

The Implementation of Ontological Values of Islamic Education in the Learning Practices of the IMM Al-Qossam Smart Learning Center, University of Muhammadiyah Surabaya

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Abstract

This study examines the implementation of ontological values in Islamic education at the IMM Al-Qossam Smart Learning Center, University of Muhammadiyah Surabaya. The ontology of Islamic education explores the essence of human beings as creations of Allah SWT, endowed with an innate *fitrah* that enables balanced development across spiritual, intellectual, and moral dimensions. This study aims to describe how these ontological values are implemented within a non-formal learning context that integrates cognitive, spiritual, and emotional aspects to foster holistic and faith-based character development. The implementation encompasses efforts to nurture human *fitrah*, integrate Islamic values into the curriculum, apply holistic learning approaches, and emphasize the exemplary role of mentors as *uswatun hasanah* (moral role models). Key supporting factors include the strong commitment of volunteers, institutional support, community participation, and curricular flexibility. However, challenges such as limited resources and program sustainability remain significant obstacles. To optimize implementation, several strategies are employed, including enhancing mentors' capacities, strengthening institutional partnerships, improving organizational management, innovating learning methods, and increasing parental involvement. This study underscores the importance of ontological values as a foundational framework for shaping learners' character toward moral excellence through holistic Islamic education.

Keywords: Islamic character; ontology of Islamic education; holistic learning; IMM Al-Qossam Smart Learning Center.

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INTRODUCTION

Etymologically, the term *ontology* derives from the Greek words *ontos* and *logos*. *Ontos* means “being” or “that which exists,” while *logos* refers to “knowledge” or “science.” Thus, ontology may be simply defined as the study of being or existence. In philosophical terminology, ontology constitutes a branch of philosophy that examines the nature of existence, encompassing both what already exists and what may potentially exist. Ontology seeks to investigate and understand the essence of reality, enabling humans to comprehend the diverse forms of existence that ultimately provide meaning to human life (Ratna et al., 2023).

Islamic education possesses a profound philosophical dimension, particularly in its ontological aspect, which questions the nature of human existence, knowledge, and the ultimate purpose of education itself. The ontology of Islamic education does not merely discuss “existence” in an abstract philosophical sense, but rather explores the essence of human beings as creations of Allah SWT endowed with *fitrah* (innate potential) that must

be developed through the educational process (Afifuddin & Ishak, 2023). Islamic education aims to cultivate a complete human being who is balanced in spiritual, intellectual, and moral dimensions. This concept emphasizes the integration of knowledge with divine values as its fundamental foundation (Zidan Zulfa et al., n.d.).

Within the context of contemporary education, the implementation of ontological values in Islamic education refers to the practical application of philosophical concepts concerning existence, humanity, knowledge, and educational objectives into real educational practices. Ontology, as a philosophical inquiry into the nature of being, serves as the foundation for designing and implementing a comprehensive and integrated Islamic education system. In practice, these ontological values require a deep understanding of human beings as creations of Allah SWT who possess innate potentials (*fitrah*) that must be developed in a balanced manner across spiritual, intellectual, and moral dimensions throughout the learning process (Firmansyah et al., 2025; Bakar et al., 2024; Firmansyah, 2022; Firmansyah et al., 2023; Syah et al., 2023; Tobroni et al., 2023; Faridi, 2024; Romelah, 2023; Jamil, 2025; Idris, 2024).

Furthermore, the implementation of ontological values in Islamic education is reflected in curriculum development, teaching methods, and educational management that emphasize character formation and moral development in accordance with Islamic teachings. Education is not solely oriented toward the transmission of knowledge, but also toward the development of individuals who possess faith, social responsibility, and the capacity to respond to contemporary challenges while remaining firmly rooted in the values of *tawhid* and *sharia*. Islamic educational institutions, including alternative learning centers such as Rumah Pintar IMM Al-Qossam, employ ontological values as a foundation for nurturing learners into well-rounded, balanced, and integrated individuals (Mahfud, 2018; Syafrjadi et al., 2025).

