

Beyond Pedagogical Formalism: Implementing the Islamization of Science within the *Pesantren*-Based Higher Education Ecosystem

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Abstract

The Islamization of Science (IoS) addresses the epistemological crisis caused by secular scientific paradigms that detach knowledge from spiritual values. This study aims to characterize the structural pillars and implementation outcomes of an institutionalized IoS program. Using a qualitative case study at Universitas Darussalam Gontor, data were gathered through semi-structured interviews, participatory observations, and document analysis. The findings reveal three empirical pillars of implementation: first, a curriculum integrating *Sunnatullah* in natural sciences and *Maqasid al-Shari'ah* in social sciences; second, a teaching methodology centered on "de-westernization," which involves sifting and modifying secular knowledge to align with Islamic principles; and third, an institutional culture driven by faculty who serve as ethical role models and mentors. While the program has made significant strides in the cognitive domain, evidenced by students' understanding of ethical frameworks, there remains a notable gap in the affective and psychomotor domains. This gap is reflected in inconsistent ethical decision-making in daily social interactions and in difficulties applying theoretical knowledge to the practical aspects of professional character. Future research should prioritize the development of affective-behavioral assessment tools and the conduct of comparative institutional studies. This study contributes a framework that balances spiritual-intellectual rigor and addresses contemporary integration challenges in Islamic higher education.

Keywords: Educational Program, Islamization of Science, Islamic Higher Education, *Pesantren*-Based University.

Abstrak

Islamisasi Ilmu Pengetahuan (IoS) membahas krisis epistemologis yang disebabkan oleh paradigma ilmiah sekuler yang memisahkan pengetahuan dari nilai-nilai spiritual. Studi ini bertujuan untuk mengkarakterisasi pilar struktural dan hasil implementasi program IoS yang terinstitusionalisasi. Dengan menggunakan studi kasus kualitatif di Universitas Darussalam Gontor, data dikumpulkan melalui wawancara semi-terstruktur, observasi partisipatif, dan analisis dokumen. Temuan mengungkapkan tiga pilar empiris implementasi: pertama, kurikulum yang mengintegrasikan *Sunnatullah* dalam ilmu alam dan *Maqasid al-Shari'ah* dalam ilmu sosial; kedua, metodologi pengajaran yang berpusat pada "de-westernisasi," yang melibatkan penyaringan dan modifikasi pengetahuan sekuler agar selaras dengan prinsip-prinsip Islam; dan ketiga, budaya institusional yang didorong oleh para dosen yang berperan sebagai panutan dan mentor etis. Meskipun program ini telah membuat kemajuan signifikan dalam domain kognitif, yang dibuktikan dengan pemahaman mahasiswa tentang kerangka



kerja etika, masih terdapat kesenjangan yang nyata dalam domain afektif dan psikomotor. Kesenjangan ini tercermin dalam pengambilan keputusan etis yang tidak konsisten dalam interaksi sosial sehari-hari dan dalam kesulitan menerapkan pengetahuan teoretis pada aspek praktis karakter profesional. Penelitian di masa mendatang harus memprioritaskan pengembangan alat penilaian afektif-perilaku dan pelaksanaan studi institusional komparatif. Studi ini memberikan kerangka kerja yang menyeimbangkan ketelitian spiritual-intelektual dan mengatasi tantangan integrasi kontemporer dalam pendidikan tinggi Islam.

Kata Kunci: Islamisasi Ilmu Pengetahuan, Pendidikan Tinggi Islam, Program Pendidikan, Universitas Berbasis Pesantren.

Introduction

The Islamization of Science (IoS) is a critical intellectual movement within the Islamic tradition, seeking to reconcile the fragmented nature of secular scientific thought with a unified, divinely guided worldview.¹ This endeavor is fundamentally rooted in the belief that knowledge must serve a higher ethical and spiritual purpose, directly addressing the crises such as environmental degradation and ethical decline often linked to the dominance of value-neutral Western epistemology.² This approach is heavily guided by key Islamic scholars such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, who emphasized the need for a paradigm shift in how knowledge is understood and applied.³ For these thinkers, true knowledge in Islam is not merely the acquisition of information but the understanding that all knowledge stems from the Creator.⁴ Consequently, IoS is not just about incorporating religious content, but about reshaping the very methodologies and frameworks through which knowledge is pursued and applied, involving a careful process of sifting through and modifying elements of Western scientific thought that are incompatible with Islamic principles.⁵ IoS thus offers a comprehensive alternative to knowledge production, viewing rationality and spirituality as inseparable means for serving humanity.⁶

¹ Edison Edison, "Manajemen Pemasaran Internal Dalam Meningkatkan Kepuasan Dan Retensi Siswa," *Unisan Jurnal: Jurnal Manajemen Dan Pendidikan* 3, no. 10 (2024): 103–13.

² Ahmad Nabil Amir and Tasnim Abdul Rahman, "Za'ba Dan Pendapatannya Tentang Takdir," *Jurnal Intelek Insan Cendikia* 1, no. 8 (2024): 4193–210.

³ Desy Safitri and Komarudin Sassi, "Kontribusi Education Cannot Wait (ECW) dalam Pemulihan Pendidikan di Suriah," *Jurnal Lentera Pendidikan Pusat Penelitian LPPM UM Metro* 9, no. 2 (2024): 219–28, Penelitian menggunakan data sekunder dari berbagai sumber literatur yang berhubungan dengan kontribusi ECW, <https://doi.org/10.24127/jlpp.v9i2.3774>.

⁴ Adian Husaini, *Filsafat Ilmu: Perspektif Barat & Islam* (Gema Insani, 2020).

⁵ Nisa Cahaya Karima et al., "Pentingnya Penanaman Nilai Agama Dan Moral Terhadap Anak Usia Dini," *Yinyang: Jurnal Studi Islam Gender Dan Anak* 17, no. 2 (2022): 273–92, <https://doi.org/10.24090/yinyang.v17i2.6482>.

⁶ Cepi Ramdani et al., "Peran Keluarga Dalam Pendidikan Karakter," *Banun: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 2 (2023): 12–20.

