

# ISLAMIC EDUCATION AS AN AGENT OF SOCIAL CHANGE: A SOCIOLOGICAL STUDY OF THE GOALS OF COMMUNITY-BASED EDUCATION

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## Abstract

Amid globalization, Islamic education is often confined to ritual and cognitive domains, thereby overlooking its transformative potential as a catalyst for social change. This study aims to examine the role of Islamic education in promoting social transformation through a sociological analysis of community-based educational objectives. Employing a qualitative literature-based methodology, relevant sources were selected purposively and analyzed using content analysis. The findings indicate that community-oriented Islamic education seeks to balance individual piety (*habluminallah*) and collective welfare (*habluminannas*) as the foundation for cultivating a civilized society. Islamic education functions as a medium of value transformation by responding to moral crises, individualism, and community disempowerment. However, a gap remains between its ideal objectives and practical implementation. To address this gap, three strategic directions are emphasized: updating curricula to engage with real-world social issues, strengthening humane social character, and fostering close collaboration among schools, families, and communities. This study concludes that Islamic education can serve as a responsive and adaptive force for social reconstruction in the modern era. Its contribution lies in reaffirming the sociological relevance

of community-based Islamic education for advancing justice, social equity, and a more dignified collective future.

**Keywords:** Islamic Education; Social Change; Community-Based Education; Value Transformation; Civilized Society

## INTRODUCTION

Islamic education plays a crucial role in shaping individuals with faith, good morals, and a sense of social responsibility amid the changes occurring in modern society (Zubairi, 2022). From a social perspective, Islamic education is seen not only as a process of transmitting religious knowledge but also as a means of shaping character, strengthening moral values, and building a civilized and just society. Recent studies have shown that Islamic education plays a role in ideological, social, economic, and cultural development, thus becoming a key factor in creating a civilized and just civil society (Annisa et al., 2024).

In today's context, the challenges facing Islamic education are increasingly diverse as society confronts globalization, digitalization, shifting values, and rising individualism. This situation requires Islamic education to be a force that not only upholds religious practices but also instills social values such as justice, empathy, responsibility, tolerance, cooperation, and concern for others (Ainun et al., 2022; N. Arifin & Ichsan, 2024). Other research also shows that Islamic education plays a crucial role in building community character based on the values of the Qur'an and Hadith, particularly through the integration of education, family, and society in facing the challenges of the modern era (Zain et al., 2024).

From a sociological perspective, the goal of Islamic education should be to create a balance between individual piety and social piety. Individual piety is evident in strengthened faith, worship, and morals. In contrast, social piety is reflected in students' ability to interact ethically, contribute to community life, and be sensitive to social issues around them. Within this framework, Islamic education should not stop at the normative aspect. Still, it should produce individuals who recognize their role as social beings and agents of change who benefit their social environment (Ridwan et al., 2020).

Various studies conducted in recent years have shown that Islamic education makes a significant contribution to character building, social solidarity, and community resilience. Islamic education is believed to instill values such as discipline, responsibility, collaboration, and social ethics, which are crucial for creating a harmonious and productive society.

Furthermore, Islamic education is believed to play a role in strengthening civil society by creating a generation that is religious, moral, and creative, and capable of meeting broader social development needs (Zain et al., 2024). Education plays a key role in social change because it influences individual behavior and participates in societal dynamics (Sumarno et al., 2023). Within the framework of the Sociology of Islamic Education, Islamic education functions in ideological, social, economic, and cultural aspects to build a civilized and just civil society, with the main goal of achieving a balance between personal and social piety (Annisa et al., 2024). The concept of *habluminallah*—a vertical relationship with Allah through worship and monotheism—synergizes with *habluminannas*—horizontal relationships between humans through *muamalah* and social responsibility—as the ethical and practical foundation of education (Sahrul & Agustina, 2025). The community-based education model emphasizes community participation in contextual and collaborative learning, with Islamic boarding schools and madrasas acting as centers for strengthening community capacity (Nursalim & Hasan, 2023). Value transformation is carried out through the transfer of knowledge, values, and culture as the basis for significant social change (Santi, 2024), while community empowerment increases social capital through the principles of discipline, responsibility, collaboration, and Islamic economic ethics to strengthen social solidarity (Karimah, 2025). Overall, Islamic education functions as a social reconstruction strategy that encourages a more open, inclusive structure and focuses on the common good.

