemological building of Islamic education, especially through the penetration of secularism, value relativism, and liberalism of thought. In this context, the dialectic of tashfiyah (purification) and tarbiyah (coaching) is present as a critical instrument that is both corrective and reconstructive.

First, regarding the challenge of educational secularism that artificially separates religious science from general science, tashfiyah functions as an epistemological filter. This principle reaffirms the concept of *Islamic smuliyatul* (comprehensiveness of Islamic teachings) that all branches of science essentially boil down to monotheism. Meanwhile, (Kamila & Jannah, 2026; Qonitah et al., 2026) tarbiyah transforms the idea into an integrated curriculum model, in which empirical sciences and secular sciences are positioned as a medium of *tafakur* over the verses of *kauniyah* (natural phenomena created by Allah), rather than entities that stand alone and are independent of divine values. (Kamila & Jannah, 2026; Qonitah et al., 2026)

Second, in responding to moral relativism and theological pluralism that tends to equate the entire value system and truth, tashfiyah *al-aqidah* plays a role in purifying the faith of the *ummah* from conceptual confusion. This purification is carried out while maintaining a commitment to the truth of Islam without being trapped in extremism or intolerance. Through (Kamila & Jannah, 2026; Qonitah et al., 2026; Şahin, 2018) tarbiyah, the firmness of this principle is manifested in the practice of *da'wah* and pedagogy that is inclusive and dialogical, as mandated in the QS. An-Nahl: 125 through the approach of wisdom, good advice (*mau'izhah hasanah*), and polite dialectics. (Şahin, 2018)

Third, related to the current of liberalism, Islamic thought tends to interpret religious teachings very freely, often ignoring the established rules of interpretation and fiqh proposals. (Hermawan et al., 2026; Şahin, 2018) Tashfiyah plays a role in returning the way of thinking of the ummah to authentic Islamic scientific methodology. This purifier ensures that any interpretation of the text of the Qur'an and hadith remains based on a recognized scientific framework, not solely on modern tastes or Western values. On the other hand, tarbiyah does not reject open-mindedness, but rather trains students to be critical and adaptive to contemporary issues, such as gender equality, democracy, and human rights, while still making revelation the main foundation. Thus, the combination of tashfiyah and tarbiyah allows Islamic education to not only reject or accept liberal ideas, but to be able to filter and process them proportionately.

Response to Digital Hegemony

Digital transformation presents multidimensional challenges. First, information disruption and religious hoaxes in the era of information flooding. Tashfiyah provides a mechanism for verifying scientific sanad that has historically been pioneered by salaf hadith scholars. The principle of *at-tatsabbut* (verification) in QS. Al-Hujurat: 6 becomes relevant as a framework for revelation-based digital literacy.

Second, artificial intelligence and dehumanization of education. The penetration of AI in Islamic education in terms of exploration of research resources helps to compile da'wah materials, lessons, and technical problem solving, but it has ethical risks in the form of forming algorithms according to the user's tastes (directing fiqh answers according to personal preferences), becoming a place for children to vent, replacing parents and teachers and the risk of reducing the dimension of *tazkiyatun nafs* which is the heart of tarbiyah. Tarbiyah in this context serves to maintain the transcendental dimension of education that cannot be replaced by machines. Third, the social media ecosystem and moral degradation that give rise to the phenomenon of cyberbullying and moral disengagement. Tarbiyah *khuluqiyah* responds to this by strengthening the internalization of values through *qudwah* and *digital muhasabah*.

The ideal tarbiyah process should not be stuck in rigid instructional approaches or simply knowledge transfer. According to the literature review by Hisyam & Hakim (2026), the essence of contemporary education must move actively 'from the transmission of knowledge to the transformation of learning'. Through this paradigm shift, the concept of exemplary (*qudwah hasanah*) is realized in a participatory manner, so that moral development (*tarbiyah khuluqiyah*) is embedded through habituation and transformative awareness, not just theoretical memorization. (Hisyam & Hakim, 2026)

Response to Curriculum Fragmentation

The fragmentation of the curriculum in contemporary Islamic education is manifested in two main issues: the dichotomy of religious science vs. general science, and the orientation of a competency-based curriculum without a foundation of values. The tashfiyah-tarbiyah principle offers a tawhid-centric integration model that is not just a patchwork, but a paradigmatic integration in which revelation becomes a meta-framework for all disciplines. In this context, the relationship between tashfiyah and tarbiyah is dialectical. Tashfiyah takes care that the process of renewal does not lose its epistemic authority and tawhid orientation, while tarbiyah ensures that purity does not stop at doctrinal purification, but is transformed into the formation of a whole subject of education. The literature on *manhaj salaf* shows that a return to the Qur'an and Sunnah is combined with caution against deviations from faith and worship. However, the contemporary Islamic pedagogical literature affirms that effective education must also foster character, dialogue, reflection, and adaptive capacity in the face of the changing times. (Abdalla, 2025; Siregar, 2026)(Sapitri & Rahmawati, 2026)(Abdullah & Sukari, 2025)(Malizal, 2025; Utama & Hidayati, 2026)

Sintesis Dialektis

The integrative-modernist model, as described in Muhammadiyah, rejects the dichotomy of science and develops a dual curriculum that balances religious science and general science to produce graduates who are both competitive and religious. These findings show that (Ardiansyah, 2026) the tashfiyah-tarbiyah dialectic is not just a theological debate, but also a question of institutional design, graduate competence, and the way Islam interacts with modernity.

