

Islamic Educational Planning: Profiling the Conceptual Framework

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Abstract

Islamic educational planning has not received adequate attention from scholars, despite being one of the earliest educational systems contributing to intellectual and human development. This study aims to analyse Qur'anic verses and hadiths associated with educational planning to develop a comprehensive framework. The study reveals a five-dimensional Islamic educational planning framework, including spiritual, mental, material, and individual growth dimensions. The findings suggest the need for further empirical investigations to quantitatively develop survey instruments for each of the five dimensions. Given the lack of comprehensive studies in this area, the findings of this study are significant and would be a remarkable contribution to the Islamic educational system.

Keywords: Islamic Education, Planning, Conceptual Framework, Qur'an, Hadith

INTRODUCTION

The Conceptual Meaning of Islamic Educational Planning

It is historically noted that the educational system before Islam was typically simple and carried out by parents, neighbours, and other relatives. However, with the advent of Islam, a significant transformation took place, including in the field of education. Islam placed great emphasis on education, encouraging Muslims to seek knowledge and explore sources of knowledge and culture to improve their lives and elevate their levels of understanding. Thus, Islam has placed a great deal of emphasis on education. This importance is clearly declared by the Almighty Allah in the first verse revealed to the Holy Prophet Muhammad (peace be upon him) “Read in the name of thy Sustainer, who has created” (Muhammad Asad, 2008, (Qur'an, 96:1). Also, Allah says “...God will exalt by [many] degrees those of you who have attained to faith and, [above all,] such as have been vouchsafed [true] knowledge:21 for God is fully aware of all that you do” Qur'an, 58:12, and “...God will exalt by [many] degrees those of you who have attained to faith and, [above all,] such as have been vouchsafed [true] knowledge:21 for God is fully aware of all that you do” (Qur'an, 58:12). These verses and others have emphasised the significance of education in Islam. Therefore, Islam has introduced a comprehensive educational plan derived from the divine teachings of the Holy Qur'an, as in the foregoing verses, which shed light on various aspects that contribute to the betterment of human beings in this world and the hereafter. If we refer to the Holy Qur'an, we will notice that the initial revelation was perfectly planned and gradually descended to the Prophet Muhammad (peace be upon him). It unfolded from the *'Lamb Al-Mahfuz'* [Source of predestinations] entirely, gradually descended based on events, conditions, cases, and more. This is seen as the primary signal of educational planning in Islam.

According to Fahmi (1990), planning is a crucial aspect in Islam. He argues that Islam places great importance on planning, contrary to the common belief that it contradicts with the concept of planning and promotes the idea of leaving everything to predestination. Allah (s.w.t) says “O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah! Lo! Allah is informed of what ye do” Qur'an, 58:18. as cited in (Mohammad Saifuddin Fahmi, 1990, p. 17-18). The verse clearly indicates that Islam places great importance on planning. Success in both this life and the hereafter requires careful planning. As the previous verse suggests, believers are encouraged to plan their actions in order to achieve prosperity in the hereafter. Without proper planning, this objective would be rendered meaningless. There are many verses in the Qur'an that carry the same message, either directly or indirectly: [And he went to see Joseph in the prison and said to him:] “Joseph, O thou truthful one! Enlighten us about

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[the meaning of a dream in which] seven fat cows were being devoured by seven emaciated ones, and seven green ears [of wheat appeared] next to [seven] others that were withered - so that I may return [with thy explanation] unto the people [of the court, and] that they may come to know [what manner of man thou art]! [Joseph] replied: “You shall sow for seven years as usual; but let all [the grain] that you harvest remain [untouched] in its ear, excepting only a little, whereof you may eat” (Qur’an, 12:46-48), “those who have been given knowledge see that what is revealed unto thee from thy Lord is the truth and leadeth unto the path of the Mighty, the Owner of Praise” (Qur’an 34:6), “Nay, but this [divine writ] consists of messages clear to the hearts of all who are gifted with [innate] knowledge...” (Qur’an, 29:49), “So, when she came, it was said (unto her): Is thy throne like this? She said: (It is) as though it were the very one. And (Solomon said): We were given the knowledge before her and we had surrendered (to Allah)” (Qur’an, 27:42), and “O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So, follow me, and I will lead thee on a right path” (Qur’an, 19:43). Moreover, Islamic education has been planned on the basis of providing a common understanding among Muslims, which, in turn, helps build the foundation for development and the formation of cultural identity (Ngaini, 2022; Sujono, 2022; Syifa & Nusantari, 2021). The foregoing emphases in the Qur’anic verses with reference to educational planning aimed at enhancing its fundamentals.