Accordingly, Islamic education grounded in ontological principles integrates cognitive, spiritual, and emotional dimensions within the learning process, as well as educational management that is responsive to social and cultural contexts, thereby producing holistic individuals capable of contributing positively to society in an Islamic manner. The implementation of ontological values in Islamic education is therefore crucial as a foundation for shaping learners' character and personality in accordance with Islamic values (Mujiburrohman & Widyaningsih, 2025). Rumah Pintar IMM (Ikatan Mahasiswa Muhammadiyah) Al-Qossam at Universitas Muhammadiyah Surabaya represents one form of alternative education that seeks to integrate the ontological values of Islamic education into its instructional practices.

As a community-based educational concept, Rumah Pintar plays a strategic role in bridging formal education with the needs of the surrounding community. Rumah Pintar IMM Al-Qossam functions not only as a space for academic learning but also as a center for Islamic character development for children and adolescents in the vicinity of Universitas Muhammadiyah Surabaya, including those at kindergarten, elementary, and junior high school levels. Through creative learning approaches grounded in Islamic values, this institution endeavors to realize a holistic and integrative model of education (Nurul Fadillah Nasution & Erni Asneli Asbi, 2023).

This study aims to provide a comprehensive overview of the concept of ontological values in Islamic education and to analyze how these values are implemented in the learning process at Rumah Pintar IMM Al-Qossam, Universitas Muhammadiyah Surabaya. In addition, the study seeks to identify both supporting and inhibiting factors influencing the implementation of ontological values in Islamic education within this alternative educational institution. Accordingly, the discussion addresses the understanding and application of ontological values of Islamic education in practice at Rumah Pintar IMM Al-Qossam, as well as various factors affecting the effectiveness of their implementation,

thereby offering a comprehensive portrayal of education grounded in Islamic philosophical values within a community-based educational context.

METHODS

This study employs a qualitative approach using a case study design. The purpose of this approach is to gain an in-depth understanding of Islamic educational practices grounded in ontological values within the real-life context of Rumah Pintar IMM Al-Qossam, Universitas Muhammadiyah Surabaya. Through the case study approach, the researcher is able to conduct a detailed analysis of how ontological values are implemented, as well as to identify various supporting and constraining factors influencing their application.

The research involves direct observation of learning activities at Rumah Pintar IMM Al-Qossam in order to examine instructional practices and the learning environment as they naturally occur. In addition, document analysis is conducted on instructional materials to obtain a more comprehensive understanding of the educational context. This methodological approach emphasizes an in-depth understanding of a specific setting by integrating multiple data sources, thereby producing rich and meaningful descriptions and analyses that contribute significantly to the development of holistic Islamic education grounded in ontological values.

RESULTS & DISCUSSION

The ontology of Islamic education constitutes a branch of philosophy that examines the nature of existence and reality encompassing all aspects within the context of Islamic education. Specifically, this ontology investigates the essence of human beings as creations of Allah SWT who possess both physical and spiritual dimensions, the nature of knowledge transmitted through education, and the ultimate objectives of education, which aim to guide humans toward holistic development in accordance with Islamic teachings (Hafizh Azizi Batubara, 2022). Moreover, the ontology of Islamic education explores the essence of education from the perspective of true reality, namely the interconnected existence of God, humanity, and the universe within an educational system grounded in the values of *tawhid* and Islamic morality.

In Islamic philosophy, ontology discusses the nature of existence (*wujud*), which originates from belief in Allah SWT as *al-Wujud al-Mutlaq* (the Absolute Existence). Within the framework of Islamic education, ontology serves as a foundational paradigm that explains the essence of human beings as both agents and objects in the educational process, the nature of knowledge being acquired, and the ultimate purpose of education itself (Febri Alivia et al., 2023).

The ontology of Islamic education is fundamentally based on the concept of *tawhid*, the belief that all existence originates from Allah SWT. Human beings are created with a pure *fitrah* and endowed with the capacity to develop through education. This capacity encompasses physical, intellectual, and spiritual dimensions, all of which must be cultivated in a balanced manner to achieve human perfection as *khalifah* on earth (Hartanto, 2025).

Furthermore, ontology within Islamic philosophy embodies several ontological values that underpin Islamic education. To provide a deeper conceptual understanding relevant to this article, one of the central ontological principles is the Islamic view of humanity. From an Islamic perspective, human beings possess an inherent *fitrah* that

enables them to be both educated and educators. The Qur'an states that humans are Allah's vicegerents on earth (*khalifah fi al-ardh*) (Qur'an, Al-Baqarah: 30), entrusted with the responsibility of cultivating and sustaining the earth through knowledge and righteous deeds. This *fitrah* represents an innate disposition toward truth and goodness, which must be nurtured and developed so that human beings can fulfill their roles and responsibilities as *khalifah* effectively (Agus Burhan, 2020).

