



Implementation of Pragmatic Principles in Islamic Education: Efforts to Realize Adaptive and Solution-Oriented Education

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OPEN ACCESS

Keywords:

Educational Pragmatism, Islamic Education, Adaptive Learning, Solution-Oriented Learning, Modern Era.

ABSTRACT

The development of the modern era, marked by globalization, digitalization, and the complexity of social issues, requires Islamic education to be adaptive and solution-oriented. However, Islamic education learning is still often normative and disconnected from the realities of students' lives, so a relevant philosophical and pedagogical approach is needed. This study aims to analyze the principles of pragmatism and their implementation in Islamic education to create adaptive and solution-oriented education. This study uses a qualitative approach with a literature review method. Data were obtained from books, scientific journal articles, and relevant academic documents. Data collection was conducted through source selection, critical reading, and systematic recording. The data were analyzed using descriptive-analytical content analysis techniques. The results of the study show that pragmatic principles such as experience-based learning, problem solving, inquiry, technology integration, and performance-based evaluation are consistent with Islamic education values. The implementation of these principles can increase the relevance of learning, strengthen character, and make Islamic education more contextual in responding to the challenges of the modern era. The implementation of pragmatism in Islamic education strengthens the integration between knowledge and practice, making learning more applicable, adaptive, and responsive to contemporary social dynamics. This research contributes to enriching the wealth of Islamic educational thought by offering an integrative conceptual framework between pragmatism and Islamic values as a reference for developing contextual learning oriented towards solving real problems.

Kata Kunci:

Pragmatisme Pendidikan, Pendidikan Islam, Pembelajaran

ABSTRAK

Perkembangan era modern yang ditandai oleh globalisasi, digitalisasi, dan kompleksitas persoalan sosial menuntut Pendidikan Islam untuk bersifat adaptif dan solutif. Namun, pembelajaran Pendidikan Islam masih kerap bersifat normatif dan kurang terhubung dengan realitas kehidupan peserta didik,

sehingga diperlukan pendekatan filosofis dan pedagogis yang relevan. Penelitian ini bertujuan menganalisis prinsip-prinsip aliran pragmatis serta implementasinya dalam pembelajaran Pendidikan Islam untuk mewujudkan pendidikan adaptif dan solutif. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka. Data diperoleh dari buku, artikel jurnal ilmiah, dan dokumen akademik yang relevan. Pengumpulan data dilakukan melalui seleksi sumber, pembacaan kritis, dan pencatatan sistematis. Data dianalisis menggunakan teknik analisis isi secara deskriptif-analitis. Hasil kajian menunjukkan bahwa prinsip-prinsip pragmatis seperti pembelajaran berbasis pengalaman, pemecahan masalah, inquiry, integrasi teknologi, dan evaluasi berbasis kinerja memiliki kesesuaian dengan nilai-nilai Pendidikan Islam. Implementasi prinsip-prinsip tersebut mampu meningkatkan relevansi pembelajaran, menguatkan karakter, serta menjadikan Pendidikan Islam lebih kontekstual dalam menjawab tantangan era modern. Implementasi pragmatisme dalam Pendidikan Islam memperkuat integrasi antara ilmu dan amal, sehingga pembelajaran menjadi lebih aplikatif, adaptif, dan responsif terhadap dinamika sosial kontemporer. Penelitian ini berkontribusi dalam memperkaya khazanah pemikiran pendidikan Islam dengan menawarkan kerangka konseptual integratif antara pragmatisme dan nilai-nilai Islam sebagai acuan pengembangan pembelajaran yang kontekstual dan berorientasi pada pemecahan masalah nyata.

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INTRODUCTION

The development of science and technology in the modern era has brought about significant changes in various aspects of life, including in the world of education. The challenges of globalization, digitalization, and social transformation demand a renewal of the educational paradigm in order to remain relevant and capable of responding to the needs of the times. It is in this context that pragmatic philosophy becomes an important foundation to be reexamined. Pragmatism emphasizes that knowledge is considered meaningful if it can be applied in real life and provide solutions to the problems faced by humans (Aziz, 2021). The orientation towards usefulness and direct experience promoted by pragmatism is in line with the essence of modern education, which requires students not only to understand concepts but also to be able to implement them concretely.