The educational planning has been formulated based on several fundamentals, including spiritual, mental, material, social, and individual growth. Figure 1 depicts the fundamentals of Islamic educational planning.

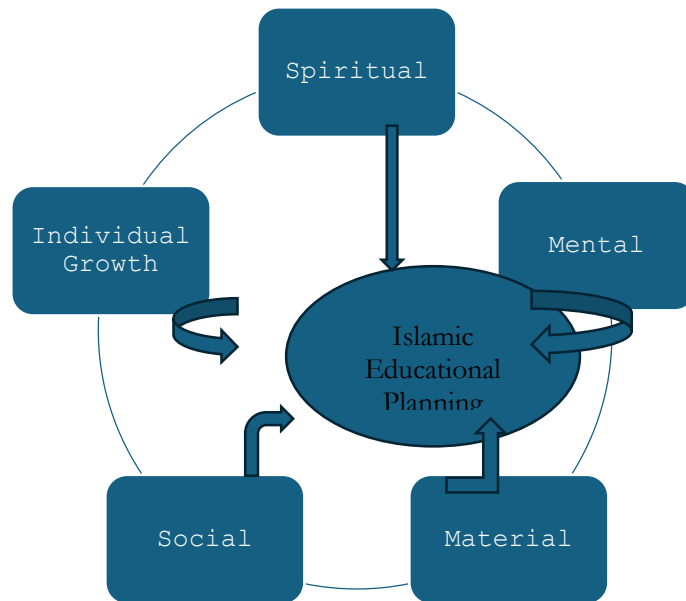


Figure 1: Fundamentals/dimensions of Islamic Educational Planning

Spiritual Aspect of Islamic Educational Planning

The spiritual aspect of Islamic educational planning is embedded in the principles of *Iman* (faith) in a way that aims to instil this principle as a fundamental aspect of realising self-purity, self-chastity, and establishing a strong relationship with God (Agus Zaenul Fitri et al., 2020; Syifa & Nusantari, 2021). This underscores the importance of *tawhid*, which is the belief in the oneness of Allah, in Islamic education. According to Imam Ibn Taimiyyah, *tawhid* is the foundation of Islamic education, and education should focus on delving deeper into its meaning and significance. This understanding of *tawhid* is crucial for individuals within the Muslim community as well as humanity as a whole, as it helps fulfil the purpose for which human beings have been created (Jubran, 2002, p. 48; Musah, 2011). Ibn Taimiyyah and Al-Ghazali have different approaches to Islamic education. While Ibn Taimiyyah emphasises the concept of *tawhid* in the spiritual aspect of Islamic education, Al-Ghazali emphasises the importance of seeking closeness to the Creator. According to Al-Ghazali, the objective of Islamic education is to draw closer to Allah by acquiring religious knowledge and cultivating good ethics. This perspective highlights the significance of both intellectual growth and moral development in Islamic education. The

ultimate goal is to strengthen the relationship between individuals and their Creator (Jubran, 2002, p. 48; Ismiatun et al., 2022).

