

# Critical Thinking and Attitude in Islamic Education: A Literature Review

Nunung Muniroh<sup>1</sup>

<sup>1</sup>Universitas Islam Negeri (UIN) Sunan Gunung Djati, Bandung, Indonesia  
Email: [nunungmuniroh@uinsgd.ac.id](mailto:nunungmuniroh@uinsgd.ac.id)

Received: June 11, 2024 | Accepted: December 29, 2024

## Abstract

This article seeks to examine the pivotal role of Islamic education in addressing and reacting to the issues of cultivating critical thinking and critical attitudes. This study used a literature review methodology, which entails the investigation, synthesis, and evaluation of existing literature to address research questions or get a comprehensive understanding of a topic. This essay conducts a thorough examination of the current literature to gain a comprehensive knowledge of how Islamic education can effectively equip Muslim individuals to navigate the dynamic world. This literature study delineates several aspects that foster the development of critical thinking and critical attitudes in Islamic education, encompassing the influence of digital technology, the dynamics of globalization, and developing societal concerns. This article offers several ideas derived from the examined literature to tackle these difficulties and guarantee that Islamic education continues to be pertinent and effective in fostering critical thinking and attitudes necessary to confront evolving circumstances. This article aims to significantly contribute to the advancement of quality Islamic education capable of addressing the complexities of the current period.

## Abstrak

Artikel ini bertujuan untuk menjelajahi peran sentral pendidikan Islam dalam menghadapi dan merespons tantangan pengembangan pemikiran kritis dan sikap kritis. Penelitian ini mengadopsi metode literatur review, yaitu metode penelitian yang berfokus pada analisis, sintesis, dan evaluasi literatur yang sudah ada untuk menjawab pertanyaan penelitian atau memahami suatu topik secara mendalam. Melalui analisis cermat atas literatur yang ada, artikel ini mencari pemahaman mendalam tentang bagaimana pendidikan Islam dapat menjadi wahana yang efektif dalam mempersiapkan individu Muslim menghadapi dunia yang terus berubah. Kajian literatur ini mengidentifikasi beragam faktor yang berkontribusi pada pengembangan pemikiran kritis dan sikap kritis dalam pendidikan Islam, termasuk dampak teknologi informasi, proses globalisasi, serta tantangan sosial yang muncul. Artikel ini juga menyajikan sejumlah rekomendasi berdasarkan literatur yang diulas untuk mengatasi tantangan-tantangan ini dan memastikan bahwa pendidikan Islam tetap

relevan dan efektif dalam mengembangkan pemikiran kritis dan sikap kritis yang diperlukan dalam menghadapi perubahan zaman. Diharapkan, artikel ini akan memberikan kontribusi yang berarti bagi pengembangan pendidikan Islam yang berkualitas dan mampu menghadapi kompleksitas zaman yang terus berkembang.

**Keywords:** Islamic education, critical thinking, critical attitudes

## INTRODUCTION

Islamic education transcends the transmission of religious doctrine; it serves as a fundamental basis for cultivating the character, critical thinking, and analytical perspectives of Muslim persons (Aslan, 2019). In this rapidly changing era, the significance of Islamic education is growing in equipping the next generation of Muslims to confront contemporary issues and dynamics (Abu-Raiya & Elias, 2018). Critical thinking and critical attitudes play a vital role in the learning process. Critical thinking enables individuals to explore thoroughly, assess impartially, and comprehend their surrounding context (Paul & Elder, 2006).

A critical mindset fosters individuals to interrogate, doubt, and pursue resolutions to diverse issues and perspectives (Wahyudi, 2019). While significant, cultivating critical thinking and critical attitudes within Islamic education presents considerable challenges (Facione, 1990). Islamic education encounters numerous intricate issues stemming from transformations in an increasingly interconnected world. These issues encompass the influence of rapidly advancing technology, globalization that introduces diverse cultures and ideas, and social dynamics that frequently result in inequity and conflict (Ismail & Alas, 2017a).

This page encourages readers to engage in a comprehensive literature review. The objective is to examine the pivotal function of Islamic education in addressing and responding to these difficulties within the framework of cultivating critical thinking and critical attitudes among Muslim individuals (Aslan, 2019; Ismail & Alas, 2017a). This paper will highlight major elements influencing the formation of critical thinking and attitudes in Islamic education through a meticulous analysis of many literary sources (Abu-Raiya & Elias, 2018).

