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KATA PENGANTAR

Assalamu'alaikum warahmatullahi wabarakatuh,

Puji syukur ke hadirat Allah Swt. atas rahmat-Nya sehingga edisi perdana *eL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam* Volume 20 Nomor 1 Tahun 2026 (Januari–Juni) dapat diterbitkan.

eL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam merupakan jurnal ilmiah *double-blind peer-reviewed* dan *open access* yang mempublikasikan hasil penelitian orisinal di bidang pendidikan Islam, baik kajian pustaka maupun penelitian lapangan. Fokus kajiannya mencakup berbagai perspektif pendidikan Islam, mulai dari aspek historis, sosial-budaya, dan politik, hingga pengembangan literasi peserta didik dan kompetensi pendidik.

Artikel-artikel dalam edisi ini merefleksikan perkembangan terkini dalam studi pendidikan Islam dan telah melalui proses seleksi serta penelaahan yang ketat oleh mitra bestari. Kami mengundang para akademisi dan praktisi untuk berkontribusi melalui pendekatan multidisipliner dengan tetap berlandaskan pada fokus pendidikan Islam melalui sistem *Open Journal System (OJS)*.

Terima kasih kami sampaikan kepada seluruh penulis, *reviewer*, dan tim editor atas kontribusinya. Semoga jurnal ini bermanfaat dan menjadi rujukan dalam pengembangan pendidikan Islam yang adaptif dan berkualitas.

Kami menyadari masih terdapat kekurangan, sehingga kritik dan saran sangat kami harapkan.

Wassalamu'alaikum warahmatullahi wabarakatuh.

Mataram, 1 Juni 2026

Editor in-Chief



Dr. Erlan Muliadi, M.Pd.I

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Merdeka-Islamic Learning: Analysis of Merdeka Curriculum Implementation in Islamic Religious Education at Elementary Schools

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Abstrak: Penelitian ini mengkaji penerapan Kurikulum Merdeka pada mata pelajaran Pendidikan Agama Islam (PAI) di tingkat Sekolah Dasar di Indonesia tahun 2026. Menggunakan pendekatan deskriptif kualitatif melalui analisis dokumen, wawancara, dan observasi kelas di sekolah dasar terpilih, penelitian ini menginvestigasi bagaimana prinsip-prinsip utama Kurikulum Merdeka kemandirian siswa, pembelajaran berdiferensiasi, dan Profil Pelajar Pancasila diintegrasikan dalam pembelajaran PAI. Temuan menunjukkan bahwa meskipun guru menunjukkan kreativitas dan fleksibilitas yang meningkat dalam perancangan pembelajaran, masih terdapat tantangan signifikan, termasuk keterbatasan literasi digital guru PAI, pelatihan yang tidak memadai, serta ketegangan antara konten agama yang terstandarisasi dengan pedagogi adaptif. Penelitian menyimpulkan bahwa integrasi yang berhasil memerlukan pengembangan profesional yang berkelanjutan, bahan ajar yang responsif kontekstual, dan dukungan kelembagaan yang lebih kuat.

Kata kunci: Kurikulum Merdeka, Pendidikan Agama Islam (PAI), Sekolah Dasar, Pembelajaran Berdiferensiasi, Profil Pelajar Pancasila

Abstract: This study examines the implementation of the Merdeka Curriculum (Kurikulum Merdeka) in Islamic Religious Education (PAI) at the elementary school level in Indonesia in 2026. Employing a qualitative descriptive approach through document analysis, interviews, and classroom observations at selected primary schools, this research investigates how the Merdeka Curriculum's core principles student agency, differentiated learning, and the Pancasila Student Profile are integrated within PAI instruction. The findings reveal that while teachers demonstrate increased creativity and flexibility in lesson design, significant challenges remain, including limited digital literacy among PAI educators, inadequate training, and the tension between standardized religious content and adaptive pedagogy. The study concludes that successful integration requires sustained professional development, contextually responsive teaching materials, and stronger institutional support. This research contributes to the growing discourse on reforming Islamic education within national curriculum policy frameworks.

Keywords: Merdeka Curriculum, Islamic Religious Education (PAI), Elementary School, Differentiated Learning, Pancasila Student Profile



Introduction

The Indonesian education system has undergone a significant transformation with the nationwide rollout of the Merdeka Curriculum (Kurikulum Merdeka), formally introduced by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) as the successor to the 2013 Curriculum (K-13). As of 2026, the Merdeka Curriculum has been fully implemented across primary and secondary schools throughout Indonesia, representing one of the most ambitious curriculum reforms in the nation's post-independence history. The curriculum is anchored in the philosophy of Ki Hajar Dewantara, emphasizing the holistic development of students as autonomous, creative, and morally grounded individuals. Central to this reform is the articulation of the Profil Pelajar Pancasila (Pancasila Student Profile), a set of six core character dimensions faith and piety, berkebinekaan global (global diversity), bergotong royong (collaboration), kreatif (creativity), bernalar kritis (critical thinking), and mandiri (independence) (Wijaningsih & Purnomo, 2023).

Within this reformed landscape, Islamic Religious Education (Pendidikan Agama Islam/PAI) occupies a uniquely complex position. As both a compulsory subject and a cornerstone of moral and spiritual formation for Indonesia's Muslim-majority student population, PAI is expected to fulfill dual mandates: transmitting classical Islamic knowledge and values while simultaneously adapting to the constructivist, student-centered pedagogical vision of the Merdeka Curriculum. This intersection creates both unprecedented opportunities and formidable challenges for PAI educators at the elementary school level, where foundational religious literacy and character formation are most critically shaped (Isti & Gumilar, 2025).

The Merdeka Curriculum introduces several structural and pedagogical novelties directly relevant to PAI instruction. The replacement of rigid Kompetensi Dasar (Basic Competencies) with more flexible Capaian Pembelajaran (Learning Outcomes) grants teachers greater latitude in sequencing and delivering content. Additionally, the introduction of Projek Penguatan Profil Pelajar Pancasila (P5) interdisciplinary project-based learning units invites PAI to collaborate with other subjects in fostering character development beyond isolated doctrinal instruction. The curriculum's emphasis on differentiated instruction (pembelajaran berdiferensiasi) also demands that PAI teachers recognize and respond to diverse student learning profiles, readiness levels, and backgrounds a paradigm shift from the transmission-focused, teacher-centered approaches historically dominant in Indonesian Islamic education (Utaminingsih et al., 2023).

Despite the policy momentum behind the Merdeka Curriculum, empirical research on its practical implementation in PAI classrooms particularly at the elementary level remains sparse. Most existing studies have focused on general subject areas such as Mathematics, Bahasa Indonesia, and Natural Science, leaving a notable gap in the literature regarding the unique dynamics of religious subject implementation. Furthermore, the distinctive epistemological and normative character of Islamic education where content is often perceived as divinely prescribed and non-negotiable raises important questions about the extent to which constructivist and student-centered approaches can be applied without compromising doctrinal integrity (Amalia & Achadi, 2023).