According to (Saleem, 2013), Islamic education was originally designed to focus on the spiritual aspect of individuals. The aim was to prepare them to become morally upright and productive members of society. The ultimate goal was to instil an Islamic moral conduct that would lead individuals towards a pure and sacred way of life. To achieve this, the understanding of God, nature, and the human spirit was deemed necessary. The educational system in Islam was developed to facilitate this process and guide individuals towards spiritual growth and a deep connection with their Creator (Ismiatun et al., 2022; Saleem, 2013; Syifa & Nusantari, 2021). During the early stages of Islam, the Muslims faced severe oppression and pressure from non-believers. They were unable to build their own mosque, so the Prophet (peace be upon him) spent thirteen years establishing spiritual formation. Dar Al-Arqam Ibn Abil Arqam's house served as a gathering place for early Muslims to learn and receive religious instruction. Despite the challenging circumstances, the focus on spiritual development remained a priority and vibrant during that time. The Holy Prophet (peace be upon him) chose Arqam's house, a companion of the Prophet, as a gathering place for believers to offer their congregational prayers. This house also served as a centre for preaching and propagation of Islam. The gradual teaching of the Qur'an by the Prophet to his companions is another aspect of planning that can be seen. As Uman bin Khattab (may Allah be pleased with him) mentioned, they would often learn only ten verses at a time and would not proceed until they had understood the rules and practices based on those verses. This process continued as new verses were revealed.

During the early days of Islam, Muslims faced intense opposition and persecution, which forced them to hold their gatherings in secret places such as individual houses. Despite these challenges, the Prophet strategically organised educational gatherings where he gradually and comprehensively taught the Qur'an and Islamic practices to his followers.

After Prophet Muhammad (peace be upon him) migrated from Makkah to Madinah, he established a mosque as one of his first actions. This mosque, also known as the Prophet's Mosque or Masjid-e-Nabwi, holds great significance in Islamic history as it served as a place of worship, community gatherings, and a centre for education and guidance during the Prophet's time. The Prophet was actively involved in the construction of the mosque, laying its foundation as a spiritual and social hub for Muslims. Today, the Prophet's Mosque in Madinah remains one of the most revered and visited mosques worldwide and is the centre of all Muslim activities. The leader of the mosque recognised the importance of education and allocated specific time for educating both men and women among the companions. To ensure effective education and dissemination of knowledge, two approaches were implemented: *Majalis* and the provincial learning model. *Majalis* refers to gatherings or assemblies where discussions, lectures, or teachings take place. This form of gathering was widely embraced and practised among the companions of the Prophet (peace be upon him).

The provincial learning model was introduced to appoint some companions to educate the people. This model involved assigning individuals with knowledge and expertise in specific fields to teach and guide others in their learning journey. The implementation of this model helped to ensure effective spread of education and knowledge within the companions. The emphasis on education planning in the mentioned arena was straightforward and primarily centred around locations such as the mosque, majlis (gatherings), and Zawiyah (spiritual retreats or study centres), which served as essential spaces for teaching and learning.

Regarding the Prophet's educational planning, it is essential to highlight the simplicity that is often associated with his approach. It should not be misunderstood as a lack of depth or comprehensiveness. The simplicity of the Prophet's educational planning was rooted in profound wisdom, divine guidance, and a practical approach to nurturing spiritual growth and social harmony. The moral character of the Prophet Muhammad (peace be upon him) was often described as being in alignment with the teachings of the Qur'an. Ummul M'umineen 'Aisha, one of the wives of the Prophet, is reported to have stated that "his moral character was a reflection of the Qur'an itself" (Ahmad, Hadeeth, 25813). This statement emphasises the close connection between the Prophet's actions and the principles outlined in the Qur'an.

Considering the perfection of the Qur'an in various aspects, including planning, it can be inferred that the principles and teachings of the Qur'an also guided the Prophet Muhammad's educational planning. The Qur'an serves as a comprehensive guide for all aspects of life, including education, morality, and societal matters. By aligning his educational planning with the teachings of the Qur'an, the Prophet Muhammad ensured that his efforts were rooted in divine guidance and wisdom. This connection between his character, the Qur'an, and his educational planning further reinforces the profound impact and significance of his teachings for the Muslim community and beyond (Na'imah, 2018). Therefore, simplicity can only be understood in reference to the current, extensive global educational activities; otherwise, the assessment of its simplicity will be wrong in terms of the character and needs of the community in his period. The Arabian community has undergone a profound transformation that has never been seen in history. This transformation requires a more complex approach to education than straightforward planning. As the Islamic state has grown, educational activities have also evolved. During the reign of the Correctly Guided Caliphs, educational endeavours mainly aimed to improve the abilities and knowledge of those attending, especially those dedicated to education. Later, education standards became more contemporary, particularly during the Umayyad and Abbasid eras. The Abbasids were considered the "golden age" of Islamic sciences. Islamic educational planning has adapted over time to keep pace with the growth and expansion of the Islamic state under several names, including *Mak'ati* and *Majalis* (Fahmi, 1990; Ismiatun et al., 2022; Jubran, 2002; Na'imah, 2018; Saleem, 2013; Syifa & Nusantari, 2021).