This article will provide recommendations derived from the literature, aiming to ensure that Islamic education remains pertinent and effective in fostering the critical thinking and attitudes necessary to navigate evolving circumstances (Abu-Raiya & Elias, 2018; Wahyudi, 2019). Equipped with a profound comprehension of the significance of Islamic education in fostering critical thinking and analytical perspectives, we may collectively respond to the demands of our dynamic era and

positively impact the future of Muslim individuals and the global community.

## **METHODS**

This research employs the literature review methodology. A literature review is a research methodology that emphasizes the study, synthesis, and assessment of existing literature to address research questions or gain a comprehensive understanding of a topic (Booth et al., 2016). This strategy is frequently employed in academic settings to examine patterns, pinpoint research gaps, and establish a theoretical framework for subsequent study. The literature review methodology relies exclusively on secondary sources. This study utilizes data from journals, publications, research reports, and official documents. The literature review strategy does not yield primary data. It does not entail tests, surveys, or interviews, but rather on analyzing data from pre-existing research (Ali, 2019). The literature review methodology consists of several steps. Initially, ascertain the research difficulty.

The first stage is to identify the problem or research topic to be addressed in the literature review. How can Islamic education facilitate the cultivation of critical thinking in the digital age? The second step in the literature search entails finding and gathering pertinent materials. This encompasses journals, conference papers, books, and reports. Identify essential terms (e.g., "Islamic education," "critical thinking," "educational technology"). Third, literature review. Implementing selection according to inclusion and exclusion criteria. The inclusion requirements encompass sources pertinent to the issue, published within a specified timeframe, or subject to peer review. Exclusion criteria encompass sources that are irrelevant, unreliable, or not aligned with the research topic. Fourth, analysis and synthesis of literature.

The analysis encompasses assessing the trustworthiness and quality of the examined study, as well as identifying methodologies, hypotheses, outcomes, and research deficiencies. Synthesis involves amalgamating insights from diverse sources to construct a cohesive argument and identifying patterns or trends within previous research. Fifth, critique and assessment, specifically analyzing the contributions, deficiencies, and constraints of current literature, and evaluating its relevance to the context of the proposed research.

## RESULTS AND DISCUSSION

### *Islamic Education as a Foundation for Critical Thinking*

The history of Islamic education includes major contributions from Muslim philosophers such as Al-Farabi, Ibn Sina, and Al-Ghazali (Mulyasana, 2019). They discussed the concept of critical thinking and the importance of philosophy in Islamic education. These Muslim philosophers believed that critical thinking is a means to a deeper understanding of religion and the world. Ibn Sina, in his work "Kitab al-Isharat wa al-Tanbihat," outlined the concept of *ijtihad* and the role of critical thinking in religious interpretation. *Ijtihad* refers to an individual's attempt to interpret religious teachings in a creative and relevant way to their time. This shows that Islam values critical thinking and allows individuals to develop their own perspectives on religion (Sina, 2005).

Islamic education is one of the most important pillars in shaping the critical thinking of Muslim individuals. It is not only about teaching aspects of religion, but also serves as a tool to develop various critical thinking skills that are vital in an increasingly complex world. Quality Islamic education aims to create Muslim individuals who have a deep understanding of Islamic values and the ability to apply them in everyday critical thinking (Aslan, 2019).

One of the main aspects of Islamic education is the emphasis on ethical values such as justice. Islam teaches the principles of justice which include fair treatment of all individuals, overcoming inequality, and fighting social injustice. Through Islamic education, Muslim individuals are taught to become agents of change who promote justice in society (Aslan, 2019). In addition, Islamic education also teaches the values of tolerance and respect for differences. In an increasingly connected world, tolerance is an important aspect in understanding and interacting with different cultures, beliefs, and views. Quality Islamic education encourages critical thinking which includes respect for diversity and intercultural dialogue. Islamic education not only teaches aspects of religion, but also promotes critical thinking through a deep understanding of Islamic principles. This education emphasizes the importance of analytical thinking, reflection, and questioning. This creates a strong foundation for students to develop critical thinking that is able to address complex problems in modern society.