The implementation of IoS is especially critical in Islamic higher education institutions (HEIs), which must meet contemporary academic requirements while maintaining their religious and ethical character.⁷ Universitas Darussalam (UNIDA) Gontor in Indonesia exemplifies a unique case study, having integrated the IoS as a fundamental, non-negotiable element of its institutional mission rather than a mere academic option.⁸ Prior studies validate UNIDA Gontor's distinctive dedication to cultivating a comprehensive educational environment, effectively integrating traditional pesantren education with modern fields of study.⁹ The current literature verifies that this institutional dedication is reflected in curricular objectives and mission statements, indicating that IoS implementation constitutes a complex, multifaceted institutional transformation.¹⁰

Recent empirical research on the Islamization of Science (IoS) in Higher Education Institutions (HEIs) has shifted from purely philosophical debates to institutional implementation strategies. In Malaysia, Analyzes IIUM's transition from "streamlining" to "mainstreaming" Islamic knowledge through a *Maqāṣidic* approach, highlighting the inherent tensions between maintaining professional competitiveness and religious orientation.¹¹ In Indonesia, the discourse is dominated by State Islamic Universities (UINs), which employ metaphorical and structural paradigms to bridge the dichotomy between modern science and Islamic values.¹² Notable frameworks include the "Tree of Science" at UIN Malang and the "Spider Web" integration-interconnection model popularized by Abdullah and examined by Tajuddin & Awwaliyah, Furthermore, recent discourse by Subhan, reinforces these models by positioning the Qur'an and Hadith as the central nexus of scientific inquiry, Beyond these structural models,

⁷ Misfah Abdul Azis and Ahmad Masrukin, "Budaya Religius Dalam Pembentukan Karakter Peserta Didik Di SMP Islam Ulul Albab Nganjuk," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 9, no. 3 (2019): 377–86, <https://doi.org/10.33367/ji.v9i3.1040>.

⁸ Nur Inayah et al., "Meningkatkan Aktivitas, Keterampilan Berpikir Kritis Dan Hasil Belajar Menggunakan Model Bestari Pada Siswa Sekolah Dasar," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 9, no. 3 (2024): 156–69, <https://doi.org/10.23969/jp.v9i3.17310>.

⁹ Zubairi Muzakki, "Integrasi Ilmu Ekonomi Islam Dan Pendidikan Agama Islam Era Society 5.0," *Islamic Banking & Economic Law Studies (I-BEST)* 2, no. 1 (2023): 51–74, <https://doi.org/10.36769/ibest.v2i1.327>.

¹⁰ Abdul Muqit et al., "Solutions to the Problem of the Dichotomy of Knowledge in Islamic Higher Education (An Analysis of Higher Education Policy)," *Al-Irfan : Journal of Arabic Literature and Islamic Studies* 4, no. 2 (2021): 186–202, <https://doi.org/10.58223/al-irfan.v4i2.741>.

¹¹ Sari Hanafi, "From Streamlining to Mainstreaming 'Islamization of Knowledge': The Case of the International Islamic University of Malaysia," *American Journal of Islam and Society* 38, nos. 1–2 (2021), <https://doi.org/10.35632/ajis.v38i1-2.1086>.

¹² Mohammad Muslih et al., "The Paradigm of Islamization of Knowledge According to SMN Al-Attas (From Islamization of Science to Islamic Science)," *Tasfiah: Jurnal Pemikiran Islam* 5, no. 1 (2021): 25–48, <https://doi.org/10.21111/tasfiah.v5i1.5269>.

identifies an "Open Integration" framework at UIN Syarif Hidayatullah Jakarta, which pragmatically maps knowledge into core and auxiliary disciplines while avoiding the term "Islamization" in favor of cross-disciplinary synergy. While these frameworks have advanced the philosophical discourse, they often reveal a disjunction in practice, particularly when applied to the natural sciences.¹³

Although there is a strong academic emphasis on institutional commitment and philosophical support, recent research has revealed significant empirical gaps related to the operational mechanisms of implementing the Islamization of Knowledge.¹⁴ Until now, there are still systematic deficiencies in uncovering the practical aspects of 'how' the process is operationalized in the field.¹⁵ Various educational approaches, the influence of teacher training, and pragmatic challenges in daily implementation across different disciplines are still rarely systematically characterized based on field data. As a result, the existing discourse tends to be trapped in curriculum idealism. At the same time, the operational realities within the environment of Islamic higher education institutions, including those with a clear philosophical mission such as UNIDA Gontor, remain very poorly mapped empirically.

This study fills an empirical gap by presenting precise, replicable data on the mechanisms and challenges of IoS implementation. Unlike previous research, which tends to focus on policy perspectives or theoretical documents, this study offers a pragmatic data-driven framework for other Islamic higher education institutions. The main novelty of this study lies in the identification of the 'internalization gap,' a behavioral disconnection in which a high cognitive understanding of IoS fails to translate into consistent professional etiquette. By shifting the focus from philosophical discourse to the empirical analysis of the de-Westernization process and a faculty-based nurturing culture, this study offers field evidence on how Islamization is manifested in

¹³ Abduloh et al., *Peningkatan dan Pengembangan Prestasi Belajar Peserta Didik* (Uwais Inspirasi Indonesia, 2022); Tabrani Tajuddin and Neny Muthiatul Awwaliyah, "Paradigma Integrasi-Interkoneksi Islamisasi Ilmu Dalam Pandangan Amin Abdullah," *Aksiologi : Jurnal Pendidikan Dan Ilmu Sosial* 1, no. 2 (2021): 56–61, <https://doi.org/10.47134/aksiologi.v1i2.11>; Subhan Subhan et al., "Towards a Tawhidic Framework in Islamic Higher Education Curriculum: A Comparative Study of Indonesia and Malaysia," *QJIS (Qudus International Journal of Islamic Studies)* 12, no. 2 (2024): 333–70, <https://doi.org/10.21043/qjiss.v12i2.28676>; Irham, "Policies and Patterns of Integration of Science and Religion in Indonesian Islamic Higher Education," *Higher Education* 90, no. 5 (2025): 1311–28, <https://doi.org/10.1007/s10734-024-01378-9>.

¹⁴ Abdul Aziz, "Analisis Nilai Pendidikan Dalam Novel Sepatu Dahlan Karya Khrisna Pabhicara," *ENGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya* 2, no. 1 (2021): 1–6, <https://doi.org/10.37304/enggang.v2i2.3879>.

¹⁵ Ali Yusron, "The Implementation of Inclusive Education in Elementary Schools: A Study of Challenges and Opportunities," *Kaisa: Jurnal Pendidikan Dan Pembelajaran* 5, no. 1 (2025): 103–11, <https://doi.org/10.56633/kaisa.v5i1.1176>.

students' daily adaptations. This dimension has often been overlooked in contemporary academic discourse.