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾

The verse states: “(Remember) when your Lord said to the angels, ‘Indeed, I will place a vicegerent (*khalifah*) on the earth.’ They said, ‘Will You place therein one who will cause corruption and shed blood, while we glorify You with praise and sanctify You?’ He said, ‘Indeed, I know that which you do not know.’”

This fundamental principle indicates that human beings possess extraordinary potential that must be developed through education. Within Islamic education, human *fitrah* is often likened to a fertile seed. When this seed is planted and nurtured within a conducive Islamic educational environment, it will grow into individuals who are faithful, pious, intellectually capable, and endowed with noble character (Ihsani, 2022).

The ontology of Islamic education asserts that there is no dichotomy between religious knowledge and general knowledge, as both originate from Allah SWT. Knowledge in Islam integrates worldly (*dunyawi*) and hereafter-oriented (*ukhrawi*) dimensions within the learning process. Consequently, learners do not merely acquire academic competence, but also develop a closer relationship with Allah SWT. Islamic education emphasizes that all forms of knowledge must ultimately serve the purpose of drawing individuals nearer to the Creator and enabling them to live balanced lives that harmonize spiritual and material dimensions.

At Rumah Pintar IMM Al-Qossam, Universitas Muhammadiyah Surabaya, this principle of the unity of knowledge is manifested through educational practices that integrate Islamic values with general learning using creative and flexible methods. This approach enables learners to develop intellectual capacities while simultaneously building responsible Islamic character and a clear understanding of the ultimate purpose of knowledge namely, recognizing Allah SWT and applying divine values in everyday life. Thus, Rumah Pintar serves as a strategic space that holistically and integratively bridges formal knowledge with Islamic values.

This study draws upon the paradigm of the unity of knowledge articulated by contemporary Muslim scholars such as Ismail Raji al-Faruqi, who emphasized that knowledge must be viewed as an integrated whole grounded in the values of *tawhid*. Within this paradigm, education functions as a means of forming individuals who are not only intellectually competent, but also spiritually and morally mature (Dwi Zahrani et al., n.d.). Accordingly, the implementation of the unity of knowledge at Rumah Pintar IMM Al-Qossam reflects the integration of religious and general sciences with the aim of producing a balanced, competent, and morally upright generation in accordance with Islamic teachings.

The ultimate objective of Islamic education is the attainment of *ma'rifatullah* (deep knowledge and recognition of Allah) and the formation of a complete human being characterized by strong faith, piety, and moral integrity commonly referred to as *insan kamil* (the perfected human being). For this reason, the implementation of Islamic educational goals at Rumah Pintar IMM Al-Qossam places *ma'rifatullah* and *insan kamil* at the core of the learning process. Education is not merely intended as a transfer of knowledge, but as a transformation of learners' character and spirituality. This perspective aligns with Islamic teachings that position worship and moral refinement at the center of human life. Through a profound understanding of Allah, learners are expected to internalize

divine values in all aspects of their lives, becoming not only intellectually capable but also spiritually mature and morally grounded.



Figure 3. IMM student facilitators explaining the material on Islamic manners (Adab) and moral values (Akhlak).



Figure 4. Participants of Rumah Pintar IMM attentively listening to the lesson delivered by the facilitators.

Numerous studies on Islamic education affirm that these ultimate objectives must be integrated within the learning process, ensuring balanced development of physical, spiritual, and intellectual dimensions. The purpose of education, therefore, is to form individuals who possess knowledge, faith, piety, and virtuous character, enabling them to serve as *khalifah* on earth and contribute positively to humanity (Abdul, 2015; Putri, 2024; Rohman, n.d.; Suhendi, 2022).

Islamic education prioritizes the principle of balance across various dimensions of life, including between worldly and hereafter concerns, body and soul, individual and society, as well as intellect and heart. This principle serves as a foundational basis for curriculum design and instructional methods at Rumah Pintar IMM Al-Qossam, Universitas Muhammadiyah Surabaya. Such a holistic approach ensures that learners are not only equipped with academic knowledge, but are also guided in integrating spiritual and moral values into their daily lives.