A number of previous studies have examined the implementation of pragmatic principles in education, including in the context of Islamic education. Dewanti et al.

(2025) revealed that a pragmatic religious approach that integrates Islamic values with experience-based learning can improve students' religious character and learning motivation, despite the obstacles of educator readiness and resource limitations. The research by Suswati et al. (2025) also shows that the integration of pragmatism in Islamic education contributes positively to the effectiveness of learning through an emphasis on real experiences, curriculum flexibility, and the development of critical thinking and problem-solving skills. Meanwhile, Harmain and Idawati (2025) found that the application of pragmatic principles through the discovery learning model encourages students to actively construct knowledge based on direct experience. However, these studies are generally still descriptive and have not comprehensively discussed the implementation of pragmatic principles in Islamic education learning integrated with the demands of 21st-century competencies, thus indicating a research gap that needs to be further explored.

In Islamic education, the application of pragmatic principles is of great urgency. This is because Islamic education aims not only to transmit religious knowledge, but also to shape Muslims who are well-rounded, adaptive, and capable of making a real contribution to society. Pragmatic principles such as learning by doing, problem solving, inquiry, and the role of teachers as facilitators can strengthen the learning orientation of Islamic education to be more contextual and responsive to contemporary challenges. Islamic education in the modern era is required not only to produce students who understand religious texts, but also to be able to relate these values to the needs of the 21st century, such as digital literacy, critical thinking skills, creativity, and collaboration.

By combining the basic values of Islamic teachings with pragmatic principles, the learning process can be more dynamic, dialogical, and relevant to social realities. This effort is a strategic step towards realizing an adaptive Islamic education that can keep pace with the times and provide solutions to increasingly complex humanitarian issues. Therefore, the implementation of pragmatic principles in Islamic education is an urgent necessity in order to shape a generation of Muslims who are intelligent, moral, and able to contribute positively to global life.

METHODS

This study uses a qualitative approach with a library research method. This approach was chosen because the focus of the study is to examine and analyze experts' ideas about the pragmatic school of thought and its application in Islamic education. The data sources used come from various scientific journals, books, academic articles, and relevant documents that discuss the relationship between pragmatism and Islamic education. Data collection was carried out through a process of source selection, in-

depth reading, and noting important ideas or findings from each piece of literature. The collected data was then analyzed using content analysis techniques to find patterns and conclusions in line with the research objectives (Creswell, 2014). All data obtained were systematically organized to reveal the logical relationship between the concept of pragmatism and its application in Islamic education. This method was used because it provides a comprehensive understanding of the concept being studied, without being bound by specific time and space. Thus, the results of this study are expected to contribute scientifically to how pragmatic principles can be used to strengthen the role of Islamic education in responding to the needs of the modern era.

RESULT AND DISCUSSION

The Nature and Principles of Pragmatism in Education

The pragmatic school of thought in education views education as a process that continues to evolve in line with the dynamics of human life. Education is seen as the foundation for character building, intellectual development, and human adaptability in real life. In this perspective, knowledge is not considered static, but rather dynamic and constantly changing based on the experiences of individuals (Satiri et al., 2024). Because humans are plastic and constantly evolving beings, education must be humanistic, humanizing, and provide practical benefits for their lives (Kristiawan, 2016).

Pragmatism emphasizes that education must be relevant to the lives of students. Knowledge is considered meaningful only when it can be applied to solve real problems in everyday life (Nidawati, 2022). John Dewey asserts that learning is a continuous process shaped by experience and interaction with the environment. Experience, in Dewey's view (1916), is both a means and an end of education, so that the educational process is a process of continuous reconstruction of experience. On that basis, pragmatism rejects learning that is rigid and detached from reality. Education must adapt to the times, social needs, and technological advances in order to remain relevant to the dynamics of modern life (Sakinah, 2023).