In the digital realm, the consensus is clear, technology needs to be positioned as a medium for

internalizing values, not a substitute for the moral function of educators. The transformation of PAI learning in the digital age demands a shift from a normative-transmissive model to a constructive-reflective model, with teachers acting as epistemic facilitators as well as guardians of moral authority. Here, (Annur et al., 2025) tashfiyah works as a mechanism for tabayyun, tamyiz, and validation of religious sources in the digital space, while tarbiyah works through the habituation of digital adab, tafakkur, ijthad al-fikri, and moral tabligh (Anisa & Khasanah, 2026; Annur et al., 2025)

The dialectical synthesis of the above analysis can be mapped in the following matrix:

Table 1. Tashfiyah-Tarbiyah Dialectic Matrix in Responding to Contemporary Education Challenges

Contemporary Challenges	The Function of Tashfiyah (Epistemic Filter)	The Function of Tarbiyah (Pedagogical Construction)	Dialectics Sinergis
Secularism	Rejecting the dichotomy of religion-general science	Integration of tauhidic in the curriculum	Holistic revelation-based education
Moral relativism	Maintaining the objectivity of truth	Character development based on transcendent values	Wasathiyyah without compromising principles
Digital disruption	Verification of sanad and content	Manner-based digital literacy	A dignified digital ecosystem
AI & dehumanization	Criticism of mechanistic reduction	Glorification of the spiritual dimension of students	Technology as a wasilah, not ghayah

3.3. Articulation of the Tashfiyah-Tarbiyah Model as a Theoretical-Paradigmatic Basis for the Reconstruction of Islamic Education Curriculum, Pedagogy, and Institutions

Integrated Tashfiyah-Tarbiyah Model (MT3I)

The Integrated Tashfiyah-Tarbiyah Model (MT3I) is formulated as a theoretical-paradigmatic framework for reconstructing Islamic education curricula, pedagogy, and institutions. The model consists of four interconnected layers: (1) the *manhaji foundation*, in which *tashfiyah* serves as an epistemological anchor through the purification of faith, worship, and scientific methodology; (2) the educational process, in which *tarbiyah* functions as a pedagogical mechanism for developing students' faith, knowledge (*'ilmi*), character (*khuluqi*), and social competence (*ijtima'i*); (3) the contemporary context, which enables Islamic education to respond to modernity, digitalization, and globalization while maintaining its identity; and (4) institutional outcomes, which aim to produce graduates who are *mushaffi* in their adherence to an authentic *manhaj* and *mutarabbi* through holistic educational development, enabling them to contribute to civilization while remaining grounded in revealed values.

Implications for Curriculum Development

The MT3I model has concrete implications for the development of the Islamic education curriculum. First, the application of a monotheistic-centric curriculum that integrates the science of naqli and aqli in one epistemological framework without subordinating one of them. Second, the integration of tashfiyah material as a mandatory component in the curriculum through courses such as Fiqh al-Bid'ah, Manhaj Salaf, and Naqd al-Mazahib al-Fikriyyah al-Mu'ashirah (criticism of contemporary schools of thought) that are deviant. Third, the placement of tarbiyah as a hidden curriculum that permeates the entire learning ecosystem, starting from the classroom atmosphere to the interaction between educational actors.

The literature synthesis supports the conceptualization that tashfiyah and tarbiyah must be used as a joint theoretical basis for curriculum development, pedagogy, and institutional orientation. At the curriculum level, reconstruction is needed not only the addition of religious subjects, but the integration of Islamic epistemology, digital pedagogy, and Islamic ethics into all learning designs. Such a curriculum maintains Islamic identity by instilling value in materials, methods, and evaluations, while

equipping students with critical, collaborative, and adaptive thinking skills. (Anisa & Khasanah, 2026; Siregar, 2026)(Dube & Zheba, 2025; Siregar, 2026; Utama & Hidayati, 2026)

Implications for Pedagogy

At the pedagogical level, the MT3I model offers several transformations. First, the revitalization of pedagogy based on *qudwah* and *halaqah* *ilmiyyah* inherited from the *salaf* tradition, where learning is not only the transmission of content but also the transformation of character through example. Second, the use of digital technology as a *wasilah* (means) that is subject to the principle of *tashfiyah*, so that digital learning content is maintained from the infiltration of values that are contrary to the *sharia*. Third, the application of *tarbiyah fardiyyah* (individual education) that pays attention to the individual differences of students, in line with the principle of *mura'at al-mustawa* in the *salaf* tradition (A teacher or teacher must teach his students according to their level of understanding).