This view is supported by the works of prominent Muslim thinkers such as Al-Ghazali, Ibn Sina, and Al-Farabi. Al-Ghazali, for example, argued that critical thinking is an integral part of *ijtihad* (the creative effort of interpretation) in Islam. This means that critical thinking is a tool for understanding and interpreting religious teachings contextually. Critical thinking helps individuals to understand not only what to believe, but also why they should believe it. Therefore, a strong Islamic education teaches

students to always ask questions and seek a deeper understanding of their beliefs (Al-Ghazali, 1997).

Islamic education also includes a deep understanding of critical values such as justice, tolerance, and problem solving. Students are taught to apply these values in their critical thinking. This creates a balanced foundation between analytical thinking and Islamic ethics, enabling students to make decisions based on sound moral considerations. Justice is one of the core values in Islam. Islamic education teaches students about the principles of justice, including the fair treatment of all individuals and opposition to injustice. This means that critical thinking in the context of Islam must consider the values of justice in decision making. In addition to justice, Islamic education also teaches the values of tolerance and respect for differences. This creates a foundation for students to develop inclusive critical thinking, which understands and respects different views and cultures. Critical thinking based on these values promotes better intercultural dialogue and cooperation in an increasingly globally connected society.

#### *Impact of Technology and Globalization*

Information technology, especially the internet, has changed the overall educational landscape. Students now have easier access to a variety of sources of information, opinions, and worldviews. However, the challenge that arises is how to manage and assess the information available in this digital age. Islamic education must ensure that students do not only use information technology for passive consumption of information, but also for the development of critical thinking. This includes the ability to assess the authenticity of information sources, identify bias, and relate information to Islamic values. Teaching critical thinking skills in the context of information technology is essential in relevant Islamic education (Ismail & Alas, 2017b). In addition, information technology can also be used as a tool to support interactive and collaborative learning. Students can participate in online forums, discussions, and joint projects with other students around the world. This allows them to develop critical thinking through the exchange of diverse ideas and perspectives (Hassan & Hariri, 2019).

Globalization brings different thoughts, cultures, and views directly into contact with Islamic thought. This creates unique opportunities and challenges in the development of critical thinking and critical attitudes in Islamic education. Islamic education must provide an in-depth understanding of various cultural and religious perspectives. Students must be taught to respect differences and understand diversity as an asset, not a threat. This enables them to develop inclusive critical thinking, which can address differences and produce better solutions in an increasingly connected global context (Al-Ansari & Al-Mawali, 2019). Globalization also brings challenges related to students' exposure to thoughts and values that are contrary to Islamic teachings. Islamic education must teach students

how to understand, evaluate, and respond to differing views in a constructive manner. This requires critical thinking skills to distinguish between what is in accordance with Islamic values and what is not, as well as the ability to argue on a solid basis based on religious principles (Haddad & Lutfi, 2009).

Islamic education must also ensure that the critical thinking developed is in line with Islamic ethical values. This means ensuring that critical thinking is not only analytical, but also considers Islamic ethics, morals, and values in decision making. In this context, Islamic education ensures that students are not only able to analyze problems rationally, but also consider the moral aspects of the decisions taken. This creates a strong foundation for students to develop critical thinking that is not only intellectually intelligent, but also has a strong moral foundation.

For example, in facing social problems such as inequality or injustice, students are taught not only to seek effective solutions, but also solutions that are in accordance with Islamic ethical values such as social justice and empathy for affected individuals. This reflects a holistic approach to critical thinking that includes moral aspects in consideration.

