

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

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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
Adaptif,
Pembelajaran
Solutif,
Era Modern.

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 rapid development of science and technology in the modern era has generated substantial transformations across various dimensions of human life, including education. Globalization, digitalization, and broader social transformations have created new demands for educational systems to continuously renew their paradigms, approaches, and learning practices in order to remain relevant to contemporary needs. Within this changing educational landscape, pragmatic philosophy provides an important theoretical perspective for reconsidering the relationship between knowledge, experience, and practical action. Pragmatism emphasizes that knowledge becomes meaningful when it can be applied in real-life situations and contributes to solving problems encountered by individuals and society (Aziz, 2021). This emphasis on usefulness, experience, and practical consequences corresponds with the orientation of contemporary education, which increasingly requires students not merely to acquire conceptual knowledge but also to apply, evaluate, and transform that knowledge into meaningful action.

The relevance of pragmatism to contemporary education has also been reflected in several previous studies, including research conducted within the context of Islamic education. Dewanti et al. (2025) found that a pragmatic religious approach integrating Islamic values with experience-based learning can contribute to the development of students' religious character and learning motivation, although its implementation remains constrained by educator readiness and limited educational resources. Similarly, Suswati et al. (2025) demonstrated that the integration of pragmatic principles into Islamic education can enhance learning effectiveness through an emphasis on real-life experiences, curriculum flexibility, critical thinking, and problem-solving skills. Harmain and Idawati (2025) further reported that the application of pragmatic principles through discovery learning encourages students to actively construct knowledge through direct experience. These findings indicate that pragmatic principles have considerable potential for strengthening Islamic education; however, existing studies tend to discuss their application descriptively and have not yet comprehensively examined how pragmatic principles can be implemented in Islamic education learning while simultaneously responding to the

competency demands of the twenty-first century.

This research gap is particularly significant because contemporary Islamic education faces the challenge of maintaining the substantive values of Islamic teachings while responding to rapidly changing social, technological, and educational contexts. Islamic education is not merely concerned with the transmission of religious knowledge, but also with the formation of individuals who possess intellectual competence, moral integrity, adaptability, and the capacity to contribute meaningfully to society. From this perspective, pragmatic principles such as *learning by doing*, problem solving, inquiry, and the positioning of teachers as facilitators offer conceptual foundations for developing learning experiences that are more contextual, participatory, and responsive to students' actual circumstances. The application of these principles can strengthen the connection between religious knowledge and contemporary competencies, including digital literacy, critical thinking, creativity, collaboration, and the ability to address complex real-world problems.

The integration of pragmatic principles with the fundamental values of Islamic teachings therefore represents a potential pathway for developing Islamic education that is more dynamic, dialogical, and contextually relevant. Such integration does not imply replacing the normative foundations of Islamic education with pragmatic philosophy, but rather utilizing pragmatic pedagogical principles to strengthen the ways in which Islamic values are understood, experienced, and applied within contemporary learning contexts. Accordingly, the implementation of pragmatic principles in Islamic education warrants further examination as a strategic effort to develop an adaptive educational paradigm capable of responding to contemporary challenges while maintaining the moral and spiritual foundations of Islamic education. This orientation is ultimately expected to contribute to the formation of Muslim learners who possess intellectual competence, strong moral character, practical problem-solving abilities, and the capacity to make constructive contributions to an increasingly complex global society.

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 philosophy of education views education as a dynamic and continuous process that develops in accordance with changes in human life and social conditions. From this perspective, education serves not only as a means of transferring knowledge but also as a process of character formation, intellectual development, and preparation for adapting to real-life circumstances. Knowledge is therefore not regarded as static or absolute, but as dynamic and continuously reconstructed through individual experience and interaction with the surrounding environment (Satiri et al., 2024). This understanding is closely related to the view that human beings are continually developing and therefore require an educational process that is humanistic, transformative, and capable of providing practical benefits for their lives (Kristiawan, 2016). Consequently, pragmatic education places students as active subjects who develop knowledge through meaningful engagement with their environment rather than as passive recipients of information.

