

Islamic educational thought of Syekh Ali Hasan Ahmad Addary: scientific insight, *da'wah* strategies and contributions in Indonesia

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Abstract: This study aims to examine the Islamic educational thought of Syekh Ali Hasan Ahmad Addary, focusing on his scientific insight, dawah strategies, and contributions to the development of Islamic education in Padangsidempuan. This research employs a qualitative descriptive approach using a figure study design within the framework of library research. Data are obtained from previous journal articles as the primary sources and supported by relevant academic books, then analyzed using content analysis techniques. The findings indicate that his scientific insight reflects an integration of Islamic values and rational knowledge, while his da'wah strategies are educational, persuasive, and contextual. His contributions are evident in the development of Islamic educational institutions, the strengthening of educators' roles, and the enhancement of community intellectual capacity. This study concludes that his educational thought remains relevant in addressing contemporary challenges in Islamic education. However, this research is limited to literature-based sources. The originality of this study lies in its integrated analysis of a local scholar's thought across three main dimensions: scientific insight, da'wah strategies, and educational contributions.

Keywords: Islamic education, scientific insight, da'wah strategy, Islamic studies, integration of Islamic education

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Introduction

Islamic education is a comprehensive system that not only emphasizes knowledge transmission but also prioritizes the formation of students' character, spirituality, and moral conduct. In the historical development of Indonesia, Islamic education has played a strategic role since the post-independence era in shaping both Islamic identity and national consciousness through educational institutions and scholarly traditions (Ariatman, 2024). This indicates that Islamic education functions not merely as a pedagogical system, but also as an integral component of civilization building. In contemporary development, Islamic education is confronted with the challenges of modernization and social transformation within the Society 5.0 era, which demands the integration of Islamic values, 21st-century competencies, and technological advancement. In this context, Islamic education can no longer be approached in a purely normative framework, but must demonstrate adaptability and responsiveness to the needs of the younger generation through innovative and contextual approaches (HASAN, 2024; Tambak & Sukenti, 2024). This transformation also requires a reorientation of educational practices toward more dynamic and learner-centered models that remain grounded in Islamic ethical foundations.

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Furthermore, the rapid development of digital technology and global connectivity has intensified the need for Islamic education to integrate digital literacy without compromising spiritual and moral values. Educational institutions are therefore required to maintain a balanced orientation between cognitive development, skill enhancement, and value internalization in order to produce learners who are both competent and morally grounded (Wahyuni et al., 2025). Conceptually, Islamic education is understood as a process of internalizing Islamic values through structured educational interactions that encompass cognitive, affective, and psychomotor dimensions in an integrated manner. This process extends beyond classroom instruction, encompassing role modeling, spiritual guidance, and the creation of a value-based learning environment. Within this framework, Islamic education aims to produce human beings who are intellectually capable, spiritually sound, and morally upright (Arianto et al., 2025).

Empirical studies on Islamic education in Indonesia indicate that local scholars play a crucial role in shaping contextual and culturally grounded educational models. In particular, the intellectual traditions of Mandailing scholars demonstrate that Islamic thought development is not only centered in formal institutions but also constructed through scholarly networks and socio-religious engagement (Lubis et al., 2024). This highlights the importance of local intellectual contributions in enriching Islamic educational discourse. One prominent figure in this context is Syekh Ali Hasan Ahmad Addary, who is recognized for his intellectual contributions to Islamic education development in Mandailing through strengthening scholarly values and institutional foundations (Waldi, 2023; Tambak & Sukenti, 2026). However, existing studies tend to examine his contributions in a fragmented manner, focusing either on biographical aspects or isolated dimensions of his thought. This fragmentation reveals a clear research gap, namely the absence of a comprehensive analysis that integrates his scientific insight, da'wah strategy, and educational contributions within a unified epistemological framework of Islamic education. As a result, the holistic structure of his educational thought has not yet been adequately explored in the existing literature.

Based on this gap, this study aims to analyze the Islamic educational thought of Syekh Ali Hasan Ahmad Addary through three interrelated dimensions: scientific insight, da'wah strategy, and contributions to Islamic education development in Padangsidempuan. This study is expected to offer a more integrative theoretical perspective on local Islamic educational thought and to enrich the discourse of Islamic education by providing a contextual, transformative, and system-oriented analytical framework.