Existing studies on Merdeka Curriculum implementation in Islamic Religious Education at elementary schools have predominantly focused on identifying general challenges such as teacher readiness and limited infrastructure, as seen in Wulandari & Yunita's (2023) examination of SD Negeri Karang Jati which found that while implementation has run properly, teachers still require guidance in the process (Proceedings of the 2nd International Conference on Education Innovation and Social Science, Universitas Muhammadiyah Surakarta) , and the study at SDN Bolo 01 which identified challenges including teachers' limited experience and classroom management issues in PAI (Garuda Kemdikbud) . Syamsurizal, Helmiati, & Hasyim (2025) analyzed the implications of curriculum change policies for PAI quality in elementary schools, concluding that the Merdeka Curriculum has positive potential if supported by teacher readiness (Jurnal Al-Rosikhuun, UIN Maulana Malik Ibrahim Malang) , while research on differentiated instruction in PAI has been conducted at the junior secondary level by Churairoh et al. (2025) at MTs Al-Azhar Center Baturaja and SMP Negeri 1 OKU, revealing that implementation remains superficial and fragmented (Jurnal Al-Ishlah, STAI Hubbulwathan) . At the senior secondary level, studies have examined P5 project implementation in PAI at SMAN 3 Palangka Raya (Garuda Kemdikbud, 2025) and SMPN 1 Rumbia, Central Lampung (UIN Jurai Siwo Lampung Repository, 2025) , while Mintasih, Sukiman, & Purnama (2024) explored digital technology integration in PAI learning at senior high schools in Gunungkidul (Jurnal Pendidikan Islam, UIN Sunan Kalijaga) , and a broader analysis of teacher professionalism in implementing Merdeka Belajar across Islamic educational units highlighted persistent challenges regarding conceptual understanding and teacher preparedness (DOAJ) . While these contributions have been valuable in mapping the landscape of curriculum transition, they have largely treated PAI as a monolithic

subject, focused predominantly on single-school cases or specific grade levels (primarily junior and senior secondary), and have not sufficiently explored the pedagogical nuances of how Merdeka principles are translated into specific classroom practices across diverse elementary school contexts. This study addresses these gaps by offering a comparative analysis of Merdeka-Islamic Learning across six elementary schools in 2026, examining not only the challenges and readiness factors but also the qualitative spectrum of instructional practices from surface-level "add-on" patterns to genuinely integrated and responsive pedagogy thereby providing a more nuanced understanding of curriculum enactment in Islamic education at the elementary level and contributing a novel analytical framework for evaluating the fidelity and depth of Merdeka Curriculum implementation in religious subjects.

This study, therefore, seeks to fill this gap by conducting a systematic analysis of how the Merdeka Curriculum is being implemented in PAI classrooms at the elementary school level in 2026. Drawing on qualitative data collected from multiple school sites in urban and peri-urban settings, the research examines: (1) the degree to which PAI teachers understand and have internalized the Merdeka Curriculum's philosophical underpinnings; (2) the instructional strategies employed to align PAI content with differentiated learning and P5 project activities; (3) the institutional and structural barriers that impede effective implementation; and (4) the student outcomes and engagement patterns observed in Merdeka-aligned PAI classrooms (Munawir et al., 2024; Pendekatan et al., 2024; Ziyad & Hidayatullah, 2025).

The significance of this study is threefold. First, it contributes empirical data to the policy discourse on curriculum reform in Indonesia, offering evidence-based insights that can inform future iterations of the Merdeka Curriculum framework. Second, it advances scholarly understanding of the interface between Islamic educational tradition and progressive pedagogical reform, a topic of growing relevance across Muslim-majority nations undertaking educational modernization. Third, by centering the elementary school level, the study addresses the formative stage at which religious identity, values, and habits of learning are most durably instilled, making its findings directly relevant to teacher education, in-service training, and curriculum design at both national and regional levels (Munawir et al., 2024; Nadya & Misra, 2025).

The remainder of this article is organized as follows: Section II presents the research methodology; Section III provides the theoretical and contextual background; Section IV discusses the empirical findings in depth; and Section V offers conclusions and recommendations for practice and policy.

Metodology

This study employs a qualitative descriptive research design to examine Merdeka Curriculum implementation in Islamic Religious Education at six purposively selected elementary schools in 2026. This design is chosen for its appropriateness in describing phenomena as they naturally occur, presenting facts straightforwardly without extensive theoretical interpretation, while still allowing for rich contextual understanding of complex educational practices. The qualitative descriptive approach enables the researcher to stay close to the data and produce comprehensive summaries of participants' experiences and perspectives.

The six schools are purposively selected to represent diversity across public and Islamic-affiliated institutions, urban and peri-urban settings, and varying levels of curriculum readiness based on prior accreditation and self-assessment. Primary participants include PAI subject teachers who have taught under the Merdeka Curriculum for at least one academic year. Secondary participants comprise school principals and curriculum coordinators, while tertiary participants include student focus groups selected based on diverse academic performance levels to capture varied learning experiences.

Data collection integrates four complementary methods to ensure comprehensive coverage of the implementation phenomenon. First, classroom observations are conducted eight times per school using structured protocols to document lesson structures, integration of Merdeka-aligned elements, differentiation practices, teacher-student interaction patterns, and student engagement levels. Second, in-depth semi-structured interviews with teachers, principals, and students explore planning processes (including teaching module development), implementation challenges, leadership support, teacher agency, collaboration practices, and perceived learning outcomes. Third, document analysis examines teaching modules, learning objectives, assessment instruments, and student work samples to assess alignment with Merdeka Curriculum principles and identify implementation gaps. Fourth, focus group discussions with teachers and curriculum coordinators investigate interdisciplinary collaboration, particularly in P5 project integration, and collective perspectives on challenges in implementing differentiated learning and authentic assessment.

Data analysis follows the interactive model of Miles, Huberman, and Saldana, comprising three concurrent activities. Data condensation involves systematic coding using both deductive codes derived from Merdeka Curriculum frameworks and inductive codes emerging from the data. Data display organizes findings into matrices

and cross-case comparison tables to identify commonalities and variations across schools. Conclusion drawing involves iterative interpretation verified through member checking with participants, peer debriefing, and triangulation across data sources and methods.

Trustworthiness is established through credibility strategies including prolonged engagement and triangulation; transferability supported by thick description of research contexts and participant characteristics; dependability ensured through systematic documentation and audit trails; and confirmability guaranteed through researcher reflexivity and maintenance of raw data for verification.

The study spans one academic year, with data collection conducted across two semesters, followed by analysis and reporting phases. Ethical protocols include informed consent obtained from all participants, participant anonymity, data confidentiality, right to withdraw at any time, and institutional ethics approval obtained prior to fieldwork commencement. This qualitative descriptive methodology provides a rigorous yet flexible framework for capturing the realities and nuances of curriculum transition in Islamic education contexts, producing findings that are both credible and useful for informing educational policy and practice.

Result

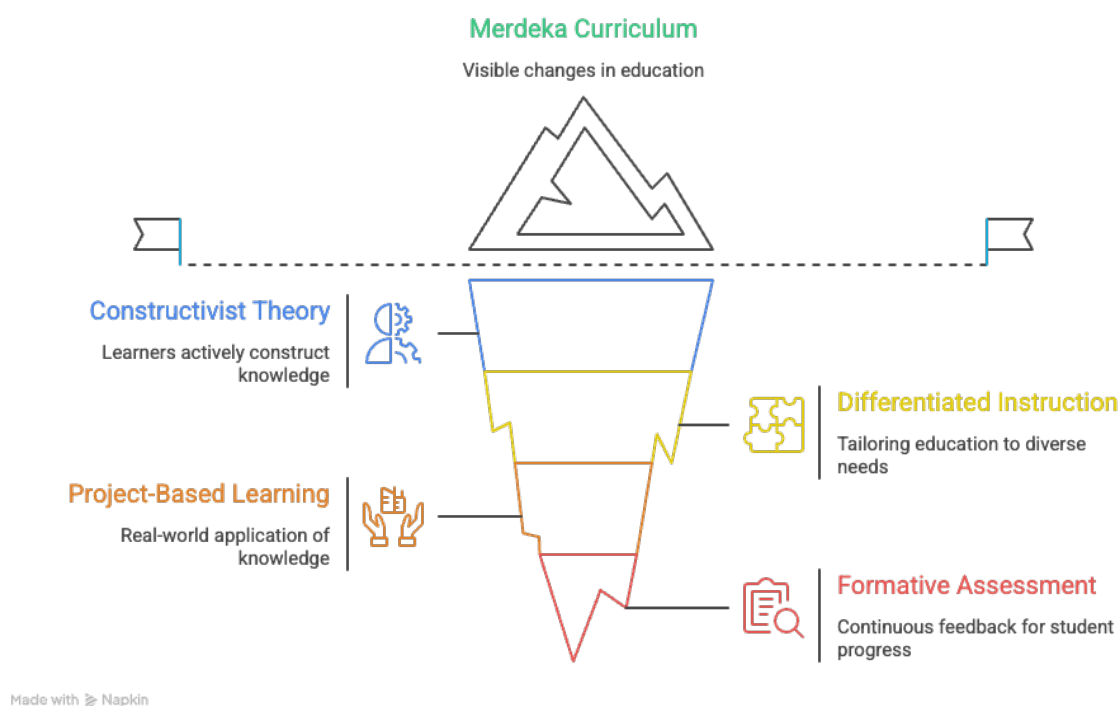
Theoretical Framework And Contextual Background