Apart from *Maktab* and *Zaway'a*, post-elementary education was provided via *Majilis*, or what is roughly translated as circles of people, until the fourth century. These organisations were typically run by a sheikh, also known as a *Ustadh* or hakim, who was essentially the equivalent of a professor in the current day. These learning circles covered both philosophy and the other sciences in their discussions. In this sense, the construction of Cairo's Dar al-Ilm, or House of Knowledge, by Fatimid caliph Al-Hakim, is greatly appreciated. Math and physics were introduced to the curriculum at this centre. In addition, the Library of the House of Knowledge held more than a million books. In later Islamic times, the *Dar al-ilm* served as a model. *Maqtab*, *Nurani*, or *Furqania* Madrasah is the first stage of a madrasah, which was recently introduced (the word Furqan is derived from Al-Furqan). *Darse* Qur'an refers to the main educational institutions that were founded primarily to offer instruction in reading and reciting the Holy Qur'an. For adjacent households' boys and girls, the local mosques typically act as their primary school. The local mosques' imams and muazzins are employed as educators.

The *Madrasa* system was established during the Ottoman era in a far more formal and methodical manner than it had previously been, with a system of textbooks and a prioritising of the courses that students would take. According to (Fahmi, 1990), it seems that the textbooks used in madrasas were first created to give each and every Muslim the knowledge necessary for both religious and secular problems. It is obvious that ensuring that Muslims are raised as informed, morally upright people was the primary objective of madrasa education (Fahmi, 1990). Education was believed to play a crucial role in maintaining order and promoting the welfare of humanity. The ideal plan was to teach students about the universe created by God as well as the teachings of the prophets. During the time when madrasas were established, sciences were taught with the aim of developing human faculties and powers, and fostering the pursuit of knowledge, wisdom (*hikmet*), virtue, talent, religion, and the *seriah* in that order. Students were expected to adhere to these disciplines in order to stay aligned with their studies. The first three disciplines taught were logic (*mantiq*), syntax (*nahw*), and morphology (*sarf*). The final two consisted of hadith and *tafseer*, which are the exegesis of the Qur'an.

The social component, which will be covered in the debate that follows, is the next important factor in Islamic educational design.

The Social Aspect of Islamic Educational Planning

Indeed, Islam recognises the innate social nature of human beings and places great emphasis on the social component of education (Ismiatun et al., 2022; Mujib & Ali, 2022). Education in Islam is not limited to the acquisition of knowledge but also encompasses the development of moral character, ethical values, and the ability to interact positively with others in society.

Islam emphasises the importance of individuals fulfilling their social responsibilities and actively participating in building a just and cohesive community. The teachings of Islam promote values such as compassion, justice, empathy, cooperation, and respect for others. These values are foundational elements for establishing harmonious relationships and fostering a sense of social cohesion. According to Jean Beige, education has two main objectives: achieving the ideal boons of individuals and promoting respect for fundamental rights and the rights of others. Education sustains an atmosphere of familiarity and uniformity among people, including racial and religious groups. The root of this socialisation dates back to the year 1445 when the Holy Prophet created a perfect brotherhood between his companions in Medina. This resulted in each individual of his companions being willing to sacrifice their lives and any valuable belongings for the sake of others. Kamal Hassan Ali (1981) asserts that, first of all, education should enable every individual to master personal skills, fulfil the required social tasks completely, and develop the makings as much as possible. In addition, it should share the spirit of equality among people.

In Islamic education, the social component is integrated into various aspects of learning. It includes teaching individuals how to interact with family members, neighbours, friends, and the wider community (Agus Zaenul Fitri et al., 2020; Ismiatun et al., 2022; Kamal Hassan Ali, 1981). Islamic teachings emphasise the importance of maintaining strong family ties, assisting those in need, resolving conflicts peacefully, and promoting social welfare.