Literature review

The essence of Islamic education and knowledge integration

Islamic education is fundamentally understood as a process of forming individuals who are faithful, knowledgeable, and morally upright through the internalization of Islamic values in all aspects of life. It does not focus solely on cognitive development, but also encompasses spiritual and moral dimensions that serve as the foundation for shaping learners' character. From the perspective of the Islamic education curriculum, the primary objective is to achieve a balance between the mastery of knowledge and the formation of Islamic character in accordance with the values of the Qur'an and Hadith (Maharani et al., 2025). Moreover, Islamic education is viewed as a dynamic system that continuously adapts to contemporary developments without abandoning its fundamental values.

From an evaluative perspective, the essence of Islamic education can be categorized into three main aspects: objectives, curriculum, and institutional implementation. These aspects are interrelated in forming a comprehensive and sustainable educational system. In the contemporary context, the integration of science and Islam has become an important issue in educational development, where modern scientific knowledge must be aligned with Islamic values to avoid disciplinary dichotomy (Mairista & Yusuf, 2025). The implementation of this concept is evident in Islamic educational institutions that increasingly adopt integrative approaches in learning. In addition, within the context of preaching and religious communication, Islamic education is also seen as a means of spreading values of peace and moderation through educational and humanistic approaches. This indicates that Islamic education is not only theoretical but also practical in shaping social life.

Objectives and evaluation of Islamic education

Islamic education aims primarily at developing individuals who are faithful, pious, knowledgeable, and morally virtuous. These objectives are not limited to cognitive achievement but also include the formation of attitudes and behaviors aligned with Islamic values. In Islamic education studies, educational objectives are considered the fundamental direction that determines the entire learning process, from planning to evaluation. Therefore, Islamic education cannot be separated from normative values derived from the Qur'an and Hadith, while also responding to contemporary societal needs (Habiebah & Albina, 2024). Furthermore, evaluation in Islamic education serves to measure the extent to which educational objectives have been effectively and sustainably achieved.

From an evaluative standpoint, the objectives of Islamic education can be classified into several dimensions: spiritual, intellectual, and social. These dimensions demonstrate that Islamic education is holistic and not solely focused on academic achievement. In practice, evaluation in Islamic education is conducted through various methods, including learning process evaluation, learning outcome assessment, and curriculum development evaluation (Uri & Saputra, 2025). Additionally, evaluation also involves strengthening da'wah values in education, where Islamic education functions not only as knowledge transfer but also as a medium for developing religious and social awareness. In the context of da'wah, approaches may be cultural adapting to societal conditions or digital, utilizing modern communication media to reach learners more broadly (Arahman, 2023). This shows that Islamic education evaluation continues to evolve alongside social and technological changes.

Da'wah strategies in Islamic education

Da'wah strategies in Islamic education are understood as methods or approaches used to effectively convey Islamic values to society. Da'wah is not limited to sermons or speeches, but also includes educational processes, guidance, and communication of Islamic values in everyday life. In a modern perspective, da'wah is positioned as a means of social transformation aimed at building religious and moral awareness in a sustainable manner. Therefore, da'wah strategies must be adapted to social, cultural, and technological contexts so that Islamic messages can be received effectively and widely (Millasari et al., 2025). Effective da'wah does not merely convey messages but also shapes behavior and character.

From an evaluative perspective, da'wah strategies can be categorized into several approaches: cultural da'wah, wisdom-based da'wah (da'wah bil hikmah), and digital da'wah. Cultural da'wah emphasizes aligning Islamic messages with local traditions so that they are more easily accepted by society (Adde & Rifa'i, 2022). Meanwhile, digital da'wah utilizes information technology and modern communication media to reach wider and faster audiences. In implementation, da'wah strategies are closely related to educational processes, where Islamic values are instilled through persuasive and humanistic interaction. Furthermore, studies on educational figures in Islamic education show that da'wah strategies play an important role in shaping character and strengthening the role of scholars in society (Desman et al., 2023). This confirms that da'wah in Islamic education is not merely a religious activity but also part of a structured and sustainable educational system.