A fundamental characteristic of pragmatism is its emphasis on the relevance of knowledge to students' real lives. Knowledge becomes meaningful when learners are able to connect what they learn with concrete situations and use it to understand or solve problems encountered in everyday life (Nidawati, 2022). This orientation is consistent with Dewey's conception of education as a continuous reconstruction of experience, in which experience functions simultaneously as a means and an end of the educational process (Dewey, 1916). Learning, therefore, should not be separated from students' experiences, social environments, and practical problems. A rigid educational process that merely emphasizes memorization and theoretical transmission is considered less compatible with the pragmatic orientation because education is expected to respond to social developments, technological change, and the evolving needs of learners and society (Sakinah, 2023).

Experience consequently constitutes one of the central foundations of pragmatic learning. Students construct knowledge through direct interaction with their environment rather than merely receiving information from teachers, and the accumulation of meaningful experiences contributes to the development of increasingly complex understanding (Kosasih, 2022). This principle is reflected in *learning by doing*, discussion, observation, experimentation, and field-based activities that provide students with opportunities to experience and interpret phenomena directly (Rahmawan, 2022; Hidayah, 2022). Such an orientation changes the position of the teacher from the primary source of knowledge into a facilitator who creates learning experiences that encourage students to explore, inquire, reflect, and construct meaning from their own activities. In this sense, experience-based learning represents an important mechanism through which pragmatic philosophy connects knowledge with action.

Another fundamental principle concerns the relevance and practical usefulness of knowledge. Learning materials should have a meaningful relationship with students' personal, social, and future professional contexts so that theoretical knowledge can be transformed into applicable competence (Muryani et al., 2023; Zulkipli, 2023). Teachers therefore have a responsibility not only to explain concepts but also to facilitate opportunities for students to apply those concepts in concrete situations (Wasitohadi, 2012). This principle positions education as preparation for dealing with real-life challenges rather than merely as an activity for achieving academic achievement. The

relevance of learning also requires educational institutions to continuously adapt their curricula, learning strategies, and resources to changes in society and technology (Arini et al., 2024). The utilization of digital technology, interactive media, and learning applications represents one form of educational adaptation that enables learning processes to respond to contemporary developments (Wikandaru et al., 2021). At the same time, this adaptive orientation encourages students to develop openness toward change and readiness to respond to increasingly complex social dynamics (Synytsia, 2020).

Pragmatism also conceptualizes learning as a social and collaborative process. Knowledge is constructed not only through individual experience but also through communication, interaction, discussion, and cooperation with other people within social environments (Shodikun & Sholehuddin, 2023). Collaborative learning consequently provides opportunities for students to exchange perspectives, negotiate meaning, develop tolerance, and learn to respond constructively to differences. The social dimension of pragmatism is closely related to its emphasis on critical thinking and problem-solving abilities. Students are expected to use knowledge to analyze problems, evaluate alternative solutions, and make decisions based on their understanding of particular situations. Learning approaches involving projects, case studies, and problem-based activities can facilitate these competencies by placing students in situations that require investigation, reasoning, and practical decision-making (Saragih et al., 2021). Thus, pragmatic education seeks to establish a meaningful relationship between intellectual development and students' capacity to respond to real-world problems.

The pragmatic orientation also has implications for the way learning outcomes are evaluated. Learning achievement should not be determined solely by students' ability to recall or reproduce information, but also by their capacity to demonstrate knowledge and skills through authentic and contextual performance. Portfolio assessment, project-based assessment, and contextual assignments can therefore provide broader evidence of students' ability to apply what they have learned in meaningful situations (Nidawati, 2022; Harfandi, 2024). Such assessment practices are consistent with the pragmatic understanding that the value of knowledge is demonstrated through its consequences and application. In addition, pragmatism recognizes that students possess different characteristics, interests, capacities, and potentials, requiring educational processes to provide sufficient space for creativity, self-expression, and individual development (Ismail, 2023). A flexible educational environment can consequently support students in developing their unique abilities while maintaining their orientation toward productive participation in society.