However, there is a gap between the ideals of Islamic education and its implementation in practice. In many circumstances, Islamic education still focuses more on cognitive and ritual aspects, while the socio-transformative dimension has not yet fully become a top priority. In reality, Islamic education should be a tool for social reconstruction that encourages students to be sensitive to injustice, social inequality, poverty, and moral issues in society. Therefore, more in-depth research is needed into how the community-oriented goals of Islamic education can be more effectively contextualized in address today's dynamic social issues (Mahmud, 2022). Given this, the discussion is crucial to reaffirm that Islamic education is not merely a tool for preserving religious values but also an agent of social change that helps create a civilized, independent, and responsive society in the face of the challenges of the times. This research draws on literature from national journals to reinforce the notion that Islamic education is strongly connected to social transformation through character building, community empowerment, and the strengthening of humanitarian values in social life (Annisa et al., 2024).

## METHODS

This research was conducted using a qualitative approach through library research. This approach was chosen to examine, review, and reformulate theories regarding the important function of Islamic education as an agent of social change. As a library study, the primary focus of this research is on authoritative secondary literature, rather than direct field observations (Rosidah et al., 2023; Sugiyono, 2017). Data collection was conducted by comprehensively searching various leading scientific journal databases relevant to the topic under discussion. The data sources (informants) used in this study were scientific literature that outlined the sociological reconstruction of Islamic education, community empowerment, and the structural dynamics of modern society.

The data collection method employed purposive sampling with multi-layered selection based on specific inclusion criteria. The inclusion criteria focused on the topic's suitability for the research objectives. Furthermore, an assessment of conceptual relevance and a mapping of scientific novelty (state of the art) served as the primary basis for determining the document sample. The analytical technique employed was content analysis combined with a critical descriptive approach. The analysis process proceeded in an interactive cycle that included data reduction, simultaneous thematic presentation, and drawing applicable theoretical conclusions (Cresswell, 2012; Kusumastuti & Khoiron, 2021)—the final stage of analysis aimed to produce a responsive, transformative curriculum innovation formulation. Regarding data validation, this study ensured the validity and authenticity of the data through rigorous evaluation of the conceptual relevance and state of the art of each selected literature. Layered selection at the purposive sampling stage serves as the primary validation instrument to eliminate the researcher's subjective bias, ensuring that the resulting theoretical synthesis can be scientifically accounted for.

## RESULTS

### The Goals of Community-Based Islamic Education

The goal of Community-Based Islamic Education is to create individuals who are balanced in terms of personal and social piety, combining the values of “*hablum minallah*” (vertical relationship with Allah) and “*hablum minannas*” (horizontal relationship with others), and playing an active role in the development of a civilized society through good morals,

social responsibility, and attention to the surrounding environment. Islamic education focuses not only on developing individual potential but also on a strong social purpose: creating useful individuals who contribute to society. Education serves as a tool to create a generation that is not only intelligent and well-mannered but also capable of solving social problems and helping build a better community. This concept aligns with the principle of *kehalifah fil ardh*, which positions humans as agents of development and maintainers of social life (Ridwan et al., 2020).

The balance between personal and social piety is a fundamental principle in the goals of Islamic education. Personal piety encompasses worship, monotheism, and faith, which form the spiritual foundation, while social piety encompasses social interactions, morals toward others, and responsibility to society. Community-based Islamic education strives to combine both to develop students into balanced individuals: spiritually strong and socially responsive. Research shows that Islamic religious education is the primary foundation of a moral education system that shapes individuals who believe in and fear Allah SWT and make positive contributions to the nation and state (Sahrul & Agustina, 2025).

The social orientation of Islamic education also emphasizes that the goal of education is to create individuals who are aware of their rights, obligations, and social responsibilities. Social education in the Qur'an aims to produce individuals with a high level of social awareness and active involvement in beneficial social activities. A deep understanding of Islamic values is positively associated with increased social awareness and participation in social activities that benefit society (Z. Arifin, 2017).

### **Integration of *Hablum Minallah* and *Hablum Minannas***

The integration of *hablum minallah* (living within God) and *hablum minannas* (living within God) is central to the goals of community-focused Islamic education. *Hablum minallah* refers to the vertical relationship between humans and Allah SWT, encompassing aspects of worship, monotheism, creed, and faith. This forms a solid spiritual foundation for students, ensuring that each person possesses a stable belief and a deep sense of worship. Islamic education ensures that this spiritual foundation underpins all individual behavior and social interactions (Sahrul & Agustina, 2025).