Based on the literature review and gap analysis above, the primary objective of this research is to conduct characterization and systematic analysis of the operationalization model of IoS program within the learning context at Universitas Darussalam (UNIDA) Gontor. This study specifically aims to identify and describe the pedagogical model employed by the faculty to integrate the principles of IoS into academic disciplines, analyze and evaluate the impact of faculty training programs related to IoS on the understanding and application of Islamic values by lecturers, explore students' perceptions regarding the effectiveness and challenges of integration, and empirically identify the challenges and practical obstacles faced by the institution, faculty, and students during the daily implementation of IoS.

Method

This study employs a qualitative research approach using a case study design to explore the implementation of the IoS program at Universitas Darussalam (UNIDA) Gontor. The case study methodology is particularly suitable for this research, as it allows for an in-depth examination of the program in its real-life context, considering both the conceptual framework and the practical application of the Islamization efforts at the university.

The research was conducted at UNIDA Gontor, an Islamic higher education institution located in Indonesia. This institution is known for its commitment to integrating Islamic values with modern academic disciplines, making it an ideal site for studying the IoS. The participants in this study were selected using purposive sampling to ensure that the individuals involved had direct experience with or influence over the Islamization program. The participants included:

Table 1. Participant Demographics

Participant	Age (Years)	Position	Gender
P1	45	Lecturer	Male
P2	39	Lecturer	Female
P3	22	Student	Male
P4	24	Student	Female
P5	48	Program Administrator	Male
P6	42	Lecturer	Female
P7	21	Student	Male
P8	23	Student	Female

Tabel 1 presents the profiles of eight participants, including professors, students, and program administrators, who were selected to provide a full picture of how IoS is being used at UNIDA Gontor. With a range of ages (21-48 years) and a balance of genders, this composition facilitates an in-depth exploration of the dynamics between managerial policies and the experience of value internalization in the pesantren environment. This representative approach ensures that the qualitative data obtained accurately depict the program's challenges and successes from various educational stakeholders.

Data were collected using three primary techniques: in-depth interviews, participatory observation, and document analysis. These methods were chosen to provide a comprehensive understanding of the program from multiple perspectives, ensuring data triangulation to enhance the reliability and validity of the findings.

1. In-depth Interviews: Semi-structured interviews were conducted with key stakeholders, including program administrators, faculty lecturers, and students. The interviews aimed to gather detailed information on the participants' experiences, perceptions, and insights regarding the IoS program. The interview guides were designed to explore topics such as the program's objectives, implementation strategies, challenges, and impacts on both academic and moral development.
2. Participatory Observation: The researcher directly observed activities related to the Islamization program, including classes, workshops, and thematic discussions. This allowed for a better understanding of how Islamic principles were integrated into the academic environment and how students interacted with these values in real-time.
3. Document Analysis: Relevant institutional documents, including curriculum guides, program reports, and policy papers, were analyzed to assess how the IoS is formalized and structured at UNIDA Gontor. The document analysis provided context for understanding the university's goals and strategies for integrating Islamic values into its academic framework.

The data were analyzed using a thematic analysis approach. In-depth interviews and field notes from participatory observations were transcribed and coded to identify recurring themes and patterns related to the IoS program. Thematic analysis enabled the researcher to organize and interpret the data in relation to the research questions, highlighting key areas such as the challenges of implementation, the effectiveness of

integration, and the program's outcomes for students and faculty alike. The document analysis also contributed to understanding how the Islamization program is formalized and how its principles are integrated into the university's academic structure

Results and Discussion

In examining the IoS at UNIDA Gontor, the discussion begins by aligning the study's findings with the theoretical framework. The core theoretical foundation of the Islamization program at UNIDA Gontor is derived from the works of prominent Islamic scholars such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi. These scholars argue that true knowledge in Islam is derived from divine revelation and should be integrated into both secular and religious disciplines, ensuring that knowledge serves ethical, moral, and spiritual purposes. This framework is central to UNIDA Gontor's mission of developing students who are not only academically proficient but also spiritually grounded.

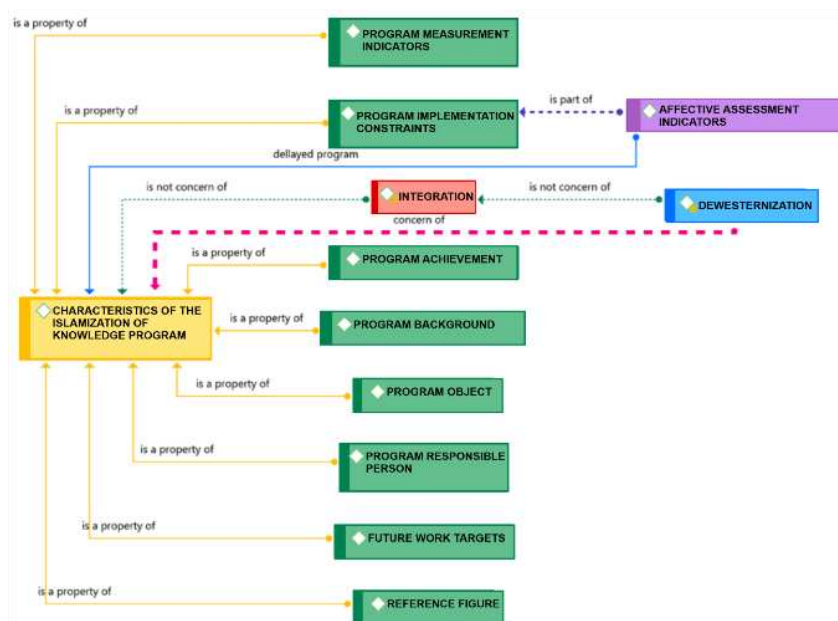


Figure 1. Concern of Characteristic Program Information

The concept map in Figure 1 shows how the Islamization of Science (IoS) works. The main parts are integration and de-westernization. It also shows how the background, subject matter, and important reference figures are all related to each other. The diagram shows that the program's success depends on more than just cognitive achievements. It also has to deal with practical problems known as Program Implementation Constraints, which often make effective indicators less useful for evaluation. This explanation makes it clear that the success of IoS depends a lot on how

well program coordinators and future work targets work together. This will ensure that both the curriculum and students' behavior fully reflect Islamic values.