At this pedagogical level, the literature supports a model that combines *talaqqi*, memorization, *mudzakarah*, exemplary, habituation, and spiritual strengthening with a student-centered, project-based, collaborative, and technology-assisted approach. This model does not view tradition and innovation as two poles that negate each other, but as mutually reinforcing elements in the formation of (Dube & Zheba, 2025; Siregar, 2026) human beings (Dube & Zheba, 2025)(Sanusi & Mirza, 2025) . Thus, *tarbiyah* provides the direction of human formation, while *tashfiyah* ensures that the content, sources, and orientation of pedagogy remain valid in a *manhaji* manner. (Saputro, 2022a; Siregar, 2026)

Implications for Institutional Orientation

At the institutional level, the MT3I model positions Islamic educational institutions in three strategic roles. First, as a fortress of *tashfiyah* that maintains the integrity of the *manhaj* from the infiltration of ideologies that are contrary to Islamic principles. Second, as an incubator of *tarbiyah* that gives birth to *rabbani* cadres explained by QS. Ali Imran: 79. Third, as a bridge of authenticity and relevance, where institutions are able to maintain *manhaji* commitments while making a real contribution to contemporary society.

Schools or *madrasas* need to have a monotheistic vision that unites the personal and professional identities of educators, because the problem of bifurcation and moral dissonance is still strong in contemporary Islamic education. Therefore, strengthening Islamic teacher education is strategic so that educators are not only technically competent, but also have (Memon et al., 2024) a faithful praxis that links spiritual missions with daily learning practices. (Memon et al., 2024)

Table 2. Summary of the theoretical functions of *tashfiyah* and *tarbiyah* in contemporary Islamic education.

Principle	Main Functions	Educational Implications
<i>Tashfiyah</i>	Purification of sources and validation of knowledge	Material selection, digital <i>tabayyun</i> , hierarchy of knowledge
<i>Tarbiyah</i>	Holistic coaching of learners	Manners, character, spirituality, intellect
Dialectical relations	Maintain authenticity and relevance	Integrative curriculum and adaptive pedagogy

Synthesis of *Tashfiyah-Tarbiyah* as a Living Paradigm

The results of the synthesis show that *tashfiyah* and *tarbiyah* are not two separate principles, but rather two dimensions of a single paradigm of Islamic education. *Tashfiyah* provides an ontological and epistemological basis through the purification of monotheism, sources, and meanings; *tarbiyah* translates that basis into a holistic process of human development. When the two are separated, Islamic education tends to fall into one extreme: rigid purification or adaptation that loses its normative direction.

In responding to modernity, globalization, digital transformation, and curriculum integration, the most powerful approach in literature is an integrative synthesis that remains rooted in Islamic epistemology. Therefore, the conceptualization of the principles of *tashfiyah* and *tarbiyah* is most appropriately positioned as a theoretical basis for building an Islamic education that is authentic in *manhaji*, but also pedagogically adaptive, intellectually critical, and socially relevant

. This model offers a middle ground between the two extremes that have been the challenge of Islamic education: static conservatism that rejects all renewal, and accommodative liberalism that sacrifices authenticity. Through a dialectical synthesis between *tashfiyah* and *tarbiyah*, contemporary Islamic education can maintain its *manhaji* identity while responding constructively and dignifiedly to the challenges of the times.

4. CONCLUSION

This study conceptualizes **tashfiyah** and **tarbiyah** as two interrelated pillars in reconstructing the contemporary Islamic education paradigm. **Tashfiyah** functions as an epistemological foundation for verifying knowledge, values, and influences, while **tarbiyah** transforms purified values into holistic student development encompassing faith, knowledge, righteous deeds, morality, social responsibility, *da'wah*, and patience. Their relationship is hierarchical and complementary, with **tashfiyah** providing the foundation for **tarbiyah**, while **tarbiyah** actualizes its principles in everyday life. Through the framework of **ats-tsawabit wal-mutaghayyirat**, fundamental Islamic principles are preserved while educational methods and technologies are critically adapted to contemporary challenges. This relationship is formulated into the Integrated Tashfiyah-Tarbiyah Model (MT3I), comprising four layers: the **manhaji** foundation, educational process, contextual interface, and institutional outcomes. Theoretically, MT3I expands the epistemological function of **tashfiyah**, integrates contemporary educational challenges within a unified framework, and bridges the preservation of Islamic authenticity with educational renewal. Practically, it supports the development of monotheism-centered curricula integrating **naqli** and **aqli** knowledge, pedagogies emphasizing exemplary conduct and scholarly dialogue, and institutions that maintain Islamic values while responding to social and technological change. However, as library research, this study has not empirically tested the model, relies predominantly on **manhaj salaf** literature, and explores artificial intelligence challenges only preliminarily. Future research should therefore examine MT3I empirically across diverse Islamic educational institutions, incorporate comparative perspectives from different Islamic intellectual traditions, and investigate artificial intelligence ethics in Islamic education. Policymakers and educational practitioners may use MT3I as a conceptual reference for curriculum development, educator training, and institutional evaluation to promote Islamic education that is authentic, adaptive, critically informed, and responsive to contemporary developments.

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