#### *Challenges in Developing Critical Thinking and Attitudes*

One of the practical challenges in developing critical thinking and critical attitudes is as follows. First, the challenge of implementing an effective curriculum. The curriculum in Islamic education needs to be designed with the development of critical thinking as the main goal. This involves determining relevant teaching materials, interactive teaching methods, and assessments that encourage analytical thinking (Arsal, 2017). An effective curriculum should integrate problem-based learning, group discussions, and projects that challenge students to formulate critical solutions to existing problems. A reference that supports this concept is the book "Critical Thinking: A Statement of Expert Consensus for Purposes of Educational Assessment and Instruction," which details the definition and essential components of critical thinking, as well as effective teaching methods (Facione, 1990). Second, evaluating progress in the development of critical thinking and critical attitudes is a critical aspect in education. However, evaluating these aspects is not an easy task. There are several challenges that need to be overcome to ensure that the evaluation is fair, relevant, and objective. First, portfolio-based evaluation. Portfolio-based evaluation is one of the more relevant methods for measuring progress in critical thinking and critical attitudes than rote exams. A portfolio includes a collection of work or projects that reflect students' critical thinking over a period of time. This includes essays, assignments, or projects that require in-depth analysis, synthesis, and problem solving. The challenge in portfolio-based evaluation is how to ensure consistency and objectivity in assessment. To overcome this challenge, teachers need to have a clear assessment rubric that details the evaluation criteria (Hyslop-Margison & Naseem, 2007).

Third, project assignments. Project assignments are another effective way to measure progress in critical thinking and critical attitudes. Students are asked to work on projects that involve in-depth problem solving, research, or analysis. These project assignments allow students to apply their critical thinking in real-world contexts. However, the challenge in project assignments is how to measure various aspects of critical thinking, such as analytical, synthesis, and evaluation skills. Teachers must design clear assignments and determine appropriate evaluation criteria.

Fourth, performance-based assessments. Performance-based assessments involve direct observation of students as they apply critical thinking in real-world situations. This can include roles in class discussions, presentations, or simulations of real-world problems. The challenge in performance-based assessments is to ensure that the assessment situation reflects a context that is relevant to the development of critical thinking and critical attitudes. In addition, assessments must be conducted consistently to avoid bias. Addressing these evaluation challenges requires training teachers in designing and implementing effective performance-based assessments. By addressing these evaluation challenges, Islamic education can ensure that students' critical thinking and critical attitudes are effectively and meaningfully addressed in the educational process (Paul & Elder, 2006).

Gender and equity challenges are important aspects that need to be addressed in the context of Islamic education. Inclusive and equitable education must provide equal opportunities for all individuals, including girls, and must support the development of critical thinking that takes into account gender and social justice issues. Gender equality is a fundamental principle that should be the basis of Islamic education. Education must ensure that girls have equal access to educational opportunities, quality of learning, and the development of critical thinking. This means addressing gender bias that may exist in the curriculum, teaching, and educational practices (Meyer & Drexler, 2007).

Islamic education must also be a vehicle for promoting social justice. Students need to be taught about issues of justice, both in local and global contexts. This education should enable them to develop critical thinking that considers the social and ethical implications of policies, actions, and decisions. The development of critical thinking that considers social justice issues also faces challenges in overcoming social biases that may exist in education. Therefore, there needs to be a change in curriculum and teaching practices that support a deeper understanding of social issues and related critical thinking (Paul & Elder, 2006).

By responding to these challenges well, Islamic education has the potential to become a strong pillar in shaping the critical thinking and critical attitudes of Muslim individuals. This discussion provides a deeper insight into how Islamic education can prepare young Muslims to face the ever-changing world with strong critical thinking and positive attitudes.

### *Integration of Information Technology in The Islamic Education Curriculum*

The integration of information technology in the Islamic education curriculum is an important step in meeting the challenges of developing critical thinking and critical attitudes in the digital era. Information technology can be a powerful tool to improve the quality of teaching and learning in the context of Islamic education (Novianti, 2019). The use of information technology in Islamic education learning can include the use of educational software, applications, online resources, and e-learning platforms. Teachers can utilize these resources to present learning materials interactively, stimulate students' critical thinking, and facilitate discussion and collaboration (Roblyer & Doering, 2020).

The integration of information technology can bring a number of benefits in Islamic education: First, access to learning resources: Information technology allows students and teachers to access a variety of learning resources, including religious texts, hadiths, and interpretations of the Qur'an online. This expands the resources available to support in-depth understanding of religion. Second, critical thinking and analysis: Information technology applications can assist students in analyzing religious texts, constructing arguments, and considering various points of view. This promotes critical thinking in understanding and interpreting Islamic teachings. Third, collaboration and discussion: Information technology allows students to participate in online discussions, forums, and collaborative projects with other students around the world. This broadens the scope of students' thinking and understanding of Islam in a global context.