Implementation of the Islamization of Science

The implementation of the IoS program at UNIDA Gontor is deeply rooted in the institution's mission to merge Islamic values with contemporary education.¹⁶ The university's commitment to the Islamization framework is evident across various fields of study, ranging from the natural sciences to social sciences. This integration is seen in the curriculum design, where Islamic values are embedded in the teaching of subjects such as economics, political science, engineering, and even the natural sciences. As mentioned in the theory, the integration of Islamic teachings extends beyond content to methodologies and epistemological foundations, reshaping how knowledge is approached, taught, and applied in the modern context. As expressed by one of the senior lecturers:

'Islamization here is not just about sticking verses onto lecture materials.' We conduct a strict de-westernization process, where every modern scientific theory is filtered—elements that align with our monotheistic principles are retained. At the same time, secular-reductionist aspects are modified to fit within the framework of Sunnatullah.' (Lecturer A, Faculty of Science and Technology, 2025)

The IoS at UNIDA Gontor begins with a critical process of de-westernization. This process involves sifting through secular knowledge, identifying elements that align with Islamic principles, and modifying or discarding those that contradict the core teachings of Islam.¹⁷ This approach mirrors al-Attas' concept of restoring the purity of Islamic knowledge by eliminating Western secular influences that have shaped modern education systems.¹⁸ Operational evidence of this process is consistently recorded in classroom observations in the natural sciences discipline. For example, in the Physics and Biology courses, the lecturer does not present the material as value-free mechanistic facts. On the contrary, natural phenomena are taught through the lens of sunnatullah (the laws of God), which emphasizes the belief that all natural phenomena are manifestations of divine will. Field observation notes indicate that students are

¹⁶ Mardan Umar and Feiby Ismail, "Peningkatan Mutu Lembaga Pendidikan Islam (Tinjauan Konsep Mutu Edward Deming Dan Joseph Juran)," *Jurnal Ilmiah Iqra'* 11, no. 2 (2018), <https://doi.org/10.30984/jii.v11i2.581>.

¹⁷ Muhammad Imran et al., "Islamic Approach to Education Balancing Religious and Secular Knowledge in Pakistani Schools," *Al Khadim Research Journal of Islamic Culture and Civilization* 5, no. 1 (2024): 68–78.

¹⁸ Muhammad Zainiy Uthman, "Al-Attas on Action, Thinking Framework and the Human Soul," *International Journal of the Asian Philosophical Association* 13, no. 1 (2020), <https://www.asianpa.net/assets/upload/articles/j1iisoWLFpD3stmd.pdf>.

encouraged to actively deconstruct reductionist scientific theories, then reconstruct them within a framework that acknowledges God's involvement in the laws of nature.

This approach fundamentally distinguishes UNIDA's operational model from the integration-interconnection paradigm developed by Abdullah and the pragmatic 'Open Integration' framework by Irham.¹⁹ While Abdullah emphasizes inclusive multidisciplinary dialogue, and Irham prioritizes pragmatic cross-disciplinary synergy, UNIDA Gontor takes a more transformative position by actively deconstructing the secular Western worldview. In the context of the curriculum, Suprayogo applies the 'Tree of Knowledge' model as a metaphor to integrate religious and general knowledge, while UNIDA Gontor implements this model through a rigorous purification methodology.²⁰

The operationalization of de-westernization at UNIDA Gontor goes beyond policy rhetoric; it is an epistemological reconstruction. In natural science courses, subjects such as Physics and Biology are integrated into the framework of Sunnatullah, which aligns with Hanafi's call to transition from 'streamlining' Islamic knowledge to systematic 'mainstreaming.' Unlike other models, UNIDA strengthens this mainstreaming through a mentorship culture that ensures the sustainable internalization of values.²¹

This model offers a unique synthesis by combining Al-Attas's axiological foundation with the technical challenges of modern science. By offering empirical evidence of how tauhid becomes an operational methodology in the classroom, this research positions itself as an antithesis to integration models that tend to be accommodating of secularism, while simultaneously shifting the discourse of IoS from mere philosophical discussion to tangible pedagogical practice.

At the same time, UNIDA Gontor's approach acknowledges the importance of *maqasid al-shari'ah* (the objectives of Islamic law) in shaping educational practices. The university emphasizes the moral and ethical dimensions of education, ensuring that students are not only taught scientific concepts but also trained to use this knowledge in ways that benefit society and promote justice, equity, and social welfare. In this respect, the IoS at UNIDA Gontor is seen as a vehicle for both intellectual and moral development.

¹⁹ Abduloh et al., *Peningkatan dan Pengembangan Prestasi Belajar Peserta Didik*.

²⁰ Imam Suprayogo, *Kyai dan Politik: Membaca Citra Politik Kyai* (UIN-Malang Press, 2009).

²¹ Hanafi, "From Streamlining to Mainstreaming 'Islamization of Knowledge.'"

Table 2. The Integration of Islamic Values Across Disciplines at UNIDA Gontor

Discipline	Islamic Values Integrated	Teaching Methodology	Key Concept
Natural Sciences	Sunnatullah (laws of God), unity of knowledge, and empirical research are aligned with Islamic ethics.	Blending scientific inquiry with theological principles.	Understanding the natural world as a manifestation of divine will.
Economics	Justice, fairness, social welfare, and Islamic economic principles.	Incorporating Islamic economic frameworks alongside conventional models.	Fair distribution of wealth and social justice in economic practices.
Political Science	Governance based on Islamic principles of justice, accountability, and the common good.	Teaching Islamic political philosophy alongside modern political theories.	Justice and ethical governance in Islamic political theory.
Engineering	Ethical responsibility, sustainable development, serving humanity.	Applying engineering principles within the context of Islamic ethics.	Sustainable and ethical engineering practices aligned with Islamic values.

Table 2 illustrates the practical implementation of the Islamization of Science (IoS) through an integrative-interconnective approach that balances modern paradigms with theological principles across various disciplines. By aligning concepts such as Sunnatullah in science and *Maqasid al-Shari'ah* in economics, the table demonstrates that Islamization goes beyond simply adding religious content; it represents a methodological transformation that shifts students' epistemological orientation. This directly reinforces the subsection on faculty and administrative support, as the success of interdisciplinary integration requires standardized curricula and faculty competence in synthesizing ethical values into professional practice. In short, this table provides empirical evidence of the transition from an ideological vision to a structured, consistent academic reality across all programs.