Method

This study employs a qualitative approach with a library research design. This approach is chosen because the study aims to analyze the Islamic educational thought of Syekh Ali Hasan Ahmad Addary based on written sources without involving direct field data. The focus of the study is directed toward exploring the concepts of scientific insight, da'wah strategies, and his contributions to Islamic education. The subject of this research is the Islamic educational thought of Syekh Ali Hasan Ahmad Addary, while the object of the study consists of the main concepts embedded within his intellectual framework. The data sources are divided into primary and secondary sources. Primary data are obtained from works or writings that directly discuss the thinker's ideas, while secondary data are derived from books, academic journals, articles, and previous studies relevant to the research topic. All sources are selected based on relevance, credibility, and scholarly novelty.

Data collection is conducted through documentation study, involving the process of searching, reading, recording, and classifying literature related to the research focus. This process is carried out systematically to ensure that the collected data aligns with the analytical needs of the study. The main research instrument is the researcher herself as a human instrument, who plays a central role in interpreting the data based on theoretical understanding and analytical reasoning. The data analysis technique used in this study is content analysis, which includes data reduction, data presentation, and conclusion drawing. The analysis process is conducted iteratively to obtain a deep, systematic, and comprehensive understanding of the Islamic educational thought of Syekh Ali Hasan Ahmad Addary. Thus, the findings of this study are expected to provide a coherent and scientifically accountable representation of his intellectual contributions.

Results

Scientific insight in the Islamic educational thought of Syekh Ali Hasan Ahmad Addary

Epistemologically, Islamic education cannot be separated from a systematic and structured scientific framework of thinking. Epistemology serves as the foundation for determining how knowledge is produced, validated, and implemented within the context of Islamic education (Rinny et al., 2024). In this regard, the thought of Syekh Ali Hasan Ahmad Addary can be understood as a construction of Islamic educational epistemology that is not partial, but integrative. This integrative orientation indicates that knowledge in Islam is viewed as a unified system that connects divine revelation with human reasoning, rather than separating religious and secular sciences into rigid categories.

The integration of religious knowledge and general sciences in his thought demonstrates a rejection of the dichotomy of knowledge that has long been debated in Islamic education discourse. This perspective is important because the dichotomy of knowledge has historically created a gap between spiritual development and scientific advancement in Muslim societies. The integrative model offered in his thought shows that both dimensions must complement each other in building a comprehensive educational system. This integrative model is in line with the needs of modern Islamic education, which requires a balance between mastery of scientific knowledge and the formation of spiritual character. It also shows that Islamic education is not only oriented toward cognitive aspects, but also affects and psychomotor domains simultaneously, ensuring a more holistic learning outcome.

In the context of the modernization of Islamic education, a paradigm shift becomes inevitable, especially in facing the challenges of the Society 5.0 era, which is characterized by technological advancement and digital transformation (HASAN, 2024). This era demands an educational system that is not only adaptive to technology but also capable of maintaining ethical and spiritual values amid rapid digitalization. However, such modernization must not eliminate the fundamental values of Islam that constitute the spiritual essence of education. Emphasizes that Islamic education must be able to adapt to changing times without losing its Islamic identity. This balance between adaptation and preservation of values becomes a critical point in ensuring that Islamic education remains relevant yet rooted in its theological foundations (F. Nasution, 2022).

Furthermore, Islamic education has a strategic role in shaping the character of the younger generation. Education does not only produce intellectually intelligent individuals but also those who possess strong moral and spiritual integrity. This indicates that the main goal of Islamic education is to form a balanced *insan kamil* (perfect human being). The concept of *insan kamil* itself reflects a holistic view of human development that includes intellectual, spiritual, emotional, and social dimensions, all of which must grow in harmony. In addition, the concept of intelligence in Islamic education is not limited to intellectual intelligence but also includes emotional, spiritual, moral, and social intelligence (Nur'aini & Hamzah, 2023). This approach strengthens the idea that human beings in the Islamic perspective are multidimensional entities that must be developed in a balanced manner. Each dimension of intelligence plays a complementary role in shaping individuals who are capable of facing both personal and societal challenges. The *teo-anthropo-ecological* approach also provides a new perspective that Islamic education must pay attention to the relationship between humans, God, and nature (Sihombing et al., 2025). This expands the

scope of Islamic education from being individual-centered to being more ecological and social in nature, emphasizing that education also carries responsibility toward environmental sustainability and social harmony.