*Hablum minannas* encompasses horizontal relationships between people, involving good social behavior, tolerance, and responsibility toward the community. This aspect teaches that true faith must be reflected in positive social behavior, such as being fair, helping those in need, maintaining harmony in society, and actively participating in social development. Research shows that implementing Quranic values in daily life through Islamic education, family, and society is crucial for shaping individual character that is ethical, harmonious, and responsible in facing today's challenges.

The integration of these two relationships produces a balanced and complete human being. Islamic education, grounded in the values of the Qur'an and Hadith, plays a crucial role in shaping society's character by providing ethical guidelines and behavioral examples that support the development of individuals with noble character. Islamic educational institutions in Indonesia, through the integration of Islamic values into the curriculum and collaboration among Islamic boarding schools (*pesantren*), *madrasahs* (Islamic schools), and families, contribute significantly to developing a generation with quality and Islamic character. This concept also aligns with the goals of Islamic education, which encompass three aspects: physical, mental, and moral development, to achieve balance in the overall character development of students (Zain et al., 2024).

### **Islamic Education and the Formation of a Civilized Society**

Islamic education aims to create a civilized society that values the principles of justice, equality under the law, guaranteed welfare for all levels of society, and protection for minority groups. A civilized society consistently prioritizes education to improve its quality by emphasizing social justice, equality, diversity, and the rule of law. Islamic education aims to produce a generation with superior qualities and Islamic values, who will then unite to form a society that is religious, moral, high-quality, and creative within a civilization (Ridwan et al., 2020).

Morality is the primary foundation for the formation of a civilized society. Islamic education aims to develop good morals as a foundation for social behavior, including honesty, trustworthiness, politeness, empathy, and ethical conduct. Individual character, in both thought and action, can be developed through character education programs that instill moral and ethical values, thereby producing responsible individuals who make positive contributions to society. The teachings of the Qur'an and Hadith are crucial in shaping an

individual's moral character by providing ethical guidance and behavioral examples (Sahrul & Agustina, 2025).

Awareness of social responsibility is an essential part of Islamic education taught to students. They are encouraged to understand their obligations to society, such as helping others, maintaining order, and participating in social development. Education is also aimed at fostering an attitude of tolerance and openness in various aspects, particularly in addressing differences of opinion and interpretation of Islamic teachings, without neglecting one's own beliefs and principles. Education aims to facilitate independence and the ability to contribute to life, while also fostering a strong work ethic, discipline, and honesty (Z. Arifin, 2017).

Concern for social conditions inspires students to play an active role in improving the situation in society. Islamic education fosters awareness of social issues such as poverty, injustice, and environmental damage. This education needs to be designed to address the challenges of a civilized society and globalization. Research shows that implementing theological values in daily life can reduce antisocial behavior and increase social awareness in urban environments. Islamic religious education, initiated early in the family and combined with community education, is key to developing a generation with good morals and religious beliefs and to making a positive contribution to the nation and state (Tanjung et al., 2025). Islamic education as a form of social change agent plays an important role in encouraging social transformation amidst societal changes, not only functioning as a channel for disseminating knowledge and religious values, but also as a tool for forming character, increasing social awareness, and strengthening moral and spiritual values to create an ethical, just, and socially responsible society.

### **Education as a Means of Transforming Values**

Value transformation in Islamic education occurs through three main, interrelated aspects. Knowledge transfer is the foundation that provides students with intellectual insight into Islamic teachings, the fundamentals of faith, and general knowledge. Islamic education provides a solid moral foundation through deep mastery of religious teachings, guiding individuals in living their daily lives with sound ethics and principles (Santi, 2024).

The transfer of values involves instilling Islamic values such as empathy, social responsibility, justice, and peace in students. The inclusion of religion in education provides

a strong moral foundation, fosters empathy, and fosters a sense of social responsibility in the context of social change. Islamic religious education can strengthen social awareness, address inequalities, and combat injustice in society by instilling fundamental ethical values. Islamic principles such as *ukhuwah* (brotherhood), *ta'awun* (community), and *'adl* (fair) are highly influential in strengthening social unity, reducing divisions, and enhancing intercultural understanding within the community (Pangeran et al., 2025).