In practice, learning activities at Rumah Pintar focus on developing intellectual intelligence alongside balanced Islamic character and spiritual resilience. Instructional methods are designed to respond to learners' needs through activities that foster social responsibility, spiritual awareness, and emotional regulation. Through this approach, learners are encouraged to live harmoniously between worldly obligations and preparation for the hereafter. Rumah Pintar IMM Al-Qossam thus functions as a learning environment

that unifies scientific knowledge and Islamic values, producing profound and meaningful educational experiences.

Several authoritative sources support the application of this principle of balance, including Al-Ghazali's perspective, which emphasizes the importance of harmonizing intellectual and spiritual dimensions to ensure that education produces generations who are both knowledgeable and faithful (Mumtaza Zamhariroh et al., 2024). Other studies likewise highlight the necessity of balance in shaping strong and harmonious personalities across various aspects of life (Jamin et al., 2015).

Therefore, Rumah Pintar IMM Al-Qossam, Universitas Muhammadiyah Surabaya, serves not only as a center for academic learning, but also as a space for character and spiritual development that embodies balance across multiple dimensions of life, as mandated within Islamic education.

Rumah Pintar IMM Al-Qossam operates as a Semi-Autonomous Institution (*Lembaga Semi Otonom*) under the auspices of the Commissariat Leadership of the Muhammadiyah Student Association (PK IMM Al-Qossam), Faculty of Islamic Studies, Universitas Muhammadiyah Surabaya. It is a non-formal education program initiated by a group of IMM students at Universitas Muhammadiyah Surabaya. The program aims to provide free educational services for children from underprivileged families in the Keputih area, Jalan Pompa Air, Surabaya, by integrating Islamic values into all learning activities. Rumah Pintar is committed to embedding Islamic values throughout the learning process, focusing not only on academic subjects but also on the development of learners' character and faith. This program serves as a strategic platform for promoting inclusive access to education while fostering a generation that is knowledgeable, faithful, and socially conscious, in line with Muhammadiyah's vision and mission to cultivate morally upright Islamic cadres who care for society.

Against this background, Rumah Pintar IMM Al-Qossam functions as a pioneer of alternative education that bridges theory and practice in Islamic education, grounded in the values of *tawhid* and a spirit of collaboration, with the aim of enhancing the quality of human resources within the surrounding community.



Figure 1. Activities with IMM male and female members at Rumah Pintar IMM Al-Qossam



Figure 2. Group photo after completing learning activities

Based on the stated commitment, Rumah Pintar IMM Al-Qossam serves as a pioneer of alternative education that bridges Islamic educational theory and practice, grounded in the values of *tawhid* and the spirit of cooperation, with the aim of improving the quality of human resources within the campus environment and its surrounding community. One concrete manifestation of this role can be observed in the implementation of Islamic ontological values within its learning processes. This implementation emphasizes the understanding that human beings possess unique potential, which is realized through a student centered learning approach. Each child is regarded as an individual endowed with innate *fitrah* that must be optimally developed.

Accordingly, learning activities are designed to foster the balanced development of three fundamental human dimensions: cognitive (intellectual), affective (emotional and moral), and psychomotor (physical and practical skills). In practice, learners are not only provided with materials that cultivate environmental awareness such as the importance of environmental preservation but are also actively involved in creative activities, including producing beverages from recycled plastic bottles and drawing or painting tree frameworks filled with examples of good and bad *adab* (moral conduct). These activities simultaneously enhance practical skills and stimulate creativity.

In addition, instructors consistently instill noble moral values, such as honesty, diligence, and patience in facing challenges. Through this holistic approach, students' academic abilities are not only enhanced, but their character and spirituality are also shaped in accordance with the principles of Islamic educational ontology. In other words, this learning model reflects the philosophical foundation of *fitrah*-based human development, which emphasizes balance between academic achievement and moral spiritual reinforcement.

Ultimately, this approach is expected to produce holistic individuals who are capable of making positive contributions to society. The implementation of Islamic ontological values within the non-formal educational context of Rumah Pintar IMM Al-Qossam constitutes an integral effort to cultivate a generation that is not only intellectually competent but also morally upright.