Taken as a whole, the nature and principles of pragmatism indicate that education should establish a meaningful relationship between thought, experience, and action. Pragmatic education does not merely emphasize knowing what is theoretically correct, but also encourages learners to understand how knowledge can be applied appropriately in concrete situations (Sakinah, 2023). Experience-based learning, contextual relevance, adaptability, collaboration, critical thinking, problem solving, authentic assessment, and the development of individual potential collectively demonstrate the pragmatic orientation toward education that is active, contextual, and responsive to social change. These principles provide an important conceptual foundation for educational transformation because they enable learning to remain connected with the realities experienced by students and the changing demands of society.

Integration of Pragmatic Principles in Islamic Education

The integration of pragmatic principles into Islamic education represents an effort to strengthen the connection between religious knowledge and its practical application in students' everyday lives. Islamic education in the contemporary context cannot be limited to the transmission and memorization of religious concepts, but needs to provide learning experiences through which students are able to understand, interpret, and apply Islamic teachings in concrete situations. From the pragmatic perspective, knowledge acquires meaning through experience and its consequences in practical life, particularly when it enables individuals to respond constructively to problems they encounter (Dewey, 1938; James, 1975). This orientation can be connected with the Islamic emphasis on the relationship between *'ilm* and *'amal*, in which knowledge is expected to be manifested through responsible action and beneficial conduct (Ilyas, 2021; Muhaimin, 2018). Accordingly, the integration of pragmatism into Islamic education should not be understood as replacing the normative foundations of Islamic teachings, but as a pedagogical orientation for making religious learning more experiential, contextual, and applicable.

One of the most important forms of this integration is the development of real experience-based learning. The principle of *learning by doing* provides opportunities for students to encounter religious values through direct activities rather than merely receiving verbal explanations from teachers (Nidawati, 2022). In Islamic education, such experiences can take the form of religious practices, social service activities, community engagement, environmental projects, or other activities that connect Islamic principles with students' actual circumstances. Through religious and social projects, for example, values such as cooperation, responsibility, empathy, justice, and social concern can be experienced directly and subsequently reflected upon by students (Huda, 2020). This approach transforms religious learning from an abstract process of acquiring information into an experiential process in which students construct an understanding of Islamic values through interaction with real social situations.

The pragmatic orientation also strengthens the development of students' problem-solving competencies. Islamic education should provide opportunities for learners to analyze contemporary problems and formulate appropriate responses based on Islamic ethical and legal principles rather than merely reproduce predetermined answers. A problem-oriented learning process can encourage students to connect religious concepts with concrete issues and develop the ability to formulate solutions that are both contextually relevant and consistent with Islamic values (A'yun, 2021). Such an orientation is particularly important in contemporary society, where students encounter increasingly complex social, cultural, technological, and moral challenges that require adaptive and solution-oriented thinking (Sakinah, 2020). Therefore, the application of pragmatic principles can expand the function of Islamic education from the transmission of religious knowledge toward the development of students' capacity to use religious knowledge as a framework for responding responsibly to real-life problems.

The implementation of these principles also requires a transformation in the role of the Islamic education teacher. Within a pragmatic learning environment, teachers are not positioned merely as the sole authority and transmitter of religious knowledge, but also function as facilitators who guide students in exploring knowledge, questioning

phenomena, evaluating information, and constructing understanding through meaningful experiences (Nuridin, 2019; Tanzeh, 2019). This transformation creates greater opportunities for dialogue and interaction between teachers and students while encouraging learners to develop intellectual independence. In Islamic education, however, the facilitative role of teachers does not eliminate their responsibility as moral exemplars and guides; rather, it requires teachers to combine pedagogical facilitation with ethical and spiritual guidance. Consequently, the teacher becomes an important mediator between religious knowledge, students' experiences, and the social realities in which learning takes place.