In the moral dimension, Islamic education places character development as the core of the educational process (Muhurin, 2025). This means that knowledge acquisition without moral grounding is considered incomplete within the Islamic educational framework. Character education is therefore not an additional component, but the central objective of the entire educational process. This is in line with the urgency of maintaining Islamic character amidst globalization and the challenges of the digital era (Hasra & Askar, 2025). In this context, moral degradation and value shifts caused by digital culture become serious challenges that require a strong educational response rooted in Islamic values. Thus, the thought of Syekh Ali Hasan Ahmad Addary can be understood as an Islamic education model that is not only theoretical, but also normative and applicable in nature, providing a comprehensive framework for addressing contemporary educational challenges.

The da'wah strategy of Syekh Ali Hasan Ahmad Addary in Islamic education

The strategy of da'wah in Islam fundamentally emphasizes a wise and contextual approach (*bil hikmah*), namely the delivery of messages that considers the psychological, social, and cultural conditions of society (Supriyanto, 2021). This principle indicates that da'wah is not merely concerned with the content of messages, but also with the appropriateness of method, context, and communicative strategy. In this regard, da'wah is not limited to verbal communication but also encompasses practical actions that reflect Islamic values in real life. In the field of Islamic education, da'wah plays a strategic role as a medium for character formation, since education and da'wah share the same objective of producing individuals who are faithful, knowledgeable, and morally upright (Lukman, 2025). Therefore, da'wah is inherently integrated into the pedagogical process of Islamic education. In addition, da'wah strategies have developed through a cultural approach that adapts to the local values of society. This approach makes da'wah more acceptable because it is non-confrontational and responsive to cultural diversity. The incorporation of local wisdom into da'wah practices enables Islamic values to be communicated in ways that are contextually relevant and socially grounded. Consequently, da'wah becomes more humanistic, inclusive, and adaptive, while still maintaining its theological foundation and normative principles.

The development of digital technology has also expanded the scope of modern da'wah practices. Digital da'wah enables the dissemination of Islamic values more widely, rapidly, and interactively. This transformation reflects a shift from conventional, one-way communication models toward participatory and interactive communication patterns. In this context, audiences are no longer passive recipients but active participants who can engage, respond, and contribute to the dissemination of Islamic messages. As a result, da'wah practitioners are required to develop digital literacy, communicative competence, and ethical awareness in order to maintain the relevance and credibility of Islamic messages in the digital era. Da'wah functions as a mechanism of social transformation based on Islamic values (Uliyah et al., 2025). This indicates that da'wah does not only operate at the individual level but also contributes to broader structural changes within society. These changes include the formation of collective awareness, transformation of social norms, and strengthening of institutional values based on Islamic principles. Thus, da'wah can be understood as a gradual yet continuous process of social change that operates both at micro (individual) and macro (societal) levels. Da'wah strategies must also be sensitive to marginalized communities to ensure that Islamic messages are effectively received without generating resistance (Zahran et al., 2025). This highlights the importance of a contextual and empathetic approach in da'wah practice. In certain situations, rigid and formalistic methods may reduce the effectiveness of communication; therefore, flexibility and adaptability become essential. Such an approach ensures that da'wah remains inclusive and accessible to all social groups without exception.

In addition, continuous social transformation requires da'wah strategies to remain dynamic and adaptive (Zuhriyah et al., 2024). Accordingly, the da'wah strategy in the thought of Syekh Ali Hasan Ahmad Addary can be understood as a multidimensional approach that integrates

educational, communicative, and social transformation dimensions simultaneously. This perspective confirms that da'wah is not static, but continuously evolves in response to societal changes while remaining grounded in fundamental Islamic values. Moreover, in the context of Islamic education, da'wah also functions as an instrument for strengthening character education. The integration of da'wah and education makes the learning process more meaningful, as it does not only emphasize cognitive achievement but also focuses on the formation of attitudes, values, and behavior. In addition, the effectiveness of da'wah is highly dependent on the ability to integrate rational, emotional, and spiritual approaches in a balanced manner. These three dimensions collectively contribute to a comprehensive understanding of Islamic teachings and facilitate the internalization of values that shape religious consciousness and moral behavior.

The contribution of Syekh Ali Hasan Ahmad to Islamic education

The contribution of figures in Islamic education plays an important role in shaping the direction, orientation, and character of Islamic educational systems within a particular social and regional context (Firstanda & Balqis, 2024). Educational figures are not merely transmitters of knowledge, but also intellectual agents who construct paradigms, influence institutional development, and shape educational culture in society. In this context, Syekh Ali Hasan Ahmad Addary can be regarded as an intellectual figure who significantly influenced the development of local Islamic education. His presence not only strengthened the tradition of Islamic scholarship but also contributed to the formation of a more systematic and structured educational paradigm oriented toward community empowerment and social transformation. This indicates that Islamic educational figures function as a bridge between scholarly values, societal needs, and institutional direction in a continuous and interconnected process.