Islamic educational institutions provide a platform for individuals to engage in communal activities such as congregational prayers, religious gatherings, and community service projects. These activities offer opportunities for social interaction, collaboration, and the development of a sense of belonging and unity among Muslims. Overall, Islamic education recognises the significance of socialisation and aims to nurture individuals who are not only knowledgeable but also socially responsible and engaged members of society. By instilling strong moral values and promoting positive social interactions, Islamic education seeks to create communities that are characterised by compassion, justice, and collective well-being.

The Material Aspect of Islamic Educational Planning

The fundamental reason for placing humans on this earth as vicegerents is to submit to the Almighty Creator and develop the material world. Islamic education planning has taken great care in developing the human material component, in order to enable individuals to fulfil this responsibility effectively. The primary goal of placing humans on this planet as vicegerents is to submit to the Almighty Creator and develop the material world, and Islamic education planning has given careful consideration to this aspect (Ismiatun et al., 2022; Kamal Hassan Ali, 1981; Sulhan & Hakim, 2023).

The Mental Aspect of Islamic Educational Planning

The mental aspect of Islamic educational planning refers to the focus on nurturing and developing the intellectual and cognitive abilities of individuals within an Islamic educational framework. It encompasses various aspects of mental development, including critical and creative thinking, intellectual curiosity, problem-solving skills, and the acquisition of knowledge (Hamidi et al., 2010; Lubis et al., 2009; Syifa & Nusantari, 2021).

In Islamic education, the mental aspect is highly valued as it encourages individuals to seek knowledge, understand the world around them, and think deeply about the teachings of Islam (Kamal Hassan Ali, 1981). It emphasises the development of a sound intellect that can analyse and comprehend complex concepts, engage in logical reasoning, and make informed decisions (Karimullah, 2023; Syifa & Nusantari, 2021).

It is interesting to note that Islamic educational planning aims to provide a holistic approach to mental development by integrating religious teachings with secular knowledge (Kamal Hassan Ali, 1981; Karimullah, 2023; Lubis et al., 2009). It recognises the importance of a well-rounded education that encompasses both religious and worldly subjects. This approach encourages students to excel academically while also deepening their understanding of Islam and its principles.

Islamic educational planning also emphasises the cultivation of ethical and moral values alongside intellectual growth. It seeks to instil a sense of responsibility, empathy, and ethical conduct in learners, helping them

become well-rounded individuals who contribute to intellectual, social and the betterment of humanity at large (Hamidi et al., 2010; Kamal Hassan Ali, 1981; Karimullah, 2023).

The Individual Growth Aspect of Islamic Educational Planning

The aspect of individual growth in Islamic educational planning refers to the importance of nurturing the overall development of individuals within an Islamic educational framework, as shown in Figure 1 on page 2. This approach acknowledges that education should not solely focus on academic knowledge, but also on the spiritual, moral, emotional, and social growth of individuals (Asyafah, 2014; Suradi, 2022).

Islamic educational planning seeks to provide an environment that fosters personal development and character-building based on Islamic values and principles. It aims to cultivate qualities such as sincerity, humility, gratitude, patience, honesty, and compassion in students. These values are seen as essential for individuals to lead a balanced and fulfilling life in accordance with Islamic teachings (Azizah, 2022; Fahmi, 1990; Musah, 2011; Ngaini, 2022; Sujono, 2022; Suradi, 2022; Wang et al., 2023).

In Islamic educational planning, the goal is not only to impart knowledge but also to develop self-awareness, self-discipline, and self-reflection in students (Syifa & Nusantari, 2021). It encourages individuals to understand their strengths, weaknesses, and potential and to strive for self-improvement.

Islamic educational planning also recognises the importance of emotional intelligence and the development of interpersonal skills. It promotes empathy, effective communication, teamwork, and conflict resolution, enabling individuals to build healthy relationships and contribute positively to their communities.

Moreover, the individual growth aspect of Islamic educational planning emphasises the spiritual dimension of education (Azizah, 2022). It encourages students to develop a strong connection with Allah (God) through acts of worship, reflection, and the study of Islamic teachings. This spiritual development is seen as crucial for individuals to find meaning, purpose, and guidance in their lives.