At Rumah Pintar IMM Al-Qossam UMSurabaya, each lesson is intentionally designed to continuously incorporate Islamic values. For example, when instructors deliver material on *adab* and morality, they provide concrete examples of commendable and reprehensible behaviors. This often prompts students to reflect and ask questions such as, "What do we gain when we do good deeds?" thereby fostering moral contemplation within the learning process.

These Islamic values are manifested in daily routines, such as reciting prayers before and after learning activities, conducting ice-breaking sessions and rest periods to restore students' focus and enthusiasm, and practicing good conduct throughout daily interactions. Through such routines, students are guided to understand that learning is not merely an intellectual pursuit but also an act of worship and devotion to Allah SWT. This approach not only sharpens cognitive abilities but also comprehensively nurtures students' character and spiritual awareness.

This confirms that Rumah Pintar IMM Al-Qossam UMSurabaya has successfully integrated Islamic values into non-formal education by creating a balance between general knowledge and religious norms. Consequently, students are expected to develop into individuals who are knowledgeable, faithful, and pious.

Furthermore, Rumah Pintar IMM Al-Qossam UMSurabaya applies a holistic and contextual learning model that emphasizes students' comprehensive development, encompassing intellectual growth, life skills, and faith. Learning materials are presented in ways that are relevant to everyday life, such as environmental education that combines theory with practice through activities like tree planting and waste management. These

initiatives are grounded in the Islamic concept of *khalifah fil ardh*, which instills a sense of responsibility as stewards of the earth. By integrating cognitive, emotional, social, and spiritual aspects, this approach shapes balanced personalities while strengthening the connection between knowledge and its practical application. Through this method, a generation emerges that is not only knowledgeable and morally upright but also environmentally and socially conscious, in line with the integrative vision of Islamic education (Kariman, 2023; Nurhayati, 2010).

Rumah Pintar IMM Al-Qossam UMSurabaya also implements Islamic educational ontological values through two additional approaches. First, the approach of role modeling (*uswatun hasanah*) positions instructors as living examples of Islamic values such as honesty, patience, and responsibility. This concept encourages students to learn not only from theoretical instruction but also from observation and daily interaction with figures who embody the moral character of the Prophet Muhammad SAW.

Second, spiritual awareness is cultivated through activities such as religious study sessions, worship practices, and the internalization of noble character values. The focus extends beyond intellectual intelligence to include the formation of faith and virtuous character in accordance with the concept of *insan kamil* (the complete human being). Through this holistic approach, Rumah Pintar strives to achieve a balance between knowledge and faith, thereby producing a generation that is not only intellectually capable but also morally grounded and spiritually resilient.

Institutional support from Universitas Muhammadiyah Surabaya, Lazismu UMSurabaya, and the Seribu Senyum Foundation has also been a crucial factor in sustaining the program. These institutions actively provide significant moral and material support, including facilities and access to resources that facilitate various learning activities. Such support extends beyond physical assistance to include mentoring, supervision, and operational facilitation, ensuring that educational quality remains aligned with Islamic values. This enables instructors and students to engage in learning within a conducive environment that supports the holistic achievement of educational goals. Consequently, the commitment of these institutions strengthens an integrated and inclusive educational movement, positioning Rumah Pintar IMM Al-Qossam as a tangible platform for character and spiritual development among youth.

Another supporting factor lies in the flexibility of Rumah Pintar IMM Al-Qossam as a non formal educational institution, which allows it to design adaptive curricula that respond to students' needs and the surrounding environmental context. This adaptability facilitates the deep integration of Islamic educational values, emphasizing the interconnectedness of knowledge, life balance, and holistic human development.

A flexible curriculum enhances the efficiency and relevance of learning, as it can be tailored to students' conditions and environments. This approach enables the comprehensive transmission of Islamic values through both content and instructional methods. As a result, students not only gain theoretical understanding but are also able to apply spiritual, social, and intellectual values in their daily lives. This responsive curricular flexibility aligns with the vision of Islamic education to cultivate individuals who are both intelligent and faithful, playing a vital role in realizing the mission of Rumah Pintar and reinforcing the relevance of Islamic educational ontology to students' real-life needs.