To situate the analysis, it is necessary to briefly review the theoretical foundations of the Merdeka Curriculum and their relevance to Islamic Religious Education. The Merdeka Curriculum draws philosophically from constructivism (Alfarizi et al., 2024), which posits that learners actively construct knowledge through social interaction and experience, rather than passively receiving transmitted information. This philosophical orientation is operationalized through three key pedagogical principles embedded in the curriculum: differentiated instruction, project-based learning, and formative assessment.

Differentiated instruction (Tomlinson, 2001) requires teachers to vary the content, process, product, and learning environment based on students' readiness, interests, and learning profiles. For PAI teachers, this represents a significant departure from the dominant paradigm of rote memorization and uniform recitation that has historically characterized Islamic religious instruction in Indonesian schools. Research in Islamic education reform (Miftahudin et al., 2024) has consistently identified teacher-centered, text-bound pedagogy as a structural limitation of PAI

instruction, making the Merdeka Curriculum's differentiated model both a challenge and an opportunity.

Picture 1. Merdeka Curriculum`s Tranformasi Potential In Islamic Religious Educationn



The Profil Pelajar Pancasila, as the normative framework underpinning the Merdeka Curriculum, resonates strongly with classical Islamic educational philosophy. The first dimension beriman, bertakwa kepada Tuhan Yang Maha Esa, dan berakhlak mulia (faithful, God-fearing, and noble in character)—directly maps onto the traditional PAI objective of tarbiyah (holistic moral and spiritual formation). The other dimensions critical thinking, collaboration, creativity, independence, and global diversity correspond to broader Qur'anic and prophetic traditions emphasizing iqra' (intellectual engagement), shura (deliberation), and khalifah (responsible stewardship). This conceptual alignment provides a theological rationale for PAI's active participation in the Merdeka framework (Sukari & Hasan, 2025).

Discussion

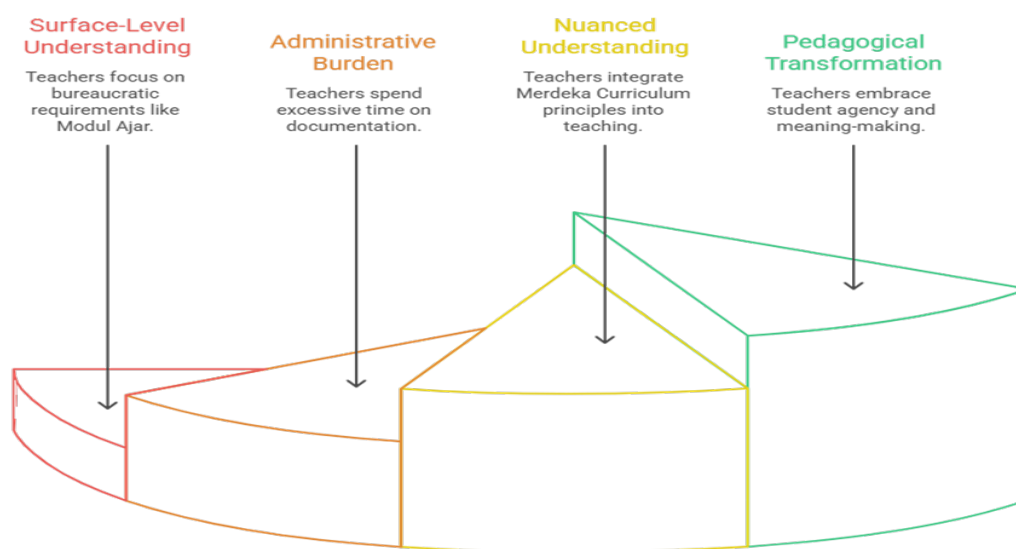
Teachers' Understanding and Readiness

The findings reveal a notably uneven landscape of Merdeka Curriculum readiness among PAI teachers across the six research sites. While all participating teachers had attended at least one formal Pelatihan Mandiri (Independent Training) session through the Platform Merdeka Mengajar (PMM), the depth of conceptual understanding varied significantly. Approximately 60% of teachers demonstrated a surface-level understanding of Merdeka Curriculum principles, primarily framing it as a bureaucratic requirement involving the production of Modul Ajar rather than a substantive pedagogical transformation (Sukari & Hasan, 2025).

A recurring theme in teacher interviews was the perception of the Merdeka Curriculum as administratively burdensome. Several teachers reported spending disproportionate time on documentation preparing ATP, Modul Ajar, and assessment rubrics at the expense of actual instructional planning. One teacher at School B commented: 'We have more paperwork now than before. The spirit is good, but we spend too much time making documents and less time actually thinking about how to teach.' This finding aligns with broader concerns raised in the implementation literature about the risk of procedural compliance overshadowing genuine pedagogical change (Nasehudin et al., 2025).

In contrast, approximately 25% of teachers—predominantly those with prior exposure to active learning methodologies through private training or university coursework demonstrated a more nuanced and integrated understanding. These teachers articulated the Merdeka Curriculum not merely as a document framework but as a philosophical reorientation toward student agency and meaning-making. They reported actively experimenting with cooperative learning structures, inquiry-based discussion of Qur'anic verses, and student-led P5 projects centered on Islamic social ethics (Angga et al., 2023).