Overall, the individual growth aspect of Islamic educational planning focuses on nurturing the holistic development of individuals, encompassing their intellectual, spiritual, moral, emotional, and social dimensions. It aims to equip students with the knowledge, skills, and values needed to lead a fulfilling life in accordance with Islamic teachings and to contribute to their communities positively.

Characteristics of the *Shari'ah* And Their Implications For Educational Planning

The five fundamental components of Islamic educational planning are based on the principles of Islamic divine law, known as *Shari'ah*, and the interpretations of Muslim scholars of the Quran and Hadith (the sayings of the Prophet Muhammad). These components are grounded in the Islamic belief that guidance for all aspects of life, including education, can be obtained within the framework of the *Shari'ah*. The characteristics of Islamic educational planning, which are guided by the teachings of the *Shari'ah*, have both theoretical and practical implications.

Theoretical Implications

1. Values-based approach: Islamic educational planning is based on the values and principles derived from the Qur'an and Hadith. It emphasises the importance of instilling moral and ethical values in educational practices. This includes promoting virtues such as honesty, justice, compassion, humility, and respect for others. This quality is more clearly seen in the Prophet's earlier emphasis on teaching its fundamentals to his companions. The Prophet's (peace be upon him) companions were described by (Kamal Hassan Ali, 1981, p. 74) as having this realistic mindset and frequently refraining from conjecturing about unspecified matters.
2. Holistic development: Islamic educational planning aims to foster the holistic development of individuals. It recognises the importance of nurturing the intellectual, spiritual, emotional, and physical dimensions of learners. This comprehensive approach considers the well-being of individuals in this world and the hereafter.
3. Integration of religious and worldly knowledge/Islamisation of knowledge: Islamic educational planning encourages the integration of religious teachings with various fields of knowledge. It emphasises the pursuit of

both religious and worldly knowledge, as Islam promotes seeking knowledge as a religious duty. This integration helps individuals develop a balanced understanding of the world and their responsibilities as Muslims.

4. Individualised learning: Islamic educational planning recognises the unique abilities, needs, and circumstances of learners. It promotes personalised and differentiated approaches to education, taking into account the learners' strengths, weaknesses, and interests. This allows for tailored instruction and support, fostering optimal learning outcomes.

5. Community engagement: Islamic educational planning involves active participation and collaboration with the wider Muslim community. It recognises the importance of collective responsibility in education and encourages community involvement in the educational process. This engagement can take the form of mentorship, volunteering, and creating supportive learning environments.

6. Moral accountability: Islamic educational planning emphasises the moral accountability of educators, administrators, and learners. It highlights the responsibility to uphold ethical conduct, integrity, and fairness in educational settings. This notion of accountability extends to the intention behind educational endeavours, ensuring that they align with the principles of the *Shari'ah*.

7. Flexibility: The principle of flexibility in Islamic educational planning is a concept that suggests a willingness to consider and incorporate various educational approaches, methods, and resources as long as they do not contradict the teachings of the Holy Qur'an and Sunnah. It acknowledges the importance of adapting to changing educational needs and advancements while ensuring adherence to Islamic principles. Almighty Allah says "verily, kings, when they enter a town, they destroy it and make the most honourable amongst its people the lowest and Allah said: and thus, they do" (Qur'an, 27:34). If we consider one of the opinions that revolved around the statement "and thus they do" which indicates that, after Balqees (the Queen of Sheba) delivered her speech to her people about the kings' action towards towns, Almighty empowered her of saying the truth, even though she was not then a Muslim. The principle is also supported by some *hadiths* of the Holy Prophet (peace be upon him) such as: "it is but for the perfecting of morals that I have come to you" (Al Albani, 1995; Syifa & Nusantari, 2021).

Practical Implications

The practical implications of Islamic educational planning involve the implementation of specific strategies and approaches to ensure that educational institutions and systems align with Islamic values and principles. Here are some practical implications of Islamic educational planning:

1. Integration of Islamic teachings: Islamic educational planning involves incorporating Islamic teachings and values throughout the curriculum. This integration can include teaching subjects such as Qur'an, Hadith (sayings and actions of Prophet Muhammad), Islamic history, Islamic ethics, and jurisprudence. It ensures that students receive a comprehensive understanding of Islam and its teachings alongside other academic subjects.