Moreover, the enthusiasm and active involvement of parents and the local community provide essential support for the sustainability and success of Rumah Pintar IMM Al-Qossam. Public trust in Islamic principles and the quality of education offered enhances the institution's legitimacy and credibility as a dedicated learning center. Community participation extends beyond moral support to active engagement in various educational and social activities.

Such community involvement strengthens collaboration between the educational institution and its surrounding environment, making the learning process more relevant, contextual, and responsive to students' and community needs. This support aligns with Islamic educational principles that emphasize the community's role in fostering holistic spiritual, intellectual, and social character development.

With community participation, Rumah Pintar IMM Al-Qossam is increasingly able to deliver comprehensive and inclusive education. The program successfully nurtures students who excel academically while also possessing strong character and spirituality, reflecting the comprehensive application of Islamic educational values.

As a non-formal educational initiative run by volunteer university students, Rumah Pintar IMM Al-Qossam faces several challenges related to resource limitations, particularly funding constraints and mentoring stability. Limited financial resources hinder the provision of adequate facilities and learning materials, while mentor availability is often inconsistent due to academic commitments. Nevertheless, the dedication of volunteers and institutional support remains a crucial element in sustaining the program.

Another challenge concerns program sustainability, as frequent instructor turnover due to graduation or increased academic workload can disrupt instructional continuity and quality. Addressing this issue requires structured human resource management, including systematic recruitment, continuous training, and regular leadership regeneration. These measures aim to ensure that educational objectives particularly achieving balance between knowledge and spiritual values remain attainable despite internal changes common to volunteer-based programs.

The diversity of students' backgrounds at Rumah Pintar IMM Al-Qossam also necessitates flexible and adaptive instructional methods. Students come from families with varying levels of religious understanding, social conditions, and cognitive abilities, requiring instructors to develop tailored strategies and materials. This challenge simultaneously presents an opportunity to apply Islamic educational values that recognize each individual as unique, with balanced developmental potential. Without effective management, such diversity could reduce learning effectiveness; therefore, inclusive strategies that prioritize students' needs are essential for achieving holistic educational goals.

In addition to internal challenges, external influences particularly from the surrounding environment and media often conflict with Islamic teachings. Children are exposed to information that does not always reflect religious moral and spiritual standards. In response, instructors function not only as educators but also as mentors who actively encourage critical thinking, facilitate discussions on Islamic values, and equip students with the ability to discern information in accordance with ethical and religious principles. This challenge tests the resilience of non-formal educational programs, necessitating synergistic collaboration among instructors, students, families, and the community to mitigate negative external influences.

To optimize the implementation of ontological values in Islamic education at Rumah Pintar IMM Al-Qossam, several strategic measures can be undertaken:

a. Capacity Development of Mentors

To strengthen the implementation of ontological values in Islamic education at Rumah Pintar IMM Al-Qossam, Universitas Muhammadiyah Surabaya, enhancing the competencies of mentors is of paramount importance. Systematically designed training programs should focus on the development of innovative and effective Islamic teaching methodologies. Through such initiatives, mentors are expected not only to deliver instructional content effectively but also to integrate Islamic values consistently into all learning activities. These training programs encompass pedagogical skill enhancement,

character development as exemplary role models, and mastery of modern educational technologies aligned with contemporary learners' needs. Such efforts enable mentors to provide more professional and adaptive guidance while maintaining high standards of instructional quality. This training-oriented approach aligns with the Islamic educational principle that views human beings as continuously developing entities with the potential to attain excellence through appropriate guidance. Sustained and continuous professional development is a key factor in maintaining the quality and integrity of the Rumah Pintar program, while reinforcing the role of mentors as effective and inspirational agents of change.

b. Strengthening Networks and Partnerships

Strengthening institutional networks and partnerships constitutes a central strategy for Rumah Pintar IMM Al-Qossam in enhancing the implementation of Islamic educational values. Collaboration with Islamic educational institutions, community leaders, and philanthropic organizations provides continuous moral and material support, expands access to resources, and reinforces the program's role within the community. Such partnerships create opportunities for program innovation and development through knowledge exchange and policy support. The involvement of multiple stakeholders enriches the learning environment with social and religious values, thereby making the internalization of Islamic principles more contextual and meaningful. Concretely, these collaborations are manifested in joint activities such as training sessions, seminars, and social programs that foster long-term relationships among stakeholders. This approach not only ensures program sustainability but also safeguards the quality of learning in accordance with Islamic educational principles.