Picture 2. Achiving Merdeka Curriculum Readiness

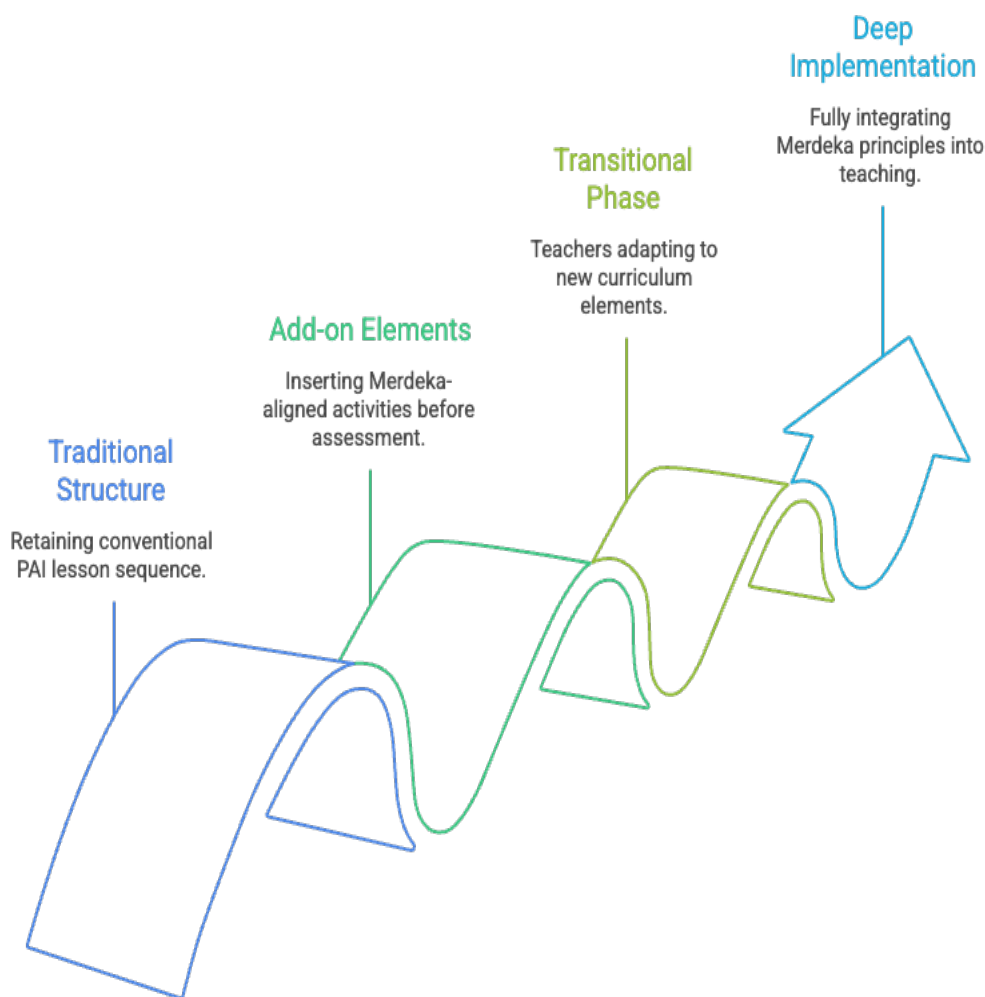


Instructional Practices in Merdeka-Aligned PAI Classrooms

Classroom observations across the six schools revealed a spectrum of instructional practices ranging from minimally adapted traditional approaches to genuinely innovative Merdeka-aligned delivery. The most commonly observed lesson structure retained elements of the conventional PAI sequence opening du'a (prayer), recitation review, teacher exposition, and structured Q&A with Merdeka-aligned elements appended rather than integrated. This 'add-on' pattern, where, for instance, a group activity was inserted before the final assessment task, suggests that many teachers are in a transitional phase of curriculum adoption rather than deep implementation (Romdani, 2023).

However, in three of the six schools, observers documented genuinely differentiated instruction. In one Grade 4 PAI class, the teacher organized students into three learning groups based on pre-assessed Qur'anic reading fluency: students at advanced levels worked independently on contextual analysis of Surah Al-Hujurat verses; intermediate learners engaged in peer-tutoring dyads; and emerging readers received direct phonics and tajwid (recitation rules) support from the teacher. This differentiated structure, while modest in scope, exemplifies the kind of responsive, student-centered practice envisioned by the Merdeka Curriculum (Zekina et al., 2023).

Picture 3. Transition To Merdeka Aligned PAI



The integration of P5 projects into PAI instruction emerged as one of the most creative and contested findings of the study. At School D, a P5 project titled 'Akhlak dalam Keberagaman' (Ethics in Diversity) brought together PAI, Social Studies, and Bahasa Indonesia teachers in a six-week interdisciplinary unit exploring Islamic principles of tolerance and pluralism. Students produced documentary-style videos presenting community members of different faiths engaging in cooperative activities, framed through Qur'anic verses on human dignity and coexistence. The project was

unanimously praised by both teachers and students for its relevance and depth. However, the PAI teacher expressed concern about the time diverted from core syllabus coverage, noting: "The project was meaningful, but I worry the students might miss foundational content that will be tested in the national assessment (Paramasasti & Marzuki, 2025).

Challenges and Barriers to Effective Implementation

Three principal barriers to effective Merdeka Curriculum implementation in PAI emerged consistently across the research sites: (a) limited digital and technological competency among PAI teachers; (b) insufficient and inconsistently delivered professional development; and (c) structural tension between the Merdeka Curriculum's adaptive philosophy and the prescriptive nature of religious content (Santoso, 2025).

Digital literacy presented a significant challenge, particularly for senior PAI teachers. The Platform Merdeka Mengajar (PMM), the Ministry's primary vehicle for teacher training and resource sharing, requires reliable internet connectivity and basic digital navigation skills. In two schools serving lower-income catchment areas, several PAI teachers reported accessing PMM only sporadically due to device limitations or connectivity issues. More critically, even when access was available, the platform's predominantly text-based training modules were perceived as insufficiently practical and contextualized for PAI-specific needs (Abdurrahman & Muharom, 2024).

Professional development emerged as the second major barrier. While the government mandates regular In-House Training (IHT) at the school level and subject-specific MGMP (Musyawarah Guru Mata Pelajaran) sessions, the quality and frequency of these sessions varied considerably. PAI-focused MGMP sessions were often merged with general religious education workshops, diluting their relevance to Merdeka Curriculum implementation specifics. Teachers repeatedly expressed the desire for hands-on, peer-learning professional development that modeled Merdeka-aligned PAI lessons rather than presenting theoretical frameworks (Butarbutar et al., 2025).

Picture 4. Barriers hinder merdeka curriculum implementation



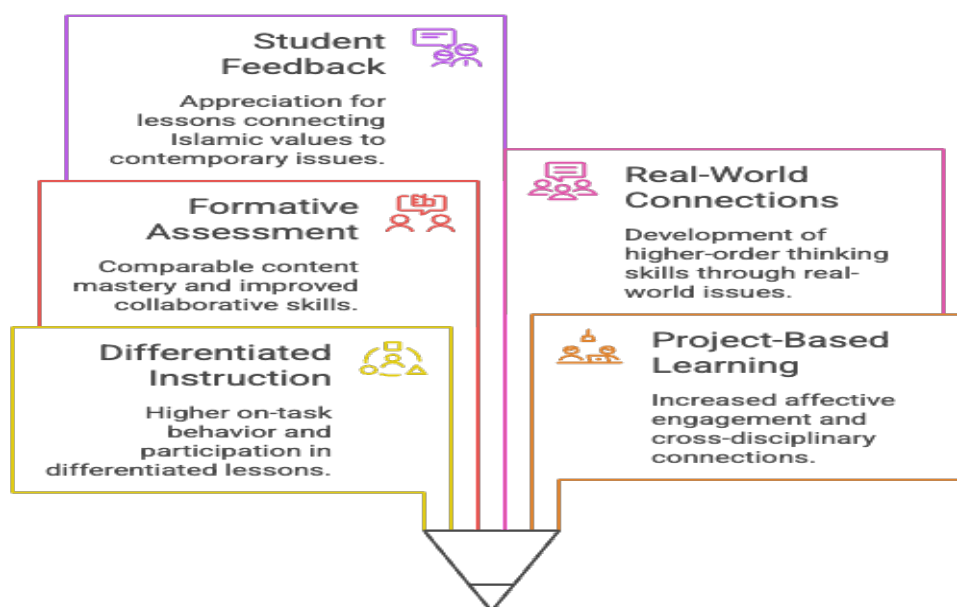
The third and most philosophically complex challenge concerns the tension between the curriculum's open-ended, constructivist orientation and the epistemological character of Islamic religious content. Several teachers articulated discomfort with applying fully student-driven inquiry to matters of *aqidah* (creed) or *fiqh* (jurisprudence), where doctrinal correctness is paramount and deviation carries moral and social consequences. As one teacher explained: 'In Math, it's fine if a student discovers the answer themselves. In PAI, the answer about what is *halal* or *haram* is already determined. We cannot make it open-ended.' This tension reflects a fundamental epistemological friction between secular constructivist pedagogy and normative religious knowledge traditions, which the Merdeka Curriculum framework does not explicitly address (Alimuddin, 2023).