Result of the Islamization Efforts

The study's findings confirm that UNIDA Gontor's IoS program has made substantial progress in embedding Islamic values into the academic curriculum. Faculty lecturers report a high level of engagement with the Islamization process, particularly in how they approach both religious and secular subjects. The lecturer explained how this integration is carried out at the operational level:

"Islamization for us is not just an addition of material, but a transformation of perspective. When I teach the Economics course, I not only explain market theory but also discuss ethical boundaries based on the principles of maqasid. Students must understand that every economic decision has moral consequences in the eyes of Allah." (Lecturer B, Faculty of Economics and Management, 2025)

Furthermore, Interviews with students indicate that they appreciate the integration of Islamic principles into their studies, noting that it helps them understand the relevance of their education in the broader context of their spiritual and moral lives. Although the IoS program theoretically succeeded in instilling the concept of integration, our field findings revealed a serious challenge: an 'internalization gap' that separates students' cognitive understanding from their affective and psychomotor dimensions. This phenomenon is reflected in the testimonies of the informants:

“In class, I can easily quote Islamic principles to deconstruct Western science theories. However, when I have to make decisions in an organization or face ethical dilemmas in the field, I feel that knowledge does not automatically translate into controlling my behavior. There is a gap between what I know in my mind and how I act spontaneously.” (Informant 1, Final Year Student, 2025).

This challenge aligns with the theoretical frameworks of al-Attas and al-Faruqi.²²

Who emphasized the need to internalize knowledge in both intellectual and behavioural dimensions? According to al-Attas, knowledge must not only be understood intellectually but must also be reflected in the character and actions of the individual. This principle is essential in the context of IoS, as the goal is not just to teach students scientific knowledge but to instill in them a moral responsibility that aligns with Islamic teachings.

The phenomenon of the 'internalization gap' identified at UNIDA Gontor offers a critical perspective when contrasted with previous literature. If structural models such as the 'Tree of Knowledge' and the 'Spider Web' emphasize the organization of the curriculum framework, our findings indicate that contemporary IoS challenges have shifted from curriculum design to mechanisms for sustaining student behavior outside the classroom.²³ This aligns with Hanafi's concerns regarding the tension between religious orientation and professional competence, where UNIDA has successfully strengthened the theoretical foundation; the real challenge now lies in the transition from mere 'cognitive awareness' to the formation of a consistent 'professional behavioral habitus'.²⁴

The university's emphasis on *maqasid al-shari'ah* as a guiding principle in all disciplines provides a solid foundation for addressing these challenges. By focusing on the ethical implications of knowledge, UNIDA Gontor encourages students to reflect on

²² Zainuddin Zainuddin et al., “Epistemological Synthesis of Al-Attas and Al-Faruqi: Islamization of Knowledge, Adab, and Contemporary Decolonization of Knowledge,” *ISEDU: Islamic Education Journal* 3, no. 1 (2025): 18–31.

²³ Abduloh et al., *Peningkatan dan Pengembangan Prestasi Belajar Peserta Didik*; Suprayogo, *Kyai dan politik*.

²⁴ Hanafi, “From Streamlining to Mainstreaming ‘Islamization of Knowledge.’”

how their education can contribute to society's greater good. However, as the findings suggest, more needs to be done to ensure that students actively engage with these values beyond the classroom.

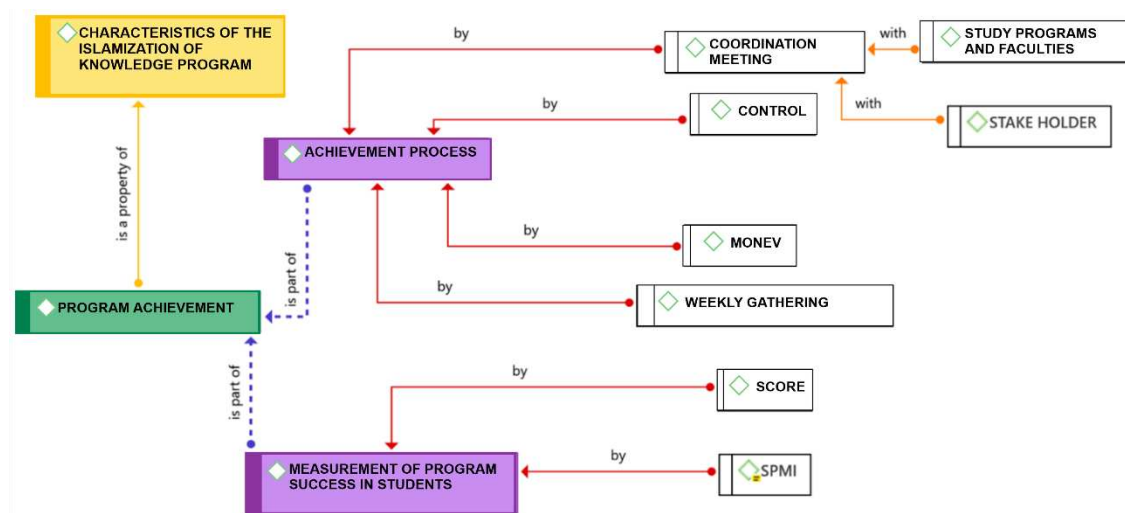


Figure 2. Program Achievement

The concept map on Figure 2 outlines the characteristics of the Islamic Science Islamization (IoS) program at UNIDA Gontor into a systematic managerial structure, where the program's achievements are supported by two main pillars: the Achievement Process, backed by disciplinary mechanisms such as coordination meetings and weekly gatherings, and the Measurement of Program Success, assessed thru the assessment system and Internal Quality Assurance (SPMI). Theoretically, this chart affirms that the institution has provided comprehensive managerial instruments to bridge the implementation gap in the field. However, our research findings on the "internalization gap" indicate that the main challenge currently is not the absence of systems or policies, but rather the optimization of the effectiveness of these instruments so that they do not merely become administrative formalities, but can transform into catalysts that genuinely touch the affective and behavioral dimensions of students.

Challenges in the Internalization of Islamic Values

While the IoS program at UNIDA Gontor has made notable progress in embedding Islamic values into the curriculum, their internalization remains a significant challenge. According to the findings, faculty lecturers have observed that while students are knowledgeable about Islamic ethical frameworks, the application of these values in everyday behaviour is often inconsistent. This discrepancy between cognitive

understanding and behavioural practice is particularly evident in areas like academic integrity, ethical decision-making, and social responsibility.