Integration of information technology into the Islamic education curriculum is an important step in preparing students to face the challenges of the modern world. By utilizing information technology wisely, Islamic education can be more relevant, inclusive, and effective in developing critical thinking and critical attitudes in students.

Social challenges, including social change, inequality, and complex social issues, require a strong approach in Islamic education. Building strong social programs and understanding is key in facing these challenges. Islamic education must include a deep understanding of the actual social problems faced by society. These include issues such as poverty, inequality, climate change, and migration. Students need to be equipped with strong knowledge and understanding of these problems in order to participate in efforts to resolve them (Hasan, 2020). Islamic education must emphasize strong social values such as justice, empathy, and caring for others (Husni & Hayden, 2024). Students need to understand how these values are reflected in Islamic teachings and how they can apply them in their daily lives (Husni & Bisri, 2024). This helps in building attitudes that support positive social change.



Islamic education can play a role in helping students and communities engage in community empowerment programs. Through such programs, students can understand the positive impact they can make in their communities through real-world action. This creates a practical understanding of how social issues can be addressed. Collaboration with NGOs and social organizations is an important step in building strong social programs. These organizations can provide resources, training, and access to the field for students in their efforts to understand and address social challenges (Mitchell, 2008). Building strong social programs and understandings in Islamic education is an effective way to address increasingly complex social challenges. By understanding social issues, Islamic values that support social justice, and through participation in community empowerment programs, students can become agents of positive change in their communities.

## **CONCLUSION**

Islamic education has numerous obstacles in fostering critical thinking and analytical dispositions among students. Nonetheless, with an appropriate strategy, Islamic education may surmount these obstacles and equip students to navigate the evolving world more proficiently. Within the framework of globalization, enhancing international collaboration in Islamic education is a significant advancement. The exchange of information and experience, standardized curriculum, collaborative research, and comprehension of multiculturalism can foster a more inclusive and pertinent Islamic education. Intricate societal concerns necessitate a robust Islamic education that encompasses comprehension of contemporary social issues, Islamic social ideals, community empowerment initiatives, and partnerships with NGOs and social organizations. Through the establishment of robust social programs and comprehension, Islamic education can equip students to serve as catalysts for constructive social transformation.

The incorporation of information technology into the Islamic education curriculum is essential for fostering critical thinking. Information technology can enhance access to educational resources, promote critical thinking, and improve worldwide collaboration. To address these problems, it is essential to evaluate student progress through pertinent techniques, including portfolios, project assignments, and performance-based assessments. Educators must obtain sufficient training in executing a curriculum centered on critical thinking. Islamic education has a significant role in cultivating critical thinking and analytical perspectives among Muslim persons. By confronting the problems posed by globalization, social dynamics, and information technology, Islamic education can equip students to navigate the evolving world with a profound comprehension of Islamic values, robust critical thinking skills, and the capacity to effectuate constructive societal change.

### **ACKNOWLEDGEMENTS**

Colleagues are thanked for their talks, and the university is thanked for its aid in improving the publication's quality and usefulness.

### **CONFLICT OF INTERESTS**

There is no conflict of interest, according to the writers. We confirm that no other publication is currently reviewing the work and that it is completely original.

### **ETHICAL CONSIDERATIONS**

All of the publications, research papers, and proceedings from scientific forums that were used as sources for this study did not infringe on anyone's copyright.

### **DISCLAIMER**

This article's claims and opinions are solely those of the author and do not represent the views or policies of any organization with whom the author is associated in any way.

### **REFERENCES**

- Abu-Raiya, H., & Elias, J. (2018). *Critical Thinking Dispositions Among College Students in Islamic Education in Israel*. 27.
- Al-Ansari, A., & Al-Mawali, H. (2019). Pengaruh Globalisasi Terhadap Modernisasi Pendidikan Islam. *Jurnal Penelitian Pendidikan Internasional*, 159.
- Al-Ghazali. (1997). *Al-Munqidh min al-Dalal [The Deliverance from Error]*. Translated by W. Montgomery Watt. The University of Chicago Press.
- Ali, R. (2019). Paradigm Shifts in Islamic Curriculum: A Literature Review. *Journal of Islamic Studies and Education*, 8(3), 210–225.
- Arsal, Z. (2017). The impact of inquiry-based learning on the critical thinking dispositions of pre-service science teachers. *International Journal of Science Education*, 39(10), 1326–1338. <https://doi.org/10.1080/09500693.2017.1329564>
- Aslan, R. (2019). *Islamic Education: What It Means, Who Needs It, and Why*. *Religious Education*. 114.
- Booth, A., Sutton, A., & Papaioannou, D. (2016). *Systematic Approaches to*