Another relevant dimension is the application of inquiry-based learning in Islamic education. The principles of inquiry associated with pragmatic thought emphasize the importance of questioning, investigation, evidence, and reflective reasoning in the process of constructing knowledge (Peirce, 1958). Within Islamic education, this orientation can provide space for students to examine Qur'anic and hadith-based teachings through critical and contextual inquiry while maintaining respect for the normative foundations of Islamic scholarship. Inquiry-based learning can also encourage students to develop intellectual curiosity and engage in simple research processes rather than receiving religious knowledge solely as ready-made information (Rifa'i, 2022). In this context, inquiry can be connected with the intellectual tradition of *ijtihad*, particularly in cultivating the ability to examine problems, consider evidence, and formulate reasoned interpretations within appropriate methodological boundaries.

The integration of pragmatic principles is increasingly relevant to the development of competencies required in the digital era. Contemporary learners need not only religious literacy but also digital literacy, communication skills, adaptability, collaboration, and the capacity to evaluate and utilize information responsibly (Rahman, 2023). The use of digital resources, interactive learning environments, collaborative platforms, and technology-supported religious learning can therefore provide opportunities for Islamic education to become more responsive to changes in students' learning environments and broader social needs. In this regard, pragmatic principles can strengthen the relevance of Islamic education within schools and madrasas by encouraging educational practices that respond to technological and societal transformations rather than remaining detached from them (Shodikun & Sholehuddin, 2021). Nevertheless, technological integration should remain pedagogically and ethically directed so that digital innovation serves educational and religious objectives rather than becoming an end in itself.

Despite the emphasis on practicality, experience, and usefulness, the integration of pragmatism into Islamic education requires a clear normative foundation. Islamic education cannot evaluate the value of learning solely according to practical consequences because its ultimate orientation is also grounded in faith, worship, morality, and responsibility before God. A pragmatic orientation that is detached from Islamic ethical principles could potentially reduce educational values to considerations of utility and situational effectiveness, thereby creating a risk of moral relativism (Muhaimin, 2018). Therefore, pragmatic pedagogical principles need to operate within the framework of Islamic values so that practical learning remains directed toward the formation of morally responsible individuals (Shodiq, 2022). The integration of pragmatism and Islamic education is consequently best understood as a complementary relationship: pragmatism contributes experiential, contextual, inquiry-oriented, and problem-solving dimensions to the learning

process, while Islamic teachings provide the ethical, spiritual, and normative orientation that determines the direction and purpose of that learning.

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.

Adaptive Islamic Education: Integration and Contextualization

The adaptability of Islamic education in the contemporary era requires a comprehensive integration between fundamental Islamic values and the competencies demanded by twenty-first-century society. Critical thinking, creativity, collaboration, communication, digital literacy, and problem-solving skills have become increasingly important for enabling learners to respond effectively to complex global challenges. Within this context, Islamic education needs to move beyond educational practices that emphasize textual understanding alone and instead develop contextual approaches that enable students to relate Islamic values to contemporary social realities (Kurniawati & Muchtar, 2021). Core Islamic values such as trustworthiness, honesty, *adab*, responsibility, and justice can be integrated with critical and innovative thinking through learning activities that require students to analyze problems, evaluate alternatives, and formulate solutions based on Islamic perspectives. For instance, Qur'anic interpretation can be presented through problem-solving activities involving social, environmental, technological, and ethical issues, enabling students to move beyond literal comprehension toward contextual interpretation and practical application.

Such integration has broader implications for the development of Islamic human capital. Islamic education should not merely produce graduates who possess religious knowledge, but also develop individuals who are intellectually competent, socially responsive, professionally capable, and firmly grounded in Islamic moral values. The integration of spiritual, social, and professional competencies can position students as potential agents of change who are capable of contributing to diverse fields while maintaining ethical responsibility. In this sense, contextual Islamic education provides a bridge between religious identity and the demands of global citizenship, allowing learners to participate actively in contemporary society without abandoning the foundational values of Islam.