This finding aligns with the arguments of al-Attas and al-Faruqi that the Islamization of Knowledge (IoS) must permeate all aspects of life, transcending mere academic discourse. However, previous literature, such as Abdullah's multidisciplinary approach and Hanafi's professionalism analysis, tends to overlook the pragmatic aspect of habituation. Current research fills this empirical gap by demonstrating that the main obstacle to the IoS is not the absence of a philosophical framework, but rather the lack of affective-psychomotoric catalysts in the institution's managerial instruments.²⁵ In line with James Arthur, a comprehensive approach that includes concrete experiences is crucial for values to be deeply internalized.²⁶

The results we obtained reinforce Irham's note regarding the "Open Integration" framework, which often fails to shield students from the pressures of secular culture. UNIDA students can deconstruct scientific theories in class, but often experience behavioral dissonance outside the academic environment. Therefore, IoS must shift from information transmission to a holistic mentorship model. Without reorienting instruments such as weekly gatherings or SPMI to be behavior-based, IoS risks being reduced to an administrative formality that fails to internalize the value of tauhid into students' character.²⁷

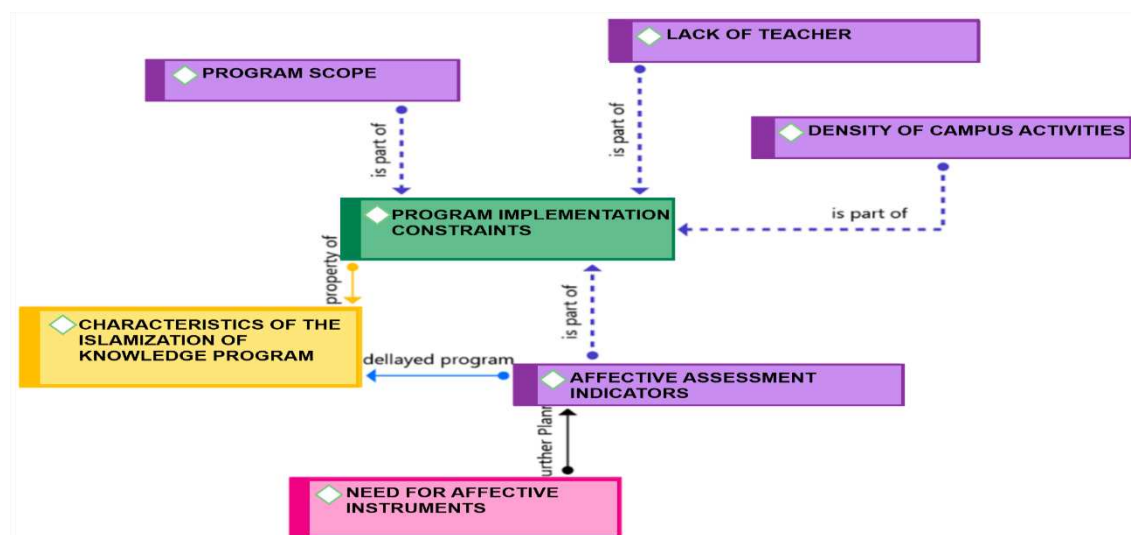


Figure 3. Obstacles to Program Implementation

²⁵ Abduloh et al., *Peningkatan dan Pengembangan Prestasi Belajar Peserta Didik*; Hanafi, "From Streamlining to Mainstreaming 'Islamization of Knowledge.'"

²⁶ James Arthur, *Education with Character* (Routledge, 2003).

²⁷ Irham, "Policies and Patterns of Integration of Science and Religion."

This conceptual map in Figure 3 explicitly illustrates that the obstacles to implementing the Islamization of Science (IoS) program stem from a dissonance between the density of campus activities and the lack of adequate affective assessment instruments. Structural challenges, such as limited teaching staff and the program's broad scope, often delay or limit the evaluation of Islamic values to cognitive aspects alone. In this context, the holistic mentorship approach emerges as a strategic solution to address the urgent need for affective instruments. This model transforms the challenge of a “shortage of instructors” into an integrated mentoring system, where lecturers are no longer just classroom teachers but also mentors who guide students in the habituation of values in their daily lives. By implementing holistic mentorship, universities can overcome the limitations of formal assessment tools through direct observation and ongoing character guidance. As a result, the success of IoS is no longer hindered by administrative routines, but can instead be measured through the authentic moral maturity and behavior of students.

Table 3. Internalization of Islamic Values in Students

Dimension	Observed Outcome	Challenge	Possible Solutions
Cognitive	Students understand Islamic values in their academic work	Strong grasp of Islamic ethics, but limited real-world application	Enhanced integration of values in practical exercises
Affective	Students show appreciation for the relevance of Islam in science	Emotional attachment to Islamic values is not always evident	Incorporate more experiential learning activities
Psychomotor	Limited application of Islamic values in actions	Inconsistent ethical decision-making and social responsibility	Role-modeling and mentoring by faculty lecturers

Tabel 3 maps the internalization of Islamic values using Bloom's Taxonomy, showing a disconnection between strong cognitive mastery and low habituation in the affective and psychomotor dimensions. These findings affirm that although students can articulate Islamic ethics theoretically, the process of internalization is still hindered by a lack of concrete experience and consistent behavioral models. Therefore, proposed solutions, such as strengthening experiential learning and holistic mentorship, are crucial for transforming values from mere academic knowledge into deep behavioral habits in students' daily lives.

The Role of Faculty and Administration in Supporting Islamization

The success of the IoS program at UNIDA Gontor heavily relies on the synergy between lecturers, as the driving force of pedagogy, and the administration, as the policy supporter. Lecturers are not merely curriculum instructors; they are living curricula that integrate Islamic values into academic practice. In line with Suyatno, continuous professional development has become an absolute requirement.²⁸ A senior lecturer expressed the urgency of this competency:

"The challenge is not in the Islamic material itself, but in how I can dissect science from a monotheistic perspective without losing academic rigor. We need a more intense discussion space to align the perception of this integration in every course." (Senior Lecturer, Faculty of Science and Technology, 2025).