Cultural transfer encompasses the preservation and development of Islamic culture, grounded in the values of the Quran and Hadith. Islamic education plays a role in building the social structure of society through the internalization of values, character formation, and the strengthening of religious culture. Islamic values such as discipline, responsibility, cooperation, and Islamic economic principles serve as the basis for strengthening solidarity in the social, economic, and cultural aspects of society. Islamic educational institutions, such as Islamic boarding schools (*pesantren*) and *madrasahs*, serve not only as places to impart religious knowledge but also as centers for strengthening society's capacity to adapt to changing times (Karimah, 2025). Education and social change are closely interconnected, influencing each other and thus having a broad impact on society. Education is considered an influence on society and a contributor to social change, as it can alter individual behavior within the context of social change theory, which in turn influences the change itself (Sumarno et al., 2023).

### **Islamic Education in Overcoming Social Problems**

Community-focused Islamic education prioritizes attention to social issues and plays a crucial role in addressing the challenges facing modern society. One of the main challenges is the moral crisis facing the current generation, in which Islamic education plays a role in fostering morality and social ethics, with the hope that graduates can effectively lead the spread of Islamic teachings and disseminate positive Islamic values. Islamic education plays a significant role in developing a society imbued with morality, justice, and social responsibility by inculcating ethical values, developing intellectual abilities, and providing balanced spiritual guidance (Suratin et al., 2024).

The rise of individualism, which has become a social problem in modern society, can be addressed through Islamic education that emphasizes the values of togetherness, Islamic brotherhood, and social responsibility. Islamic-based social education, with a comprehensive

approach, integrating values such as brotherhood, *ta'awun*, and *'adl*, has proven effective in strengthening social solidarity and community cohesion. Islamic education can also help create harmony, tolerance, and interfaith understanding during times of social or political unrest, thus reducing the tendency towards individualism (Anshari et al., 2023).

Poverty can be overcome through Islamic education, which teaches Islamic economic principles and enhances the community's capacity for self-reliance. Islamic education is concerned not only with individual development but also with contributing to value-based societal development, including efforts to reduce poverty through economic empowerment grounded in Islamic values. Islamic educational institutions, such as Islamic boarding schools (*pesantren*) and *madrasahs*, serve as centers for enhancing the community's capacity to adapt to changing times, including in the economic sector (Ardiansyah et al., 2024).

The fundamental challenge posed by ignorance can be addressed through structured knowledge-transfer methods in Islamic education. Education that provides Islamic insight to the community is expected to be a solution to global educational issues, such as inequitable access to education. It must be based on revealed texts to build an intelligent, skilled, independent, and competitive society. As an agent of social change, Islamic education, in today's modern climate, must be able to play a dynamic and proactive role in creating change and making a meaningful contribution to improving the lives of Muslims, both in theory and practice. Islamic education plays a positive role in social change through the instillation of ethical values, intellectual development, and balanced spiritual guidance to address various social issues. However, Islamic education also faces numerous challenges, such as the influence of globalization, modernization, and cultural change. Therefore, it requires strengthening adaptive and contextually appropriate strategies to ensure continued relevance in supporting positive social transformation (Santi, 2024).

### **Islamic Education as a Means of Community Empowerment**

Islamic education, as a tool for empowering communities, plays a crucial role in strengthening social capital by developing networks of trust, solidarity, and cooperation among individuals within a community. Islamic education serves as a key agent of social change, strengthening the social, economic, and cultural resilience of communities. Islamic principles, such as discipline, responsibility, cooperation, and Islamic economic ethics, serve

as the foundation for strengthening social solidarity, a vital aspect of community empowerment. The application of Islamic values in social education is highly effective in increasing social cohesion, reducing polarization, and deepening intercultural understanding, which are essential components of social capital (Karimah, 2025).

Strengthening community character is achieved through Islamic education, which instills moral and ethical principles to shape responsible individuals who make positive contributions to society. Character, encompassing an individual's way of thinking and acting, can be developed through education aimed at instilling moral and ethical values. The principles found in the Quran and Hadith play a crucial role in building an individual's moral character by providing ethical guidance and examples of action, thus supporting the development of virtuous individuals capable of making a positive impact on society. Islamic education serves as a tool for imparting knowledge and religious values, while also contributing to character formation, social awareness, and the strengthening of moral-spiritual values.

Human resource capacity development is implemented through Islamic education, which provides intellectual knowledge, practical skills, and spiritual guidance in a balanced manner. Islamic education plays a strategic role in supporting social transformation amid societal change by fostering an ethical, just, and socially responsible society. Islamic educational institutions in Indonesia, through the integration of Islamic values into the curriculum and collaboration among Islamic boarding schools (*pesantren*), *madrasahs* (Islamic schools), and families, play a crucial role in shaping a generation with quality and Islamic character. The concept and practice of Islamic-based community empowerment aims to create intelligent, skilled, independent, and competitive communities by implementing learning programs tailored to community needs (Zain et al., 2024).