Student Engagement and Learning Outcomes

Despite the implementation challenges, student engagement observations yielded encouraging findings in classrooms where Merdeka-aligned practices were genuinely adopted. Students in differentiated and project-based PAI lessons demonstrated markedly higher levels of on-task behavior, voluntary participation, and affective engagement compared to those in conventionally structured classrooms. In P5-integrated lessons, students demonstrated cross-disciplinary connections between

PAI content and real-world social issues, suggesting the development of higher-order thinking skills consistent with the Merdeka Curriculum's goals (Fakhrudin et al., 2025).

Picture 5. Pathways to PAI Excellence



Teacher-reported formative assessment data, while limited in methodological rigor, suggested that students in more innovative PAI classrooms performed comparably or better on content mastery assessments, while showing additional gains in collaborative skills and self-reflective capacities. Students themselves, in informally observed group discussions, frequently expressed appreciation for PAI lessons that connected Islamic values to contemporary issues environmental stewardship (khalifah fil ard), social justice, and digital ethics over lessons confined to ritual knowledge transmission (Defa et al., 2023).

Institutional Support and Leadership Dimensions

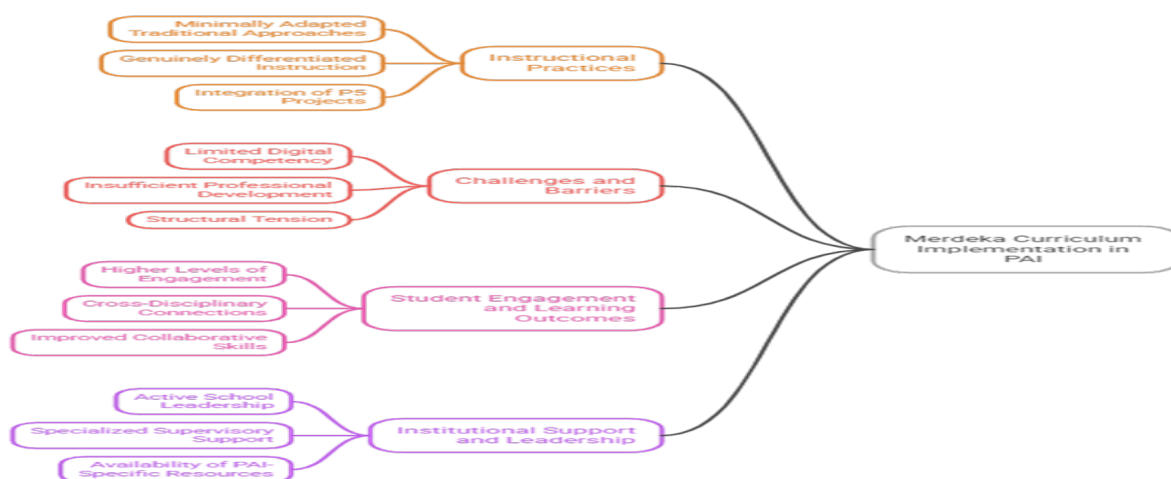
School leadership emerged as a critical mediating variable in implementation quality. Schools where principals demonstrated active knowledge of the Merdeka Curriculum, participated in teacher professional development sessions, and allocated

dedicated time for PAI teachers to collaborate showed significantly stronger implementation fidelity. Conversely, in schools where principals delegated curriculum responsibility entirely to curriculum coordinators without direct engagement, PAI teachers reported feeling unsupported and uncertain about implementation expectations (Susilawati et al., 2024).

The role of the Pengawas PAI (Islamic Education Supervisor) also emerged as pivotal. In two districts, supervisors had received specialized Merdeka Curriculum training and were conducting structured classroom visits with constructive feedback protocols. In three other districts, supervisors reported receiving no specific training for evaluating Merdeka Curriculum implementation in PAI, relying instead on traditional administrative checklists that assessed document completeness rather than pedagogical quality. This systemic inconsistency in supervisory support reflects broader infrastructural gaps in the national Merdeka Curriculum rollout that disproportionately affect subject-specific supervision (Kaloko, 2025).

A further institutional consideration concerns the availability and quality of PAI-specific curriculum resources under the Merdeka framework. While the Ministry has released official Buku Teks PAI (PAI textbooks) and sample Modul Ajar through PMM, teachers and observers noted that these materials often retain the presentational, information-dense format of K-13 materials, with insufficient guidance on differentiation strategies, formative assessment design, or P5 integration. This resource gap places the burden of genuine curriculum innovation disproportionately on individual teacher creativity and initiative, without adequate systemic scaffolding (Junaidi et al., 2023).

Picture 2 Merdeka Curriculum Implementasi in PAI



Taken together, the findings paint a picture of curriculum implementation in flux a system poised between reform aspiration and institutional inertia. The Merdeka Curriculum has undeniably catalyzed important conversations among PAI educators about the purposes, methods, and values of Islamic religious education (Utami & Zainuri, 2024). Yet the translation of these conversations into durable, equitable classroom transformation requires investments in teacher development, resource quality, supervisory capacity, and philosophical dialogue that current policy frameworks have only partially provided.

Conclusion

This study has examined the implementation of the Merdeka Curriculum in Islamic Religious Education (PAI) at the elementary school level in Indonesia in 2026, drawing on qualitative data from six research sites across three provinces. The findings reveal a complex and multifaceted implementation landscape characterized by genuine pedagogical innovation in some classrooms, significant capacity and resource constraints in others, and deep philosophical questions about the compatibility of constructivist curriculum philosophy with normative Islamic educational traditions.

Three principal conclusions emerge from the analysis. First, the effective implementation of the Merdeka Curriculum in PAI is not merely a technical or administrative challenge but a deeply pedagogical and epistemological one. PAI teachers need not only technical skills in Modul Ajar development and differentiated instruction design but a conceptual framework for navigating the interface between student-centered learning and the authoritative character of Islamic religious knowledge. Professional development programs must therefore address both dimensions, moving beyond procedural training to engage teachers in substantive dialogue about the educational philosophy underpinning the reform.

Second, institutional support structures particularly school leadership engagement, supervisory capacity, and the quality of curriculum resources are decisive determinants of implementation quality. Policy interventions that focus exclusively on teacher-level competencies, without addressing the enabling conditions at school and system levels, are unlikely to produce the systemic change envisioned by the Merdeka Curriculum. Targeted investment in PAI-specific supervisory training, collaborative resource development, and leadership capacity building is therefore essential.

Third, and most significantly, the Merdeka Curriculum offers a genuine and largely unrealized opportunity for the renewal of Islamic religious education in Indonesia. The alignment between the Profil Pelajar Pancasila's character dimensions and classical Islamic educational values provides a compelling theological basis for PAI's active, creative engagement with the new curriculum. PAI need not be positioned as a resistant or peripheral subject in the Merdeka framework; rather, it has the potential to serve as its moral and spiritual heart, provided that teachers are empowered, supported, and trusted to exercise the professional judgment the curriculum demands.