On the other hand, the role of administration is crucial in building a supportive ecosystem. Referring to Nuha's administrative commitment through strategic policies, the foundation of sustainability is laid.²⁹ However, our findings indicate the need to accelerate from mere formality to substantial support. Program administrative staff revealed the challenges on the ground:

"We have already provided a workshop platform, but moving forward, we need to invest more in a sustainable mentorship system for young lecturers, not just annual seminars. Our focus is on how this policy truly makes an impact in the classroom." (IoS Program Administrative, 2025).

However, the literature discussion indicates that this support must go beyond administrative formalities. If Hanafi's research emphasizes the importance of a robust policy structure, our findings underscore that UNIDA's administration should increase investment in targeted training resources to support the transition of lecturers into professional mentors.³⁰ Criticism of formalism in educational evaluation highlights the tendency of research to get caught up in methodological issues alone, rather than exploring how the values of organizations and individuals shape evaluation practices.³¹

In the context of the Islamization of Knowledge (IoS) at UNIDA Gontor, this challenge is evident: evaluations that focus solely on cognitive audits fail to capture the affective dimension at the core of tauhid pedagogy. Therefore, building synergy between the values of lecturers as moral agents and the institutional evaluation system is

²⁸ Suyatno Suyatno et al., "Progressive Islamic Education: Bridging the Gap of Islam, Indonesianness, and Modernity," *The Qualitative Report* 27, no. 1 (2022): 226–42, <https://doi.org/10.46743/2160-3715/2022.4782>.

²⁹ Nazahah Ulin Nuha et al., "Implementation of the Context, Input, Process, Product Model in Evaluating Islamic Education Institutions," *International Journal of Islamic Studies Higher Education* 3, no. 3 (2024): 199–214, <https://doi.org/10.24036/insight.v3i3.195>.

³⁰ Hanafi, "From Streamlining to Mainstreaming 'Islamization of Knowledge.'"

³¹ Peter Serdyukov, "Formalism in Online Education," *Journal of Research in Innovative Teaching & Learning* 14, no. 2 (2021): 118–32, <https://doi.org/10.1108/JRIT-02-2021-0010>.

crucial so that the Islamization of Knowledge (IoS) is not reduced to mere administrative formality, but rather becomes a strategic instrument that facilitates the development of holistic character across all academic lines.

Table 4. Faculty and Administrative Support for Islamization

Aspect	Outcome	Challenge	Recommendation
Faculty Engagement	Faculty are actively engaged in teaching and curriculum development	Limited training opportunities in integrating Islamic principles	Develop continuous training programs and academic workshops for faculty
Administrative Support	Strong commitment to Islamization by the administration	Resource constraints and gaps in evaluation mechanisms	Strengthen administrative support through dedicated teams and resources
Curriculum Development	Islamic values are incorporated into diverse academic fields	Lack of a standardized approach across all disciplines	Standardize curriculum development processes to ensure consistency

Table 4 demonstrates that the success of the Islamization of Science (IoS) at UNIDA Gontor is highly dependent on the synergy between faculty readiness and administrative support. While there is a strong commitment, the main challenges stem from limited integrative training and the absence of standardized evaluation mechanisms across disciplines. These findings reinforce the article's central argument that IoS cannot rely solely on ideological enthusiasm; it requires systematic investment in resources and curriculum standardization. By enhancing faculty capacity through ongoing training and establishing dedicated administrative teams, the university can transform IoS from a mere academic initiative into a measurable institutional culture. This is essential to ensure that the integration of Islamic values becomes a consistent professional standard across all programs, rather than a sporadic effort.³²

Impact on Students' Academic and Moral Development

The research findings confirm that the Islamization of Knowledge (IoS) program at UNIDA Gontor has successfully transformed students' epistemological orientation. Students no longer see disciplines as neutral entities, but rather as manifestations of *maqasid al-shari'ah* oriented toward the common good (*maslaha*). According to the student:

“At first, I thought that the knowledge I was learning, such as management or science, was technical and value-free. However, through the guidance of the professors here, my

³² Hanafi, “From Streamlining to Mainstreaming ‘Islamization of Knowledge.’”

perspective changed. I began to see that every discipline is a manifestation of Maqasid al-Shari'ah. For example, in management, the focus is not just on bureaucratic efficiency, but on how the system provides maslaha (common good) for society. This is not just a theory in the classroom; our professors demand that we reflect these values in every assignment and ethical decision we make.” (Informant 4, faculty of economy and management student, 2025)

This understanding aligns with Sheokand's view of the need to shift from bureaucratic efficiency to moral coherence.³³ By positioning lecturers as moral agents who integrate intellect and ethics, IoS transforms mere information transmission into a holistic mentorship model capable of deeply awakening students' ethical, emotional, and intellectual awareness.³⁴ Finally, this research emphasizes that the success of education is no longer measured by administrative compliance, but rather by the success of managerial instruments in instilling professional character.

However, the literature shows that there are universal challenges in value education and warns that, without an authentic practice environment, moral education often gets stuck at the cognitive level. Study results confirm this: there is a dissonance between students' understanding of Islamic economic or political principles and their professional practices. This aligns with Kolb's Experiential Learning Cycle, which emphasizes that deep value internalization requires concrete experiences and active experimentation.³⁵

In the context of IoS, the transition from "knowing" to "doing" requires more than just the transmission of information. Recent literature emphasizes that students need real-world simulation scenarios to internalize values in dilemmas.³⁶ At UNIDA, the challenge is to transform the curriculum into a holistic mentorship model. Without mechanisms such as Sharia-based legal clinics or ethical public policy simulations, the values of tawhid risk becoming merely intellectual insights. Therefore, our main recommendation is to strengthen the experiential learning model so that students not

³³ Uma Sheokand et al., “Professional Value Orientation in Education: Linking Teachers’ Core Beliefs with Student Achievement and Holistic Outcomes,” *AIJFR - Advanced International Journal for Research* 6, no. 6 (2025), <https://doi.org/10.63363/aijfr.2025.v06i06.2233>.

³⁴ Syahraini Tambak and Desi Sukenti, “Student Involvement Within Islamic Teacher Education: For a Future Profession,” *QIJIS (Qudus International Journal of Islamic Studies)* 11, no. 2 (2024): 317–52, <https://doi.org/10.21043/qijis.v11i2.8141>.

³⁵ Alice Y. Kolb and David A. Kolb, “Experiential Learning Theory as a Guide for Experiential Educators in Higher Education,” *Experiential Learning and Teaching in Higher Education* 1, no. 1 (2017): 38–38, <https://doi.org/10.46787/elthe.v1i1.3362>.