The main principles of pragmatism in education as stated by Isrul, Ismail, and Fajrah (2024) include the following important aspects

a. Experience as the Basis of Learning

In pragmatism, real experience is the main foundation of learning. Knowledge must be built through direct interaction between students and their environment, not merely through the transfer of information from teachers. The more experience gained, the more students' knowledge develops (Kosasih, 2022). This process takes

place through learning by doing, discussion, observation, or field practice (Rahmawan, 2022; Hidayah, 2022).

b. Relevance of Knowledge to Real Life

Pragmatism emphasizes practicality and effectiveness. Every learning material must have a direct connection to students' lives, whether in a social, work, or personal context (Muryani et al., 2023; Zulkipli, 2023). Teachers do not only convey theory but also guide students to apply these concepts in real situations (Wasitohadi, 2012). Thus, education becomes a means to prepare students to face life's challenges.

c. Education as a Continuous and Adaptive Process

In a pragmatic view, knowledge is constantly evolving, so education must be flexible and adaptable to social and technological changes, as well as the needs of society (Arini et al., 2024). The use of digital technology, interactive media, and learning applications is part of education's adaptation to the times (Wikandaru et al., 2021). This approach also encourages students to be open-minded and ready to face social dynamics (Synytsia, 2020).

d. Social and Collaborative Learning

Pragmatism views learning not as an individual activity, but as something that occurs through communication and collaboration. Knowledge is present in social spaces through discussions, group work, and interactions between students (Shodikun & Sholehuddin, 2023). Therefore, learning should develop cooperation skills, tolerance, and the ability to deal with diversity.

e. Development of Critical Thinking and Problem-Solving Skills

Pragmatic education emphasizes students' ability to solve real problems through critical reasoning. Methods such as projects, case studies, or problem-based learning help students develop the ability to evaluate various alternative solutions and make decisions independently (Saragih et al., 2021). Thus, students not only master theory but are also skilled at using it to deal with real-world problems.

f. Real Performance-Based Evaluation

Learning success is not only assessed based on the ability to remember material, but also on the extent to which students are able to apply their knowledge in real contexts. Therefore, forms of evaluation such as portfolios, projects, and contextual tasks that reflect students' overall abilities are used (Nidawati, 2022; Harfandi, 2024).

g. Development of Individual Potential and Uniqueness

Pragmatism recognizes that each student has unique characteristics and abilities. Therefore, education must provide space for creativity, freedom of expression, and the development of personal potential through a flexible curriculum (Ismail, 2023). Such education will produce a generation that is confident, productive, and oriented towards social benefit. Overall, the pragmatic school of thought calls for education

that harmoniously connects thought and action. Education should not only teach what is right, but also guide students to be able to do what is right in life (Sakinah, 2023). With its adaptive, contextual, and experience-oriented nature, pragmatism is an important basis for educational reform so that it keeps pace with the times and the needs of society.

Integration of Pragmatic Principles in Islamic Education

Efforts to strengthen the quality of Islamic education in the modern era require an approach that not only emphasizes mastery of religious material but also the ability to apply it in real life. In this context, pragmatic philosophy provides a relevant foundation because it assesses that knowledge is considered true if it can produce concrete changes or benefits in life (Dewey, 1938; James, 1975). This thinking is also in line with Islamic teachings that emphasize charity as a tangible manifestation of the knowledge ('ilm) possessed by a Muslim (Ilyas, 2021; Muhamimin, 2018).

a. Real Experience-Based Learning

The learning by doing model is an important foundation in the application of pragmatism. Students need to be involved in various direct activities related to religious practice so that they gain a more complete and contextual understanding of Islamic values (Nidawati, 2022). Through practical activities such as religious social projects, Islamic values are not only memorized but truly brought to life in the daily lives of students (Huda, 2020).

b. Strengthening Problem-Solving Skills

Islamic education that is in line with pragmatic principles does not stop at achieving cognitive aspects, but is also directed at training students to find solutions to life's problems based on sharia values (A'yun, 2021). This learning pattern shapes students into individuals who are able to think solution-oriented and adaptively in responding to modern social challenges (Sakinah, 2020).

c. Teachers as Facilitators in the Learning Process

This change in learning orientation requires a transformation of the role of teachers. Teachers are no longer positioned as the sole source of knowledge, but as guides who accompany students in actively exploring knowledge and learning experiences (Nurdin, 2019; Tanzeah, 2019). Thus, learning becomes more dialogical, creative, and appreciative of the students' independent thinking process.