c. Development of a Structured Management System

The development of a well-organized management system is essential to ensure the sustainability and quality of learning at Rumah Pintar IMM Al-Qossam, particularly given the frequent turnover of mentors who are active university students. This system includes clear organizational arrangements, structured recruitment plans for future cadres, and routine monitoring and evaluation mechanisms to ensure program continuity and effectiveness. With an organized management framework, leadership transitions among administrators and mentors can occur without disrupting learning activities. Proper administrative management and systematic documentation enhance accountability and transparency, thereby supporting Rumah Pintar's vision as a non-formal educational institution grounded in Islamic values. Such management practices align with Islamic educational principles that emphasize order, responsibility, and trustworthiness, supported by structured organizational documentation within IMM UMSurabaya.

d. Innovation in Learning Methods

To further strengthen the implementation of Islamic educational values at Rumah Pintar IMM Al-Qossam, Universitas Muhammadiyah Surabaya, the continuous development of creative learning methods is a crucial focus. Innovative Islamic-based teaching approaches not only preserve core religious values but also adapt to contemporary developments to create engaging and interactive learning experiences for students. The use of digital technologies, such as applications, videos, and social media, facilitates the delivery of instructional content in ways that are accessible and relevant to students' daily lives. Moreover, project-based learning, educational games, discussions, and contextual learning approaches encourage students to actively,

creatively, and critically engage in the learning process. These methods deepen students' understanding of Islamic teachings while fostering character and spiritual development in line with Islamic educational principles. To ensure the effectiveness of these approaches, continuous professional development for mentors remains essential. Such training focuses on pedagogical innovation in Islamic education, mastery of emerging technologies, and the development of mentors' character so they may serve as exemplary figures capable of motivating and guiding students effectively. This integrated strategy reflects the Islamic educational view of human beings as intelligent, moral, and proactive contributors to a just and ethical society.

e. Parental Involvement

Active parental involvement in the educational process at Rumah Pintar IMM Al-Qossam, Universitas Muhammadiyah Surabaya, is a critical step toward creating alignment between institutional education and learning experiences at home. Parents' active participation significantly reinforces the Islamic values and character development being cultivated in children, thereby fostering a more balanced and harmonious personal development process (Jamin et al., 2015). Strategies for parental engagement include regular and intensive communication between mentors and parents, parenting programs focused on Islamic character education, and strengthening parents' participation in learning activities both at Rumah Pintar and at home. This dialogical and collaborative approach helps build strong relationships between children and parents, positively influencing students' motivation and learning outcomes (Rofi'atul Hanafia, 2023). Through optimal parental involvement, a sustainable balance between formal and non-formal education can be achieved. This integration ensures a holistic and effective learning process, consistent with Islamic educational principles that regard the family as the primary institution for character formation and moral development.

CONCLUSION

The implementation of Islamic educational ontology values in the learning process at Rumah Pintar IMM Al-Qossam, Universitas Muhammadiyah Surabaya, demonstrates a concrete effort to realize a holistic and integrative educational model. Based on the discussion presented, it can be concluded that Islamic Educational Ontology emphasizes the essence of human beings as pedagogical entities endowed with *fitrah* that must be continuously developed, the unity of religious and general knowledge, the ultimate goal of education in achieving *ma'rifatullah* and forming *insan kamil*, as well as the principle of balance across various dimensions of life.

These values are implemented through student-centered learning approaches, the integration of Islamic values within the instructional curriculum, holistic and contextual teaching methods, exemplary role modeling (*uswatun hasanah*), and the development of students' spiritual awareness. Although the program faces several challenges such as limited resources, frequent turnover of mentors, heterogeneity of learners, and external influences it is supported by strong volunteer commitment, institutional backing, community participation, and curricular flexibility.

With optimization strategies such as strengthening mentor capacity, expanding collaborative networks, implementing effective and accountable management systems, innovating learning methods, and actively involving parents, Rumah Pintar IMM Al-Qossam holds significant potential to further enhance its role as an alternative educational institution. Through these efforts, it can contribute to the formation of future generations

who are not only intellectually competent but also morally upright and spiritually grounded, in accordance with the ontological foundations of Islamic educational philosophy.

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