The development of adaptive Islamic education is also closely associated with the utilization of digital technology. In the context of Society 5.0, characterized by increasing integration between digital technologies and human activities, Islamic educational institutions need to utilize technological developments to strengthen the quality, accessibility, and relevance of learning (Yusuf & Ristianah, 2023). Digitalization should therefore not be viewed merely as the substitution of conventional teaching tools with

digital devices, but as a broader transformation of learning environments, resources, interactions, and pedagogical practices. When appropriately integrated, digital technology can expand opportunities for students to access diverse learning resources, communicate across geographical boundaries, and engage with Islamic knowledge through learning environments that are more flexible and interactive.

One important manifestation of digitalization is the development of interactive learning environments. The utilization of e-learning platforms, educational videos, digital applications, and online discussion forums can provide students with more diverse opportunities to explore Islamic educational content (Salman, 2012). Digital resources can also broaden students' access to learning materials, including electronic books, multimedia presentations, simulations, and collaborative discussion spaces that enable interaction among learners with different cultural and social backgrounds. Such learning environments can increase the variety of learning experiences while providing opportunities for students to become more actively involved in constructing their understanding. Consequently, technology can function not merely as an instructional medium but also as an environment that facilitates interaction, exploration, collaboration, and the development of students' independent learning capacities.

Digital technology can further support the development of a technology-based contextual curriculum in Islamic education. Contemporary Islamic learning materials can be connected with issues that directly affect students' lives, including environmental sustainability, human rights, mental health, multiculturalism, and other emerging social challenges (Purnomo, 2024). This approach enables students to recognize that Islamic teachings possess relevance beyond the classroom and can provide ethical perspectives for understanding contemporary problems. For example, discussions of *fiqh al-bi'ah* can be connected with documentary materials concerning the climate crisis, while the Islamic concept of *amanah* can be examined as a foundation for developing ecological responsibility. Through such contextualization, digital technology becomes a means of connecting religious knowledge with real-world issues and encouraging students to interpret Islamic teachings in relation to contemporary realities.

The development of adaptive Islamic education also requires critical consideration of emerging technologies, particularly artificial intelligence (AI). AI has the potential to support personalized learning through applications such as Qur'an memorization programs, analysis of students' learning abilities, and recommendations of learning materials according to individual needs. Such technologies can help teachers identify differences in students' learning needs and provide more differentiated learning experiences. In this changing educational environment, the teacher's role is consequently not eliminated but transformed toward mentoring, facilitation, supervision, and guidance in the responsible use of technological resources. The adoption of emerging technologies is important for preventing Islamic education from becoming isolated from technological developments and intellectual transformation, particularly when resistance to modernization may contribute to educational stagnation (Nisrin et al., 2022). At the same time, the use of AI should remain guided by pedagogical, ethical, and Islamic considerations so that technological innovation strengthens rather than displaces the human, moral, and spiritual dimensions of Islamic education.

Solution-Oriented Islamic Education: Responding to Contemporary Issues

Solution-oriented Islamic education positions education as an active instrument for

responding to contemporary social, moral, technological, and humanitarian challenges. In this orientation, Islamic education is not limited to transmitting religious knowledge but is expected to equip students with the intellectual, moral, and practical capacities required to identify problems and formulate constructive responses to the realities of modern life. Consequently, curriculum, learning strategies, and educational objectives need to be designed in ways that connect Islamic teachings with concrete social conditions and encourage students to transform religious knowledge into meaningful action (Purnomo, 2024). This orientation reinforces the role of Islamic education as a transformative institution that contributes not only to individual development but also to the creation of a more ethical, responsible, and socially responsive society.

One of the central dimensions of solution-oriented Islamic education is the strengthening of character and noble morals. Rapid globalization may expose young people to various social influences, including hedonism, individualism, and forms of moral relativism, thereby increasing the importance of Islamic education as a source of ethical and moral orientation (Hidayat, 2020; Ahdar, 2019). The cultivation of honesty, responsibility, integrity, empathy, and social awareness should therefore constitute an integral component of the educational process. Character formation, however, cannot rely exclusively on verbal instruction or the memorization of moral concepts; it requires habituation, exemplary behavior, meaningful experience, and a supportive educational environment. The internalization of values should consequently be reinforced through school culture, extracurricular activities, social interaction, and the relationships established between teachers and students. Through such an ecosystem, Islamic education can strengthen students' moral resilience and enable them to respond to changing social conditions without abandoning their Islamic identity and ethical commitments (Mardiah Astuti et al., 2023).