d. Inquiry-Based Learning

The principles of scientific inquiry proposed by Peirce (1958) can be adopted in Islamic studies through critical analysis of the Qur'an and hadith. This inquiry-based approach provides space for the tradition of ijtihad in education, so that students do

not only receive ready-made knowledge but are able to discover meaning through simple research processes (Rifa'i, 2022).

e. Integration of Digital Age Skills

In facing the dynamics of the Industrial Revolution 4.0, students need to be prepared to master digital literacy, communication skills, and adaptability (Rahman, 2023). Therefore, the application of pragmatism in Islamic Education strengthens the relevance of schools/madrasas to the ever-changing needs of society (Shodikun & Sholehuddin, 2021).

f. Maintaining Moral and Spiritual Pillars

Despite emphasizing the aspect of usefulness, the application of pragmatic principles in Islamic Education must still be rooted in the values of faith and morals. A practical orientation that is not framed by Islamic teachings risks leading to moral relativism (Muhaimin, 2018). Therefore, the combination of pragmatism and spiritual values ensures that learning continues to take place within the corridor of Sharia (Shodiq, 2022).

Islamic Education as an Adaptive and Solution-Oriented Vehicle in the Modern Era

Islamic education in the modern era faces rapid global dynamics, ranging from the rapid pace of globalization, disruptive developments in digital technology, to socio-cultural changes that influence people's mindsets. In this context, Islamic education cannot remain stagnant; it must be able to transform itself into an adaptive and solution-oriented vehicle in order to remain relevant to the needs of the times. The goal is not only to produce a generation that is knowledgeable in religious studies, but also to produce Muslims who are intellectually superior, strong in spirituality, and strong in ethics and character (Basri, 2022; Nisrin et al., 2022). Therefore, Islamic education needs to formulate new strategies that enable the educational process to be dynamic, contextual, and effective in shaping human qualities that meet the demands of the modern era.

a. Adaptive Islamic Education: Integration and Contextualization

1) Integration of Islamic Values with 21st Century Skills

The adaptability of Islamic education requires comprehensive integration between Islamic values and 21st-century competency requirements. Skills such as critical thinking, creativity, collaboration, communication, digital literacy, and problem solving are fundamental requirements in facing global competition. Islamic education should not be stuck in traditional educational patterns that are only textual in nature, but must be able to present religious values in a contextual form so that they are relevant to modern social realities (Kurniawati & Muchtar,

2021). Core values such as trustworthiness, honesty, manners, and justice need to be combined with critical and innovative thinking skills. For example, tafsir material can be packaged with a problem-solving approach through the study of social, environmental, and ethical verses in technology.

In this way, students not only understand the text literally, but are also able to contextualize it into modern life, producing competent, highly competitive, and strong-charactered graduates. This integration also serves as a foundation for Islamic education to not only produce religious graduates, but also graduates who are able to contribute in various professional fields globally. This is the form of Islamic human capital that is expected to become agents of change who combine spiritual, social, and professional intelligence.

2) Utilization of Digital Technology (Digitalization)

Entering the Society 5.0 era, which prioritizes the integration between the digital world and human life, Islamic educational institutions must utilize technology as a means of strengthening the quality of learning (Yusuf & Ristianah, 2023). Digitalization is no longer an option but a necessity to maintain the relevance of education in a society that is increasingly connected by technology.

a) Interactive Learning

The use of e-learning, video platforms, and Islamic education applications makes the learning process more interesting and accessible. Technology provides a wider range of knowledge sources, such as digital books, learning simulations, and discussion forums that involve students from different cultures (Salman, 2012). Thus, the learning experience becomes more varied and fosters internal motivation among students.

b) Technology-Based Contextual Curriculum

The use of technology allows Islamic teaching materials to be linked to contemporary issues, such as the environment, human rights, mental health, and multiculturalism (Purnomo, 2024). This helps students understand that Islamic teachings are relevant to addressing the challenges of the modern world. For example, discussions about environmental jurisprudence (fiqh al-bi'ah) can be combined with documentary videos about the climate crisis and the concept of amanah as the basis of ecological ethics.

c) Optimization of Artificial Intelligence (AI)

AI can be used to create more personalized learning, such as Quran memorization programs, learning ability analysis, and material recommendations based on student needs. With AI, teachers are no longer the sole source of information, but act as mentors who help students optimize their individual potential. Adapting this technology is important so that Islamic education does

not become stuck in resistance to modernization, which has the potential to create intellectual stagnation (Nisrin et al., 2022). On the contrary, the use of technology can open up space for creativity and innovation in Islamic education.

b. Solution-Oriented Islamic Education: Responding to Contemporary Issues

Solution-oriented Islamic education plays an active role in responding to the challenges and humanitarian issues of the modern era. The curriculum, learning methods, and educational orientation must be designed to provide real alternative solutions in society (Purnomo, 2024).