Future research should expand the geographic and institutional scope of inquiry, include longitudinal tracking of student learning outcomes in Merdeka-aligned PAI classrooms, and explore the perspectives of students and parents as key stakeholders in the religious education reform process. Comparative studies examining PAI implementation across different school types public, private Islamic, and pesantren-integrated schools would also enrich the evidence base.

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Crab Mentality from the Perspective of the Prophet's Hadith: Implications for Social Ethics in Islamic Education

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Abstrak: Fenomena crab mentality merupakan bentuk perilaku sosial yang ditandai oleh kecenderungan menghambat dan menjatuhkan keberhasilan orang lain, yang kerap muncul dalam berbagai konteks relasi sosial, termasuk di lingkungan pendidikan. Dalam praktik pendidikan, sikap semacam ini berpotensi melemahkan nilai kebersamaan, merusak iklim akademik, dan menghambat proses pembentukan karakter peserta didik. Artikel ini bertujuan untuk menganalisis fenomena crab mentality dalam perspektif hadis Nabi serta mengkaji implikasinya terhadap etika sosial dalam pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka dengan metode tematik hadis (*maudhu'i*). Sumber data primer berasal dari hadis-hadis yang relevan dengan tema relasi sosial, iri hati, dan persaudaraan dalam Sunan At-Tirmidzi dan Sunan Abu Dawud, sedangkan sumber sekunder meliputi kitab syarah hadis dan literatur ilmiah terkait. Hasil analisis menunjukkan bahwa hadis Nabi secara tegas mengkritik perilaku hasad, kebencian, dan tindakan yang merusak keharmonisan sosial, yang secara substansial sejalan dengan karakteristik crab mentality. Temuan ini menegaskan bahwa nilai-nilai etika sosial dalam hadis memiliki relevansi penting bagi pendidikan Islam, khususnya dalam membangun budaya akademik yang sehat, kompetisi yang adil, dan relasi edukatif yang berlandaskan empati serta penghargaan terhadap sesama.

Kata kunci: *Crab mentality, Hadis Nabi, Etika Sosial, Pendidikan Islam*

Abstract: The phenomenon of crab mentality is a form of social behavior characterized by the tendency to hinder and undermine the success of others, which often appears in various social relationship contexts, including in educational environments. In educational practice, such attitudes have the potential to weaken the value of togetherness, damage the academic climate, and hinder the character-building process of students. This article aims to analyze the phenomenon of crab mentality from the perspective of the Prophet's hadith and examine its implications for social ethics in Islamic education. This research uses a qualitative approach thru library study with the thematic hadith method (*maudhu'i*). The primary data sources come from hadiths relevant to the themes of social relations, envy, and brotherhood in Sunan At-Tirmidhi and Sunan Abu Dawud, while the secondary sources include hadith commentary books and related scientific literature. The analysis results show that the Prophet's hadiths explicitly criticize envy, hatred, and actions that disrupt social harmony, which are substantially in line with the characteristics of crab mentality. These findings affirm that the social ethical values in hadith are of significant relevance to Islamic education, particularly in fostering a healthy academic culture, fair competition, and educational



relationships based on empathy and mutual respect.

Keywords: *Crab mentality, Prophetic hadith, Social Ethics, Islamic Education*

Introduction

The term crab mentality has gained increasing attention in contemporary social discourse as a pattern of social interaction in which individuals tend to obstruct or undermine the success of others. This behavior is commonly associated with jealousy, fear of being surpassed, and insecurity within competitive social environments (Nugroho & Fauziah, 2023). Rather than fostering collective progress, crab mentality instead generates negative competition and contributes to social fragmentation.

Several studies further indicate that crab mentality negatively affects interpersonal relationships as well as collective productivity. In academic settings, such unhealthy competition often results in distrust, social tension, and the weakening of collaborative learning cultures (Mahmud, 2021). These conditions are particularly problematic in educational institutions, which are ideally designed not only for intellectual development but also for moral and social formation.

From an Islamic ethical perspective, behaviors associated with crab mentality closely correspond to the concept of *hasad* (*jealousy*), which is explicitly criticized in Prophetic traditions. Hadith literature provides comprehensive ethical guidance not only for individual piety but also for social conduct and interpersonal relations (At-Tirmidhi, 2014; Abu Dawud, 2009). Islamic ethical scholarship further emphasizes that jealousy constitutes a socially destructive attitude that undermines communal harmony and weakens social solidarity (Aziz, 2022; Ismail & Aminah, 2023).

Within Islamic education, crab mentality may manifest in various forms, including competitive student relationships, rivalry among educators, and institutional cultures that prioritize individual achievement over ethical and collective values (Basri, 2020). Such dynamics can ultimately undermine the core mission of Islamic education, which emphasizes character formation, moral integrity, and social responsibility.

Despite the growing scholarly attention to crab mentality, *hasad*, and Islamic ethical discourse, there remains a significant conceptual and methodological gap. First, existing studies tend to separate social-psychological explanations of crab mentality from Islamic ethical analysis, resulting in a fragmented understanding of the phenomenon. Second, although Islamic scholarship has extensively discussed jealousy within Qur'anic ethics, the systematic use of Prophetic hadith as a primary analytical framework particularly through a thematic (*maudhu'i*) approach remains limited.

Hadith are often treated as supplementary references rather than as central epistemological foundations for interpreting contemporary social behavior. Third, in the context of Islamic education, studies that specifically examine how crab mentality operates within academic cultures such as pesantren and Islamic higher education institutions (PTKI) remain underexplored and insufficiently theorized.

Addressing these gaps, this study offers a novel contribution by repositioning crab mentality as a socio-ethical phenomenon that can be systematically analyzed through Prophetic hadith as the primary epistemological source. The novelty of this research lies in its integration of three dimensions: (1) the development of a thematic (*maudhu'i*) hadith-based framework to interpret contemporary social behavior; (2) the conceptual linkage between *hasad* and modern social-psychological understandings of destructive competition; and (3) the contextualization of this framework within Islamic educational environments to address unhealthy academic rivalry and strengthen collaborative ethical learning cultures. In doing so, this study bridges Islamic ethical epistemology with contemporary educational discourse, offering both theoretical enrichment and practical implications for character-based education.

Based on this background, this study addresses the following research questions: 1) How do Prophetic hadith interpret behaviors related to jealousy (*hasad*) that resemble crab mentality? 2) What are the ethical implications of these hadith for social relations? 3) How can these ethical values be applied within Islamic educational contexts to address crab mentality?

Method

This research adopts a qualitative design based on library research. This approach was chosen because its main object is textual manuscripts specifically the Prophet's hadiths which require in-depth interpretation to uncover the ethical meanings within them (Syamsuddin, 2020). The hadiths studied are selected based on three main criteria: (1) classified as *shahih* or *ḥasan* in the taxonomy of hadith scholars; (2) containing explicit keywords such as *hasad* (envy), *ghibab* (positive envy), or the prohibition of harming others; and (3) having a connection to the dynamics of social interaction and ethical behavior.

To analyze it, this research applies the thematic hadith method (*maudhu'i*). This method works by collecting narrations that share the same theme, interpreting their meanings systematically, and then synthesizing the ethical messages contained within them (Syamsuddin, 2020). The thematic focus of this research is directed toward envy, hatred, social danger, brotherhood, and interpersonal ethics, which are conceptually closely related to the phenomenon of crab mentality.

Primary data sources come from the hadiths contained in Sunan At-Tirmidhi and Sunan Abu Dawud, particularly those that regulate social relations and ethics (At-Tirmidhi, 2014; Abu Dawud, 2009). Meanwhile, secondary sources include classical hadith commentary books, works on Islamic social ethics (Rahman, 2021; Saeed, 2016), as well as contemporary academic articles published in the last five years.