Improving human capacity through Islamic education also involves developing independence and self-reliance in daily life, as well as fostering a work ethic, career aspirations, discipline, and honesty. Islamic education aims to shape a superior, Islamic generation that will unite in creating a society that is religious, moral, and of high quality, capable of innovating in the building of civilization. Islamic religious education taught from an early age within the family environment, and supported by education in the community, is key to producing a generation with good character and religious beliefs that can have a positive impact on the nation and state (Lubis, 2017). Islamic education needs to be designed

to address the challenges of a civilized society and to face the era of globalization with adaptive, context-appropriate strategies, so that it remains relevant in encouraging positive social change.

## DISCUSSION

### **The Relevance of Islamic Education Goals in the Era of Social Change**

Islamic education is highly relevant in an era of social change because it serves as an active agent of change and adapts well to current social, political, and technological challenges. Research shows that Islamic education is not static, but rather a social agent that can increase the social, economic, and cultural resilience of communities through the internalization of values, character development, and the strengthening of religious culture. Technological advances create new challenges, requiring Islamic education to navigate a shift from debates over political and institutional legitimacy to the appropriate adaptation and negotiation of authority amid technological disruption. In today's digital era, Islamic education needs to integrate Islamic values with technology to maintain both humanitarian values and substantive relevance (Lestari et al., 2025).

Globalization presents challenges to understanding Islam across borders, often contradicting Islamic values as a blessing for all beings, especially those brought by Indonesian students from the Middle East. Islamic education during the era of the Caliphs played a crucial role, with leadership grounded in Islamic values and comprehensive education serving as an example in facing globalization (Tabi'in et al., 2022). Changes in social interaction require Islamic education to shape holistic individuals who can become part of the social community, creating pious Muslims with good morals, strong religious attitudes, and a strong sense of social concern. The goal of social education in Islam emphasizes the creation of a perfect individual, encompassing reason, emotion, and behavior, all based on ideal Islamic values for life in this world and the hereafter (Suryani & Dewi, 2024).

Character formation in contemporary Islamic education aims to develop the personality, morality, and spirituality of Muslim students by imparting knowledge and fostering good morals and spiritual understanding (Fatul et al., 2024; Ichsan et al., 2026; Ichsan & Samsudin, 2019; Istiyani et al., 2021). Character education through Islam in the

modern era is crucial for addressing the moral decline resulting from globalization (Khotimah et al., 2025). Social literacy is developed through the instillation of Islamic values such as discipline, responsibility, cooperation, and Islamic economic principles, which strengthen social solidarity within society. Islamic boarding schools and madrasas serve not only as places to impart religious knowledge but also as centers for developing the community's ability to adapt to changing times (Karimah, 2025). Religious literacy in the current context requires an open and diverse understanding as the basis for epistemological transformation in national education. Combining Islamic teachings with local traditions is crucial as a cultural strategy for establishing an open Islamic teaching rooted in community life.

### **Community-Based Islamic Education Model**

Participatory education creates an open, flexible, and contextualized model of Islamic education by linking formal Islamic education to existing social and cultural conditions. Islamic boarding schools and madrasas serve as centers for strengthening the community's ability to adapt to change, not only as educational institutions but also as learning communities involving all parties (Nurhalima, 2025). Collaborative education integrates Islamic education with modern education to achieve harmony in social change. It emphasizes the importance of curriculum reform, digital literacy improvement, and collaboration among various parties to maintain the relevance of Islamic education. An integrative model of Islamic education that prioritizes local wisdom has great potential to connect formal education with society's socio-cultural conditions (Adisel et al., 2023).

Transformative education views Islamic education as a driving force for social change, capable of guiding the direction of change in society, with contributions encompassing various social, economic, and cultural aspects. Education is a key element in planning comprehensive social, economic, and cultural change. This model demonstrates that Islamic education is highly adaptable and is not a rigid entity, but rather a continuously evolving social agent (Lestari et al., 2025). Islamic education, which focuses on community development, adopts a humanist-religious, community-based educational paradigm as a holistic approach that integrates Islamic values with societal conditions. This community-based educational paradigm emphasizes the importance of community involvement in the educational process to develop learning that is appropriate and relevant to local needs (Nursalim & Hasan, 2023).