The integration of religious knowledge and general sciences has become an urgent necessity in contemporary Islamic education discourse (Humairoh & Mustafidin, 2025). In this regard, Syekh Ali Hasan Ahmad Addary's thought reflects a strong epistemological effort to eliminate the dichotomy between religious and general sciences, enabling both to function harmoniously within a unified and integrative educational framework. This perspective is significant because the separation between these two domains has historically created an imbalance in Islamic education systems, particularly in terms of intellectual development and spiritual formation. Through an integrative approach, knowledge is positioned as a unified system that combines revelation, reason, and empirical understanding in a complementary structure. This integrative perspective aligns with the demands of modern education, which requires not only scientific competence and critical thinking skills, but also spiritual awareness and ethical sensitivity. Consequently, Islamic education is expected to produce individuals who are intellectually capable, morally grounded, and spiritually mature in responding to complex global challenges.

The main challenge of Islamic education in Indonesia today lies in balancing modernization with the preservation of traditional Islamic values (Winarno & Sukari, 2024). Rapid social transformation, globalization, and technological advancement have significantly influenced educational paradigms, often resulting in shifts in values and identity within Islamic education systems. In many cases, educational institutions are required to adopt modern approaches while simultaneously maintaining their religious authenticity. Therefore, a balanced approach that integrates modernization with value preservation is essential. In this context, Syekh Ali Hasan Ahmad Addary's intellectual contribution can be understood as an effort to maintain this equilibrium by strengthening fundamental Islamic values across various dimensions of education, including curriculum development, pedagogical approaches, institutional culture, and character formation strategies. His thought emphasizes that modernization should not lead to the erosion of Islamic identity, but rather to its strengthening through contextual adaptation.

Furthermore, a holistic approach to human resource development is essential in producing individuals who are not only academically competent but also possess strong moral, spiritual, and social integrity (Abidin et al., 2024). Education should no longer be narrowly focused on cognitive achievement alone, but must also integrate affective and psychomotor dimensions in a balanced and systematic manner. This holistic paradigm ensures that learners are not only prepared for academic success but also equipped with ethical values and social responsibility in real-life contexts. In this regard, Syekh Ali Hasan Ahmad Addary's thought can be understood as part of an

intellectual effort to develop a holistic human being (*insan kamil*) grounded in Islamic values, enabling individuals to navigate modern challenges while maintaining strong religious commitment and moral consciousness.

Moreover, innovation in Islamic education management is a key factor in improving educational quality in the contemporary era (Sueb et al., 2024). Educational transformation requires not only technical improvements but also conceptual and ideological renewal in understanding the nature of education itself. Adaptive strategies are therefore needed in response to continuous social, cultural, and technological changes (Harahap et al., 2025). These include institutional reform, enhancement of teacher professionalism, curriculum innovation, and the integration of technology in learning processes. Within this framework, Syekh Ali Hasan Ahmad Addary's intellectual contribution can be understood as an important foundation for building a more structured, dynamic, responsive, and sustainable Islamic education system that is capable of addressing both local and global educational challenges.

In addition, his contribution also reflects a broader educational philosophy that emphasizes the interconnection between knowledge, values, and society. Islamic education, in this perspective, is not merely an academic system but also a civilizational project that shapes human behavior, social order, and moral consciousness. Therefore, education is positioned as a transformative process that operates at both individual and collective levels. This reinforces the idea that Islamic education must continuously evolve in response to changing contexts while maintaining its core values as a guiding principle. Thus, the contribution of Syekh Ali Hasan Ahmad Addary's thought is not limited to the local context but also holds broader relevance for the development of Islamic education at the national and global levels. His ideas reflect an integration of epistemological, pedagogical, axiological, and social dimensions that are mutually interconnected in constructing an ideal Islamic educational system. Overall, his contribution demonstrates that Islamic education must continue to evolve adaptively and progressively without abandoning its fundamental values as its epistemological and moral foundation.