1) Strengthening Character and Noble Morals

Amidst the rapid globalization that brings hedonism, individualism, and moral relativism, Islamic education has a strategic role as a moral fortress (Hidayat, 2020; Ahdar, 2019). Instilling noble morals such as honesty, responsibility, integrity, empathy, and social awareness must be a top priority. Character building is not only done through lectures or memorization of moral values, but through habituation, role modeling, and experience-based approaches. The educational environment must create an ecosystem that supports the internalization of values, starting from school culture, extracurricular activities, to interactions between teachers and students. Strong character is an asset for the younger generation to hold on to their Islamic identity when faced with various external influences. Thus, Islamic education is able to produce a generation that is ready to face the changing times without losing moral and ethical values (Mardiah Astuti et al., 2023).

2) Integrative Approach to Science

One of the crucial issues in Islamic education is the dichotomy between religious knowledge and general knowledge. Solution-oriented Islamic education must eliminate this dichotomy by adopting an integrative approach that views all knowledge as part of the tauhidic framework (Rahim & Syamsuddin, 2019). The integrative approach teaches that modern sciences such as science, technology, biology, economics, and psychology can be synergized with Islamic values. For example, science is understood as a means of recognizing the greatness of Allah through the verses of kauniyah. Economics is taught from the perspective of Islamic business ethics. Technology is linked to the concepts of maslahat and digital ethics. With this approach, students are able to solve modern life problems while linking them to religious teachings. Islamic education also produces individuals who are balanced (tawwazun) between spiritual and professional needs, and are able to contribute scientifically and morally in various fields of life (Rahman et al., 2020).

3) Fostering an Open-Minded Attitude and Tasaamuh (Tolerance)

Amidst rising issues of radicalism, social polarization, and religious exclusivism, Islamic education must play a role as a force for moderation. An

open-minded, tolerant, inclusive attitude that respects differences is an important value that must be instilled from an early age. An attitude of tolerance does not mean eliminating Islamic identity, but rather demonstrating maturity in understanding cultural, sectarian, and ideological diversity. Islamic education needs to teach students to respond to differences wisely, engage in constructive dialogue, avoid blind fanaticism, and understand Islamic teachings within the framework of *rahmatan lil 'alamin* (Nisrin et al., 2022). Education that encourages openness will produce a generation that is ready to live in a multicultural global society, while at the same time preserving Islamic values wisely.

CONCLUSION

The implementation of pragmatic principles in Islamic education is a strategic step toward providing relevant, adaptive, and solution-oriented education in the modern era. Pragmatism, which emphasizes real-world experience, usefulness, and problem-solving, provides a strong framework for developing a learning process that is not only theoretical but also applicable in the lives of students. Through the application of experience-based approaches, inquiry, digital technology integration, and the role of teachers as facilitators, Islamic education can move beyond traditional patterns towards a more creative, participatory, and contextual learning model, enabling it to respond more effectively to changes and community needs.

Islamic education not only functions as a means of transmitting religious knowledge, but also as a vehicle for character building and empowering students to be able to face modern social dynamics. The integration of Islamic values with 21st century skills and a broader understanding of contemporary issues enables Islamic education to be a solution to the moral, social, and intellectual challenges that arise in society. Thus, the combination of pragmatic principles and Islamic values can produce students who are not only religious, but also competent, critical, creative, and responsive to the changes of the times.

Ultimately, the implementation of pragmatism in Islamic education is expected to produce a generation of Muslims who possess a balance between spiritual, intellectual, and social intelligence. It is this generation that will become agents of change capable of contributing constructively and respectfully to the development of modern civilization. Adaptive and solution-oriented Islamic education is not only a necessity but also an imperative in responding to the complexity of global challenges while strengthening the role of Islam as a blessing for all of creation.

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