³⁶ Ulf-Daniel Ehlers and Laura Eigbrecht, “Creating the University of the Future: A Global Panorama on Future Skills,” in *Creating the University of the Future: A Global View on Future Skills and Future Higher Education*, ed. Ulf-Daniel Ehlers and Laura Eigbrecht (Springer Fachmedien, 2024), https://doi.org/10.1007/978-3-658-42948-5_1.

only master theory but also develop a professional character that instinctively reflects Islamic values in every ethical decision they make.³⁷

Implications for Future Research

The IoS program at UNIDA Gontor offers valuable insights into the challenges and opportunities of integrating Islamic values into modern education. The findings suggest that while the program has made substantial progress in intellectual engagement with Islamic principles, applying these principles in students' daily lives remains a significant challenge. That highlights the need for a more integrated approach to education that combines academic rigor with moral and spiritual development.³⁸

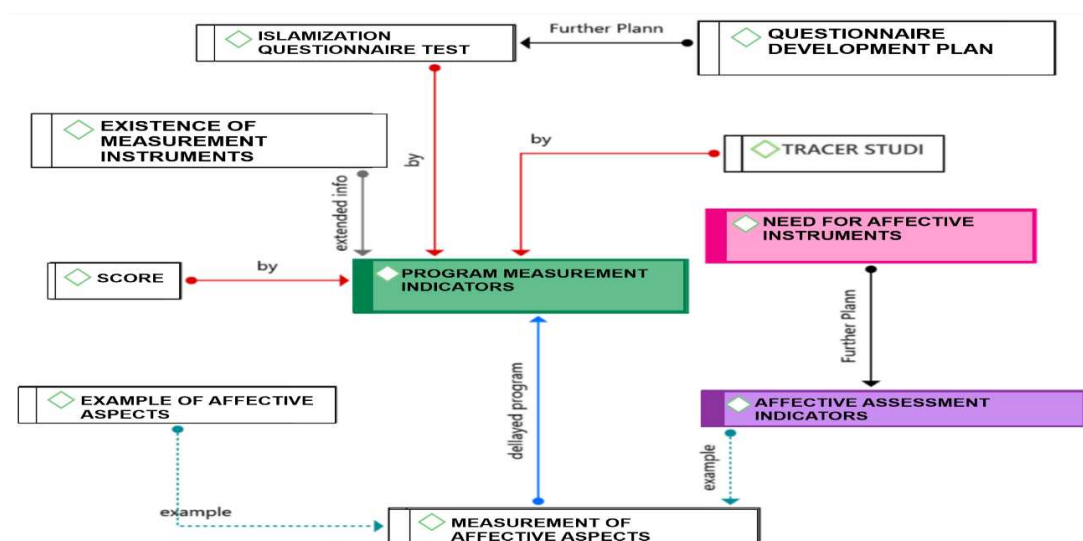


Figure 4. Program Development Opportunities

Future research could explore the long-term impacts of the IoS on graduates' professional and personal lives, particularly on their ethical decision-making and social contributions.³⁹ Additionally, comparative studies with other institutions engaged in similar Islamization efforts would provide valuable insights into best practices and

³⁷ Mukhtar Hadi and Tubagus Ali Rachman Puja Kesuma, "Managing Quality for Muslim Middle-Class Expectations: A Tqm-Informed Study of a Leading Islamic School in Indonesia," *QIJIS (Qudus International Journal of Islamic Studies)* 13, no. 1 (2025): 269–300, <https://doi.org/10.21043/qijis.v13i1.33383>.

³⁸ Adetutu Adedoyin Kehinde-Awoyele and Adeniyi Wasiu Adeowu, "Exploring the Nexus: Social Challenges, Academic Performance, and Moral Development in Secondary Education," *International Journal of Research in Education Humanities and Commerce* 05, no. 01 (2024): 25–37, <https://doi.org/10.37602/IJREHC.2024.5103>.

³⁹ Rusydi Ananda and Tien Rafida, *Pengantar Evaluasi Program Pendidikan*, ed. Candra Wijaya (Perdana, 2017), <http://repository.uinsu.ac.id/2842/>.

strategies for overcoming integration challenges.⁴⁰ It would also be beneficial to examine the role of technology and online learning in facilitating the IoS, particularly in reaching a broader student audience.⁴¹

Conclusion

This study has examined the implementation of the IoS program at Universitas Darussalam (UNIDA) Gontor, exploring how integrating Islamic values into both religious and secular disciplines contributes to the development of morally and intellectually balanced graduates. The findings demonstrate that while UNIDA Gontor has made significant strides in embedding Islamic principles into its curriculum across various fields, challenges remain in ensuring the internalization of these values among students, particularly in the affective and psychomotor domains.

Philosophically, the Islamization of Knowledge at UNIDA Gontor is rooted in the thoughts of al-Attas and al-Faruqi on the integration of intellectual and moral aspects. However, its implementation in the pesantren ecosystem reveals a gap between cognitive mastery and value habituation in students' professional practices. This challenge emphasizes that Islamization should not stop at adopting a global theoretical framework, but rather requires an experiential learning approach through holistic mentorship that can transform Islamic values into authentic behavior. Thus, the success of the Islamization of Knowledge at UNIDA Gontor is no longer merely theoretical, but has become a model of systematic integration that combines the pesantren tradition with modern academic rigor.

Furthermore, the role of faculty and administration is critical in supporting the IoS. Faculty engagement, continuous professional development, and institutional support are essential to the program's long-term success. The findings suggest that further investment in these areas will be crucial for refining and expanding the program's impact.

Future research should examine the long-term effects of the IoS on graduates' professional and personal lives, and compare the program at UNIDA Gontor with similar initiatives at other Islamic institutions. By addressing the challenges identified in

⁴⁰ Valarmathie Gopalan et al., "A Review of the Motivation Theories in Learning," *AIP Conference Proceedings* 1891, no. 1 (2017): 020043, <https://doi.org/10.1063/1.5005376>.

⁴¹ Istianah Istianah and Sri Wahyuningsih, "The Hadith Digitization in Millennial Era: A Study at Center for Hadith Studies, Indonesia," *QJIS (Qudus International Journal of Islamic Studies)* 7, no. 1 (2019): 25–44, <https://doi.org/10.21043/qjijis.v7i1.4900>.

this study and leveraging best practices, UNIDA Gontor can further its mission to produce graduates who are not only academically proficient but also ethically responsible and socially engaged

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