Discussion

The findings of this study indicate that the Islamic educational thought of Syekh Ali Hasan Ahmad Addary demonstrates a strong character in integrating epistemological, pedagogical, and socio-religious dimensions simultaneously. Education, in this perspective, is not merely positioned as a process of knowledge transfer, but also as part of a broader social system that shapes values, character, and the direction of societal life (Abdullah, 2022). Within this framework, education is understood as a continuous process that does not only occur in formal classrooms, but also lives within the social, cultural, and spiritual interactions of everyday society. In this regard, Islamic education does not stand in isolation, but is always connected to the surrounding social dynamics, as also reflected in studies on the role of scholars and students in the Tapanuli region (Dasopang et al., 2022). This demonstrates that Islamic education is contextual in nature, where Islamic values continuously interact with the surrounding social realities. This educational approach emphasizes that Islamic education cannot be separated from the formation of a broader value ecosystem. Education does not only take place within formal institutions, but also through family, society, and religious environments that shape students' habitus. Thus, Islamic education in this perspective functions as a living value system that continuously evolves in response to societal development without losing its spiritual orientation.

From the perspective of Islamic educational modernization, the findings also reveal continuity between local intellectual traditions and the direction of educational reform in North Sumatra. The thought of Syekh Ali Hasan Ahmad Addary can be understood as a bridge between classical Islamic scholarly traditions and the demands of modern development, without breaking away from the foundational Islamic values (R. Nasution, 2022; Tambak, 2026). In this process, modernization is not interpreted as Westernization or identity loss, but rather as a reinterpretation of classical values to remain relevant to contemporary challenges. This shows that modernization in Islamic education does not necessarily mean abandoning tradition, but rather a selective adaptation grounded in Islamic principles. In addition, modernization in this context also reflects an effort to strengthen the competitiveness of Islamic educational institutions in facing global challenges. Islamic education is required not only to produce graduates with

strong religious understanding, but also individuals who are capable of adapting to scientific advancement, technological development, and modern labor market demands. Thus, modernization becomes part of a sustainability strategy for Islamic education in a rapidly changing social environment.

Moreover, his intellectual contribution can also be seen in his strategic role in shaping educational direction at the local level. Education is not only an intellectual domain, but also part of social and even political educational processes that influence institutional development and society in Mandailing (Hasibuan & Hasibuan, 2025; Astuti et al., 2026). This role demonstrates that educational figures function not only as thinkers, but also as agents of social transformation who influence educational structures within society. In other words, educational figures hold a significant position in shaping policy direction and the identity of Islamic education in a given region, including in strengthening collective awareness regarding value-based Islamic education. In this context, educational figures also function as agents of change who bridge traditional values and contemporary needs. The presence of scholars such as Syekh Ali Hasan Ahmad Addary is essential in maintaining continuity of Islamic intellectual traditions while simultaneously encouraging innovation within the local education system. This indicates that educational transformation does not depend solely on institutional policy, but also on individuals with strong intellectual and social vision.

From an epistemological perspective, this study also identifies a strong tendency toward the integration of religious and general knowledge. This pattern aligns with contemporary Islamic thought, which emphasizes the unification of various epistemological approaches such as bayani, irfani, and burhani in constructing more holistic knowledge systems (Putri et al., 2025). This integration is not merely theoretical, but also influences educational perspectives, where all forms of knowledge are positioned as complementary components within a unified system. Thus, the thought of Syekh Ali Hasan Ahmad Addary can be situated within the broader movement of Islamic epistemological reconstruction that is increasingly open to modern scientific development. Furthermore, this integrative epistemology reflects an effort to eliminate the dichotomy between religious and general sciences, which has long been a major challenge in Islamic education systems. Through an integrative approach, Islamic education no longer views knowledge as separate entities, but as an interconnected system that collectively contributes to the formation of a holistic human being, both intellectually and spiritually.

Additionally, Islamic education within this framework is characterized by a holistic approach. This means that the educational process does not only address intellectual aspects, but also involves the formation of students' hearts and behavior in a balanced manner (Syahid, 2024). This approach emphasizes that Islamic education should not be limited to cognitive achievement alone, but must also develop individuals comprehensively in spiritual, emotional, and social dimensions. This holistic orientation further indicates that Islamic education has a long-term vision, namely building a civilization grounded in moral and spiritual values. Therefore, educational success is not only measured by academic achievement, but also by character quality and students' social contributions in society.