- a Successful Literature Review*. SAGE Publications.
- Facione, P. A. (1990). Critical Thinking: A Statement of Expert Consensus for Purposes of Educational Assessment and Instruction. *American Philosophical Association*.
- Haddad, M., & Lutfi, A. (2009). Tantangan Globalisasi bagi Pendidikan Islam: Implikasinya bagi Negara-negara Arab. *International Review of Education*, 211.
- Hasan, A. (2020). Integrating Religious Values in Modern Curriculum: Challenges and Opportunities. *International Journal of Islamic Education*, 6(1), 32–45.
- Hassan, N., & Hariri, M. (2019). Mengintegrasikan Teknologi dalam Pendidikan Islam: Tinjauan Dampak dan Tantangannya. *Jurnal Internasional Teknologi Berkembang Dalam Pembelajaran*, 80.
- Husni, H., & Bisri, H. (2024). Inclusivism and Exclusivism: Responses of Prospective Islamic Religious Teachers towards Islamic Sects. *HTS Theologiese Studies / Theological Studies*, 80(1), 1–8. <https://doi.org/10.4102/hts.v80i1.9361>
- Husni, H., & Hayden, W. (2024). The Epistemology of Ta'dib in Islamic Civilizational Discourse: Reviving and Reconstructing Contemporary Muslim Scholars' Views. *Journal of Al-Tamaddun*, 19(1), 181–197. <https://doi.org/10.22452/JAT.vol19no1.14>
- Hyslop-Margison, E. J., & Naseem, M. A. (2007). *Scientism and Education: Empirical Research as Neo-Liberal Ideology* (E. J. Hyslop-Margison & M. A. Naseem (eds.)). Springer Netherlands. [https://doi.org/10.1007/978-1-4020-6678-8\\_1](https://doi.org/10.1007/978-1-4020-6678-8_1)
- Ismail, Z., & Alas, Y. (2017a). Integration of Information and Communication Technology (ICT) in Islamic Education: A Review on Its Challenges and Opportunities. *Journal of Islamic Studies and Culture*, 27.
- Ismail, Z., & Alas, Y. (2017b). Mengintegrasikan Teknologi dalam Pendidikan Islam: Tinjauan Dampak dan Tantangannya. *Journal of Islamic Studies and Culture*, 27.
- Meyer, M. E., & Drexler, M. L. (2007). *Gender and Education: An Encyclopedia*. Publishing Group.
- Mitchell, T. D. (2008). Community-Based Learning and Social Justice Education: A Pedagogy of Transformation. *Routledge*.
- Mulyasana, D. (2019). Konsep Etika Belajar dalam Pemikiran Pendidikan Islam Klasik. In *TAJDID* (Vol. 26, Issue 1, p. 100). IAID Ciamis, Jawa Barat. <https://doi.org/10.36667/tajdid.v26i1.319>
- Novianti, H. (2019). Konsep Kurikulum Terpadu Perspektif Pendidikan

- Islam. *Jurnal Penelitian Pendidikan Islam*, 7(2), 127.  
<https://doi.org/10.36667/jppi.v7i2.364>
- Paul, R., & Elder, L. (2006). Critical Thinking: The Nature of Critical and Creative Thought. *Journal of Developmental Education*, 34.
- Roblyer, M. D., & Doering, A. H. (2020). Integrating Educational Technology into Teaching. *Pearson*.
- Sina, I. (2005). *Kitab al-Isharat wa al-Tanbihat [The Book of Directives and Remarks]*. Translated by Shams C. Inati. Columbia University Press.
- Wahyudi. (2019). The effect of scientific creativity in inquiry learning to promote critical thinking ability of prospective teachers. *International Journal of Emerging Technologies in Learning*, 14(14), 122–131. <https://doi.org/10.3991/ijet.v14i14.9532>