Another important dimension is the development of an integrative approach to knowledge. The separation between religious knowledge and general or scientific knowledge has historically created a dichotomous understanding of education, whereas contemporary challenges frequently require interdisciplinary perspectives and solutions. Solution-oriented Islamic education therefore needs to develop an integrative framework that positions different fields of knowledge within a broader *tauhidic* orientation (Rahim & Syamsuddin, 2019). Within this framework, science and technology can be understood as means of examining and appreciating the signs of Allah in creation, economics can be connected with Islamic principles of ethical and responsible economic conduct, while technological development can be examined through the concepts of *maslahah* and digital ethics. Such integration enables students to approach contemporary problems through both scientific reasoning and Islamic ethical considerations. Consequently, Islamic education can contribute to the formation of individuals who are balanced (*tawazun*) in their spiritual, intellectual, social, and professional development and who are capable of contributing responsibly across diverse fields of life (Rahman et al., 2020).

Solution-oriented Islamic education also requires the cultivation of open-mindedness, tolerance, and *tasamuh* in response to religious and social diversity. Contemporary societies are characterized by complex interactions among different cultural, religious, ideological, and social identities, while issues such as radicalism, polarization, and religious exclusivism may threaten social cohesion. In this context, Islamic education has an important role in developing an attitude that respects differences without requiring

students to abandon their religious identity. Tolerance should therefore be understood not as the weakening of Islamic commitment, but as the capacity to engage with diversity through wisdom, dialogue, respect, and responsible judgment. Students need to be encouraged to respond to differences constructively, avoid excessive fanaticism, and understand Islamic teachings within the broader orientation of *rahmatan lil 'alamin* (Nisrin et al., 2022). Such an educational orientation can prepare students to participate constructively in multicultural global societies while maintaining their religious identity and demonstrating Islamic values through inclusive and peaceful conduct.

CONCLUSION

The findings of this study indicate that pragmatic philosophy provides a relevant conceptual foundation for developing adaptive, contextual, and solution-oriented Islamic education in response to the demands of contemporary society. The integration of pragmatic principles emphasizes learning through experience, the contextual application of knowledge, problem solving, inquiry, collaboration, and the transformation of the teacher's role from a transmitter of knowledge into a facilitator of learning. Within Islamic education, these principles can be integrated with Islamic values to strengthen twenty-first-century competencies, including critical thinking, creativity, communication, collaboration, digital literacy, and problem-solving skills. The study further demonstrates that adaptive Islamic education requires the strategic utilization of digital technology, contextual curricula, and emerging technologies such as artificial intelligence, while maintaining the moral and spiritual foundations of Islam. At the same time, solution-oriented Islamic education should prioritize character formation, the integration of religious and scientific knowledge, and the cultivation of openness, tolerance, and *tasamuh*. Thus, the synthesis between pragmatic principles and Islamic educational values can contribute to an educational paradigm that is intellectually responsive, morally grounded, socially relevant, and capable of preparing students to address complex contemporary challenges.

This study is limited by its conceptual and literature-based orientation, which does not provide direct empirical evidence regarding the effectiveness of pragmatic principles when implemented in diverse Islamic educational settings. The findings should therefore be interpreted as a conceptual framework rather than as a definitive measure of implementation outcomes. Future research is recommended to conduct empirical studies in schools, madrasas, Islamic boarding schools, and higher education institutions to examine how pragmatic principles influence students' learning outcomes, character development, problem-solving abilities, and digital competencies. Further studies may also investigate the effectiveness of technology-enhanced and AI-supported Islamic learning while examining the ethical boundaries required to ensure that technological innovation remains aligned with Islamic moral and spiritual values. Such research would strengthen the empirical basis for developing a pragmatic, adaptive, and solution-oriented model of Islamic education.

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