In the context of educational da'wah, the findings also show that da'wah can no longer be understood narrowly as merely the transmission of religious messages. More than that, da'wah functions as a means of character formation and gradual social transformation within society. This process occurs through continuous interaction between religious values and social realities. This approach is consistent with the principle of da'wah bil hikmah, which emphasizes wisdom, contextual accuracy, and a humanistic approach. In recent developments, da'wah has also expanded through digital media, enabling wider and more dynamic dissemination of Islamic values (Kasir & Awali, 2024; Muhajir, Tambak, & Sukenti, 2024). This indicates that da'wah is no longer limited by space and time, but has become part of a global communication ecosystem.

The transformation of Islamic pedagogy in the contemporary era highlights the increasing urgency of strengthening critical thinking skills as an integral part of Islamic education. In the context of globalization, Islamic education is expected not only to preserve religious values, but also to develop learners' analytical and reflective capacities in responding to complex social realities. Islamic pedagogical transformation therefore emphasizes a shift from teacher-centered learning toward more participatory, dialogical, and problem-based approaches that encourage

learners to think critically while remaining grounded in Islamic ethical foundations (Sodikin, 2025). This indicates that critical thinking in Islamic education is not value-free, but is instead framed within a moral and spiritual epistemology. The strengthening of character education in Islamic learning has long been emphasized in classical Islamic thought, particularly in the works of Al-Ghazali, which highlight the centrality of ethics, adab, and moral development in the educational process. Education in this perspective is not merely aimed at intellectual mastery, but at the formation of virtuous character and ethical behavior as the ultimate goal of learning (Sumarni & Rochbani, 2025; Tambak & Sukenti, 2025). This aligns with the findings of this study, which show that the thought of Syekh Ali Hasan Ahmad Addary is deeply rooted in character-based education, where knowledge is always integrated with moral and spiritual formation.

Moreover, the integration of rationality and spirituality in Islamic education can also be traced through classical Islamic intellectual traditions. The synthesis between Greek rationalism and Islamic spirituality as reflected in the educational philosophy of scholars such as Al-Farabi and Ibn Sina demonstrates that Islamic education has historically developed through a balanced integration of reason and revelation (Ramadhona et al., 2024; Namora et al., 2025; Tambak, 2023). This philosophical foundation strengthens the argument that Islamic education is inherently integrative, combining intellectual rigor with spiritual depth. In this regard, Syekh Ali Hasan Ahmad Addary's thought can be positioned within this intellectual continuum, where knowledge is understood as a unified system that connects empirical reasoning with divine guidance. The axiological dimension of Islamic education emphasizes that education is fundamentally value-oriented and directed toward the formation of ethical and responsible individuals. Islamic education is not neutral in value, but is grounded in Islamic moral principles that guide human behavior in both personal and social life (Shofwan & Hair, 2023; Tambak et al., 2026). This axiological orientation is clearly reflected in the educational thought under study, which prioritizes moral integrity, social responsibility, and religious consciousness as essential outcomes of the learning process. Therefore, Islamic education is not only concerned with intellectual development, but also with the internalization of values that shape learners' worldview and social conduct. Empirical findings highlight the importance of religious literacy in shaping students' character, particularly in fostering politeness, discipline, and ethical behavior in educational environments. The implementation of religious literacy in schools has been shown to contribute significantly to the development of students' moral conduct and social manners (Ginting et al., 2025; Tambak et al., 2025). This reinforces the argument that Islamic education must operate not only at the conceptual level, but also at the practical level through continuous habituation and value reinforcement in daily educational practices. Similarly, communication-based da'wah in educational and social environments plays a crucial role in building Islamic character from an early stage (Pitaloka et al., 2025).

Islamic education can also be understood as a value-based character education system that integrates religious principles with social realities. Character education within an Islamic framework emphasizes the importance of internalizing religious values into everyday behavior, thereby producing individuals who are morally responsible and socially aware (Riantika, 2022). This perspective is highly relevant to the findings of this study, which position Islamic education as a comprehensive system that connects knowledge, values, and social transformation in a unified framework. Overall, these theoretical and empirical perspectives reinforce the conclusion that the Islamic educational thought of Syekh Ali Hasan Ahmad Addary is multidimensional in nature. It integrates epistemological, pedagogical, axiological, and socio-religious dimensions into a coherent educational framework. This integration demonstrates that Islamic education is not a static system, but a dynamic and adaptive process that continuously responds to contemporary challenges while maintaining its foundational Islamic values as its guiding principle.