Next, data analysis is conducted thru four systematic stages: (1) inventorying relevant hadiths from primary sources; (2) classification based on thematic relevance; (3) interpretation of hadith texts by referring to authoritative commentaries; and (4) contextualizing their meaning into the contemporary phenomenon of crab mentality. This step-by-step approach ensures textual accuracy while maintaining contextual relevance. This analysis places greater emphasis on ethical content and social impact, rather than merely examining the chain of narration (*sanad*) in detail.

Results and Discussion

Jealousy and the Disruption of Social Relations

Hadiths recorded in *Sunan At-Tirmidhi* explicitly condemn jealousy (*hasad*) and hostility as destructive forces that undermine social harmony. The Prophet Muhammad warned:

”لَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا“

(Do not envy one another, do not hate one another, do not turn away from one another, but be servants of Allah as brothers) (Sunan At-Tirmidhi, no. 1935)

This Prophetic guidance indicates that jealousy is not merely an individual moral deficiency but a broader social threat capable of eroding trust, solidarity, and communal cohesion. The prohibition extends beyond internal feelings to observable social behaviors that disrupt relationships.

From an analytical perspective, jealousy can be understood as a socially embedded emotion, often intensified within competitive environments where success is perceived as limited or exclusive. In such contexts, individuals may respond to others' achievements with resentment rather than inspiration. This dynamic closely reflects what is described as crab mentality a pattern of behavior characterized by envy, social undermining, and resistance to others' success.

Such tendencies are further warned against in another Prophetic statement:

”دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ“

(The disease of the nations before you has crept into you: envy and hatred) (Sunan At-Tirmidhi, no. 2510)

This hadith frames jealousy and hatred as enduring social diseases, highlighting their collective and transhistorical nature. It suggests that these behaviors are not isolated incidents but recurring patterns that can weaken the moral fabric of society if left unaddressed.

Empirical studies support this perspective, demonstrating that jealousy negatively affects both individual moral development and broader social cohesion (Aziz, 2022; Ismail & Aminah, 2023). The consequences often include fractured relationships, reduced cooperation, and the normalization of toxic social interactions.

In modern competitive settings, particularly within educational environments, crab mentality can therefore be interpreted as a contemporary manifestation of these enduring social maladies. Without a strong ethical framework, competition may amplify insecurity and social comparison, ultimately fostering behaviors that disrupt harmony. Consequently, addressing jealousy through the ethical teachings of hadith is not only a moral imperative but also a strategic approach to cultivating healthy, cooperative, and ethically grounded social relations.

Social Ethics and the Principle of Preventing Harm

Hadiths narrated in *Sunan Abu Dawud* articulate fundamental principles of social ethics, including the prohibition of causing harm to oneself or others (*lā ḍarar wa lā ḍirār*) (Abu Dawud, 2009). This principle establishes a moral boundary for social interaction, emphasizing that actions resulting in social harm are ethically unacceptable (Latif, 2022). Crab mentality, which often leads to reputational damage, emotional harm, and obstruction of others' progress, clearly violates this ethical principle. Although such harm may not always be physical, its social and psychological consequences are significant (Rahman, 2021). Additionally, hadiths stressing the inviolability of a person's honor underscore the obligation to avoid defamation and social exclusion (Abu Dawud, 2009). These teachings are particularly relevant in educational contexts, where competition may easily generate subtle forms of social harm.

Crab Mentality and Its Implications for Islamic Education

Hadiths narrated in *Sunan Abu Dawud* articulate a foundational ethical framework for social life, most notably through the well-known Prophetic maxim: **”لَا ضَرَرَ وَلَا ضِرَارَ”** (There should be neither harming nor reciprocating harm). (Sunan Abu Dawud, no. 2340).

This concise yet profound principle establishes a clear moral boundary governing human interaction, asserting that any form of harm whether physical, emotional, or social is fundamentally unacceptable (Latif, 2022). It not only prohibits direct harm but also discourages subtle and indirect behaviors that may negatively affect others. Within this ethical framework, the phenomenon of *crab mentality* emerges as a clear violation of Prophetic values. Often expressed through envy, social undermining, reputational damage, and the obstruction of others' success, this behavior contradicts the spirit of mutual respect and collective well-being promoted in Islamic teachings. While the harm inflicted may not always be visible or physical, its psychological and social consequences can be deep, cumulative, and long-lasting (Rahman, 2021).

Moreover, the Prophetic tradition strongly emphasizes the sanctity of human dignity and honor. The Prophet Muhammad stated: “إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ” *“وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ”* (Indeed, your blood, your property, and your honor are sacred) (Sunan Abu Dawud, no. 1905).

This hadith reinforces the ethical obligation to refrain from actions such as defamation, humiliation, and social exclusion practices that are often embedded within crab mentality. Such behaviors not only harm individuals but also erode trust and cohesion within a community. These teachings hold particular relevance in educational settings, where competitive environments can unintentionally foster harmful social dynamics. Subtle acts of exclusion, discouragement, or rivalry may emerge under the guise of competition. Therefore, integrating the principle of *lā ḍarar wa lā ḍirār* into educational practices is essential to cultivating an environment that prioritizes ethical conduct, mutual support, and collective growth. By doing so, education can move beyond mere academic achievement toward the formation of morally responsible and socially conscious individuals.

Crab Mentality and Its Implications for Islamic Education

One of the central ethical ideals emphasized in Prophetic hadith is the imperative to wish goodness for others as one wishes it for oneself, reflecting a profound principle of moral reciprocity (At-Tirmidhi, 2014; Al-Nawawi, 2013). This ethical foundation directly challenges the zero-sum logic inherent in crab mentality, where individual success is often perceived as a threat to others. Rather than fostering rivalry, Islamic ethics promote empathy, mutual care, and the pursuit of collective well-being (Saeed, 2016; Kamali, 2017).

However, reducing crab mentality solely to an individual moral failure risks overlooking the broader structural and cultural dynamics within educational environments that enable such behavior to emerge. From a social psychological perspective, crab mentality can be understood as a manifestation of maladaptive social comparison (Festinger, 1954), where individuals respond to others' success with insecurity, competition, and resistance rather than inspiration. In this regard, the issue is not competition itself, but the absence of an ethical framework that regulates it (Dweck, 2006).

Within Islamic educational contexts, this ethical framework is not merely complementary but foundational. Education in Islam is inherently holistic, aiming not only at intellectual development but also at the formation of moral character and social responsibility (Al-Attas, 1991; Halstead, 2004). Without the integration of ethical values, competitive academic settings may unintentionally cultivate subtle forms of social harm, including exclusion, discouragement, and reputational undermining (Zins et al., 2004).

Integrating the social ethics of hadith into educational practice provides a critical mechanism for addressing these challenges. The Prophetic principle of moral reciprocity can be operationalized as a guiding framework to reshape how competition is perceived and practiced. Rather than eliminating competition, Islamic education can reframe it as a form of constructive motivation grounded in ethical awareness, where individual achievement contributes to collective progress (Zainuddin, 2024; Hattie, 2009).

Therefore, Islamic education holds a strategic and transformative role in countering crab mentality. Through both formal ethical instruction and the cultivation of supportive institutional cultures, it can function as a preventive ethical system that mitigates destructive competition. This approach not only preserves social harmony but also strengthens the moral integrity of educational environments. In this sense, the integration of Prophetic ethics offers a significant contribution to contemporary discussions on ethical education by providing a value-based framework to reinterpret and regulate competitive behavior (Mahmud, 2021; Biesta, 2015).