## Islamic Education as an Instrument of Social Reconstruction

From a social perspective, Islamic education plays a role beyond simply imparting religious values. It also serves as a strategic tool for rebuilding social structures. As an agent of change, Islamic education can transform society's mindset from one that was previously closed and fanatical to one that is more open, inclusive, and focused on the collective good. This shift in mindset is reflected in changes in social behavior, such as increased solidarity, greater concern about inequality, and more active participation in public affairs. Research shows that Islamic education makes a significant contribution to the creation of a virtuous, just, and socially responsible society by inculcating ethical values, fostering intellectual development, and providing balanced spiritual guidance (Santi, 2024).

There is a clear discrepancy between the ideals of Islamic education and the reality. These ideals emphasize the formation of individuals with good morals, capable of making positive contributions to society and serving as agents of change. However, the reality in many Islamic educational institutions is often trapped in an overly ritualistic approach, focusing too much on memorization, ritual skills, and symbolic obedience without directly linking them to social responsibility or solutions to community problems. This dominant approach results in graduates possessing high levels of ritual skills but lacking the skills to apply religious values to social action that can bring about change. Furthermore, the social aspects of Islamic education are often underdeveloped because curricula, teaching methods, and evaluations focus too little on areas such as community involvement, public service, or research on local issues, which are competencies students should master. These limitations diminish the ability of schools and madrasahs to act as effective agents of social change (Nursalim & Hasan, 2023).

To bridge the gap between objectives and implementation, strategies are needed to strengthen Islamic education, which serves as a tool for social change, both structural and practical. The first strategy involves community-based curriculum reform by incorporating relevant issues such as local injustice, resource management, and public ethics. Project-based learning (PBL) methods that address real-world challenges in society have proven effective in training students to apply religious values in social action. Innovations in the Islamic Religious Education (*Pendidikan Agama Islam*/PAI) curriculum should be directed at 21st-century competencies, the utilization of digital technology, and the comprehensive

strengthening of character and spiritual values, with assessments encompassing cognitive, affective, and psychomotor elements (Yeni et al., 2026).

The second strategy aims to strengthen social character education by fostering empathy, group leadership, and awareness of citizens' rights and obligations. The learning process is designed to foster social skills such as collaboration, conflict resolution, and concern for vulnerable groups. Authentic assessment through community service portfolios and action reflections is assessed alongside cognitive and ritual aspects. Revitalization of Islamic Religious Education (PAI) must be humanistic and transformative, prioritizing spiritual character, digital ethics, and critical thinking skills to guide the younger generation in navigating the complexities of the digital era (Hasan & Amaluddin, 2025).

The third strategy is to build partnerships between schools, families, and communities through formal collaborations between schools/madrasahs, social organizations, and local stakeholders to design community service programs, internship opportunities, and intergenerational activities. Regular assessments of community needs are conducted to ensure learning can adapt to current developments without losing the distinctive characteristics of faith-based schools. This collaboration involves local religious leaders and non-governmental organizations to ensure cultural relevance and sustainability. The Independent Curriculum offers flexible, student-centered, and contextualized learning that is tailored to local needs, supporting collaborative strategies (Alfaiz et al., 2024).

Practical implications include training teachers in contextual pedagogy, facilitating discussions on values, and managing community projects; incorporating social indicators into graduate competency standards and national and regional assessments; and providing incentives for schools/madrasahs that implement community service programs based on Islamic education. Islamic education needs to be contextual and responsive to changing times while maintaining the core teachings of Islam, which bring blessings to the universe, and serve as the vanguard in producing a generation that excels religiously, intellectually, emotionally, and spiritually in the era of Society 5.0 (Najah & Lindasari, 2022). By implementing a comprehensive strategy, Islamic education can bridge the gap between ideal aspirations and current practice and strengthen its strategic role as a driver of social reconstruction to create a more just, inclusive, and socially just society.

## CONCLUSION

This study concludes that the effectiveness of Islamic education as an agent of social change depends on the alignment of the doctrines of *habluminallah* and *habluminannas*. The study's findings confirm that substantive social transformation can be achieved when educational institutions integrate spiritual piety with social piety into their curricular orientation. Implementing this integration has resulted in the emergence of a community-empowerment-based learning model that is adaptive to the dynamics of modernity. By strengthening these two religious dimensions, Islamic educational institutions become not merely academic ivory towers but also serve as incubation centers for community mobilization. Responsive curriculum reconstruction is an absolute prerequisite for Islamic prophetic values to eliminate structural problems and create a just social order.

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