Conclusion

This study was initially directed at examining the Islamic educational thought of Syekh Ali Hasan Ahmad Addary from epistemological, pedagogical, and socio-religious perspectives. The expectation was to understand how the ideas of a scholar could contribute to the development of Islamic education that is not only conceptual but also applicable in the context of contemporary change. Based on the findings and discussion, this objective can be considered achieved through

the identification of an integrative pattern of thought that connects religious and general sciences, an educational da'wah approach that is pedagogical in nature, and a holistic orientation in education. The findings show that Islamic education in the thought of Syekh Ali Hasan Ahmad Addary does not stand as a separate entity from social reality, but rather as part of a living value system within society. The integration of intellectual, spiritual, and social dimensions demonstrates that Islamic education is understood as a comprehensive process of human development, not merely knowledge transfer. This confirms that the modernization of Islamic education can proceed in harmony with the preservation of Islamic values, as long as it is grounded in balance and contextual understanding. When related to the initial research objectives, it can be concluded that the expectation of understanding the contribution of a scholar's thought to the development of Islamic education has been fulfilled. The findings reveal a clear continuity between theoretical ideas and practical realities. Thus, there is a strong alignment between the direction formulated in the introduction and the results presented in the findings and discussion, particularly in viewing Islamic education as an integrative and dynamic system.

Beyond that, this study highlights that Islamic educational thought does not only function as an intellectual legacy, but also serves as a reflective foundation for responding to contemporary educational challenges. In this context, Islamic education is understood as a space of dialectics between tradition and modernity that continues to evolve in accordance with the needs of the times, without losing its fundamental values. Regarding future research prospects, this study opens opportunities for broader exploration, particularly concerning the direct implementation of Syekh Ali Hasan Ahmad Addary's thought in teaching practices within Islamic educational institutions. In addition, comparative studies with other Islamic education scholars may enrich perspectives in understanding the dynamics of Islamic educational thought at both local and global levels. Further research is also needed to explore how these ideas can be adapted within digital education and technological transformation contexts, ensuring their continued relevance in facing modern challenges. Thus, this study not only contributes to understanding the thought of a single scholar but also strengthens the view that Islamic education is a continuously evolving, adaptive system with significant potential to be further developed in future academic studies.

Declarations

Author contribution statement

All authors actively contributed to the preparation of this article. The first author played a major role in formulating the research idea, developing the conceptual framework, and writing the initial manuscript draft. In addition, the first author was responsible for collecting and analyzing relevant literature data related to the research topic. The second author contributed to the review of supporting literature, strengthening the theoretical foundation, and providing critical feedback on the structure and content of the manuscript. The second author was also involved in substantive revisions, particularly in the results, discussion, and conclusion sections, to ensure they were more systematic and aligned with academic writing standards. All authors jointly participated in the final refinement of the manuscript, including checking content consistency, improving academic language, and finalizing the document prior to publication. Thus, each author made an equal contribution to the completion of this article.

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Data availability statement

The data used in this study were obtained from library research sources, including books, peer-reviewed journal articles, and academic documents relevant to the research topic. All of these data are publicly available and can be accessed through the scholarly sources listed in the references. There are no primary datasets in the form of surveys, interviews, or experiments that were

specifically archived. Therefore, no dedicated dataset has been uploaded or made available in any public repository. The entire analysis was conducted based on the interpretation of previously published academic literature, which can be independently verified by other researchers through the same sources.

Declaration of interests statement

The authors declare that there are no competing financial interests or personal relationships that could have influenced the research process, analysis, or writing of this article. All stages of the research were conducted objectively, academically, and based on credible and accountable scholarly sources. Accordingly, there is no conflict of interest in any form that could affect the results or interpretation presented in this manuscript.

Declaration of use artificial intelligence

The authors declare that artificial intelligence (AI) was used in the preparation of this manuscript solely as a supportive tool for language editing, sentence structuring, and improving academic readability. All core ideas, analyses, interpretations, and conclusions remain entirely the intellectual responsibility of the authors. AI was not used to replace any part of the research process, including analysis, data collection, or conclusion drawing. Therefore, the scientific integrity of this article remains fully under the academic control of the authors.

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