2. Ethical and moral education: Islamic educational planning emphasises the cultivation of ethical and moral values in students. It involves teaching students about concepts such as honesty, integrity, justice, compassion, and respect for others. Educational institutions may implement programmes and activities that promote character development and ethical decision-making.

3. Spiritual development: Islamic educational planning recognises the importance of spiritual growth. Educational institutions may provide opportunities for students to engage in acts of worship, such as prayers and recitation of the Qur'an. They may also create an environment that encourages reflection, contemplation, and the development of a strong connection with Allah.

4. Inclusion of Islamic perspectives: Islamic educational planning encourages the inclusion of Islamic perspectives in various subjects, such as science, history, literature, and social sciences. This integration allows students to view these subjects through an Islamic lens and understand their relevance to Islam and the Muslim community.

5. Teaching critical thinking skills: Islamic educational planning promotes the development of critical thinking skills in students. It encourages students to question, analyse, and evaluate information and ideas, including those related to Islam. This approach fosters independent thinking, intellectual curiosity, and the ability to engage in intellectual discussions and debates.

6. Community engagement: Islamic educational planning emphasises the importance of community engagement and social responsibility. Educational institutions may encourage students to participate in community service activities, volunteer work, and initiatives that address social issues. This involvement helps students develop a sense of empathy, compassion, and a commitment to making a positive impact in society.

7. Collaboration and teamwork: Islamic educational planning encourages collaboration and teamwork among students. It recognises the importance of collective efforts and cooperation in achieving common goals. Educational institutions may promote group projects, team-based learning activities, and extracurricular programmes that foster collaboration and cooperation.

Islamic educational planning has practical implications that may vary depending on the context, educational objectives, and available resources. Its goal is to create individuals who are not only knowledgeable but also morally upright, socially responsible, and engaged in their communities. By nurturing well-rounded individuals who contribute positively to society, Islamic education aims to please Allah.

CONCLUSION

The proposed five-factor framework of Islamic educational planning in this study is comprehensive and adaptable to various circumstances. The principles derived from Islamic teachings provide a solid foundation for designing educational systems that address the spiritual, social, material, individual growth, and intellectual needs of individuals.

The fundamentals of Islamic education were laid in the historical context of the Prophet's epoch. However, Islamic educational planning has continued to adapt to new events, needs, and the growth of Muslim communities throughout the ages.

Islamic educational planning provides a comprehensive framework that encompasses all dimensions of human development by considering the spiritual and social aspects, as well as the derived characteristics. It recognises the importance of nurturing individuals' spirituality, fostering strong social bonds, and instilling Islamic values and characteristics.

To enhance Islamic educational institutions and address any deficiencies in current educational curricula, Islamic educational planners should revisit past educational practices. This does not mean regressing to the past completely but rather studying and understanding the principles and methods employed during the Prophet's epoch and integrating them with contemporary educational approaches, given the development of Muslim communities and their associated needs.

Islamic educational planning allows for the integration of diverse sources of knowledge as long as they do not contradict Islamic law. In other words, it applies the core values of Islamisation of knowledge. This flexibility enables Islamic educational institutions to compete with their counterparts while maintaining their values and principles.

Overall, Islamic educational planning offers a comprehensive and adaptable model that can be implemented in various contexts. By drawing from the principles of the past and integrating them with contemporary educational practices, Islamic educational planners can create a robust and effective educational system that meets the needs of individuals and society.

LIMITATIONS AND FUTURE RESEARCH DIRECTION

Several limitations can be identified in conceptualizing the framework for Islamic educational planning. First, the study exclusively focused on qualitative text analysis based on the Qur'an, Hadith, and related literature. To enrich the analysis and gain deeper insights into the suggested dimensions, future studies should incorporate

quantitative data collection for the conceptualized dimensions. Second, the study employed a single method approach in developing the framework. Therefore, future studies should consider adopting a mixed-methods approach to replicate the framework and develop quantitative instruments for the five dimensions of Islamic educational planning.

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