Conceptual Analysis: From Envy to Crab Mentality

To deepen the understanding of the relationship between hadith teachings and the phenomenon of crab mentality, a more systematic conceptual analysis is needed. The table below presents a mapping of the characteristics of crab mentality with ethical concepts in hadith:

Table mapping the characteristics of crab mentality with ethical concepts in hadith:

Characteristics of Crab Mentality	Concept in Hadith	Ethical Implications
Blocking someone else's success	Jealousy (heart's envy)	Explicitly prohibited; damaging brotherhood
Damaging reputation/defamation	Ghibah (slander), Namimah (sowing discord)	Including a grave sin; tarnishing honor
Unfair competition	Tafākhir (boasting)	Leading to arrogance and division
Dissatisfaction with the success of others	Envy and Hatred	Contrary to acceptance and trust
Excessive individualism	Aṣabiyyah (tribal fanaticism)	Weakening communal solidarity

This analysis shows that crab mentality is not a new phenomenon in Islamic discourse, but rather a contemporary manifestation of a moral disease that has long been identified and criticized in the prophetic tradition. By understanding this mapping, educators and practitioners of Islamic education can develop more targeted strategies to address this destructive behavior.

Applicative Strategies in the Context of Islamic Education

Based on the analysis of the above hadith, here are some applicable strategies that can be implemented in the Islamic educational environment to overcome crab mentality:

Internalization of Ukhuwah Values thru Collaborative Learning

Hadith about brotherhood (ukhuwah) serves as the foundation for developing a learning model that emphasizes cooperation rather than competition. This strategy can be realized thru: 1) Problem-based group projects that require students to help each other and share roles (Amirudin, 2023). 2) A collective assessment system that rewards not only individual achievements but also contributions to the success of the group (Educational Ecosystem from the Perspective of the Qur'an, 2023). 3) Cooperative extracurricular activities such as study clubs and discussion groups guided ethically (Use of Cooperative Learning Strategies, 2023).

Character Education Based on Hadith about Envy

The character education curriculum can explicitly integrate the teachings of hadith on envy and social ethics thru: 1) The subject of ethics that studies hadiths about the prohibition of envy contextually (Character Education in the Perspective of the Prophet's Hadith, 2016). 2) Case study on the negative impact of crab mentality in the school environment (Internalization of the Prophet Muhammad's Hadith Values as an Effective Educational Strategy to Address Juvenile Delinquency, 2025). 3) Daily reflection on intentions and motivation for achievement (The Concept of the Prophet Muhammad's Educational Model as a Character Education Model in Indonesia, 2025).

Creation of a Healthy Academic Culture

Islamic educational institutions need to create a culture that values the process rather than just the outcome, thru: 1) Appreciation for effort and improvement, not just the highest rank (The Value of Humility of the Prophet in Campus Academic Culture, 2021). 2) Consistently enforced anti-bullying and anti-slander policies (Learning 101 Hadiths of Noble Character Thru the Authentic Instruction Approach, 2025). 3) Routine ethical discussion forum addressing moral dilemmas in the academic context (The Use of Hadith in Islamic Boarding School Education, 2026).

Exemplary Educator (Qudwah Hasanah)

Teachers and lecturers as qudwah hasanah (good examples) must demonstrate attitudes that reflect the values of hadith: 1) Avoiding favoritism and bias in assessments (The Urgency of Exemplary Conduct in Islamic Education, 2021). 2) Showing humility and appreciating students' achievements (Implementation of the Story Method About the Exemplary Tales of the Prophet Muhammad, 2024). 3) Creating a classroom environment free from destructive competition (Concept of the Educational Pattern of the Prophet Muhammad PBUH, 2025).

Strengthening Thematic Hadith Literacy

The development of modules and teaching materials that thematically organize hadiths about social ethics can help students and educators understand the relevance of the Prophet's teachings to contemporary challenges (The Epistemology of Sunnah as a Pillar of Transformative Curriculum, 2025; Internalization of Hadith Values, 2025).

Limitations and Suggestions for Further Research

For further research, it is recommended: (1) empirical research in Islamic educational institutions to identify specific forms of crab mentality that emerge; (2) the development of a crab mentality measurement instrument based on hadith values; (3) comparative studies of hadiths on social ethics in various major hadith collections;

and (4) classroom action research to test the effectiveness of the proposed strategies in addressing crab mentality.

Conclusion

This research argues that crab mentality should not be reduced to a simple interpersonal flaw, but rather understood as a patterned social behavior that reflects deeper moral and relational disturbances within the community. In line with the prophetic tradition, such behavior resonates strongly with the ethical warnings found in hadith literature that explicitly prevent envy, hatred, and actions that disrupt social solidarity (At-Tirmidhi, 2014; Abu Dawud, 2009). From this perspective, crab mentality is not just an individual psychological tendency, but a contagious social attitude that can gradually weaken trust, cooperation, and collective well-being if not addressed.

The findings of this research also indicate that the ethical framework embedded in the Prophet's hadith offers a substantial moral foundation for responding to such phenomena, particularly in the context of Islamic education. Instead of treating competition among students as inherently productive, the prophetic paradigm encourages the cultivation of mutual support, sincerity, and brotherhood as guiding principles for social interaction. This orientation becomes increasingly relevant in contemporary educational environments where academic comparisons, performance pressures, and achievement-oriented cultures often inadvertently trigger unhealthy competition and exclusionary behaviors.

In this case, integrating prophetic ethical values into Islamic education is not merely a normative recommendation, but a practical necessity to create a more humane and balanced learning environment. Such integration serves as both a preventive and transformative strategy: preventive because it helps reduce the emergence of destructive competitive attitudes; and transformative because it redirects students toward more ethical forms of achievement based on responsibility, empathy, and social awareness. As a result, Islamic education is positioned not only as a space for cognitive development but also as a moral ecosystem that actively builds healthy social relations and collective integrity.

Overall, this research asserts that addressing crab mentality requires more than just behavioral correction; it demands value-based educational interventions rooted in authentic religious ethics that consistently promote harmony over hostility, and collaboration over competition. These findings have important implications for the development of Islamic education curricula, teacher training, and institutional policies

aimed at creating a learning environment that is not only academically intelligent but also ethically mature.

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Implementation of Religious Moderation in Building Social Harmony in Educational Environments

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Abstrak: Moderasi beragama merupakan fondasi penting dalam membangun toleransi dan harmoni sosial di lingkungan pendidikan tinggi yang majemuk. Namun, pemahaman mahasiswa terhadap moderasi beragama masih sering bersifat konseptual dan belum sepenuhnya terwujud dalam praktik sosial. Penelitian ini bertujuan untuk mendeskripsikan tingkat implementasi moderasi beragama, menganalisis tingkat harmoni sosial mahasiswa, serta mengetahui hubungan antara keduanya di lingkungan perguruan tinggi. Penelitian menggunakan pendekatan kuantitatif dengan metode survei. Data dikumpulkan melalui kuesioner daring menggunakan Google Forms yang melibatkan 32 mahasiswa, kemudian dianalisis secara deskriptif kuantitatif berdasarkan persentase. Hasil penelitian menunjukkan bahwa implementasi moderasi beragama berada pada kategori baik, ditandai dengan tingginya persetujuan mahasiswa terhadap indikator pemahaman dan penerapan moderasi beragama. Tingkat harmoni sosial mahasiswa juga tergolong tinggi, tercermin dari sikap saling menghargai perbedaan agama dan kenyamanan dalam interaksi lintas agama. Selain itu, ditemukan hubungan positif antara implementasi moderasi beragama dan harmoni sosial mahasiswa. Penelitian ini menegaskan bahwa penguatan moderasi beragama berkontribusi signifikan dalam menciptakan kehidupan kampus yang toleran, inklusif, dan harmonis

Kata kunci: Harmoni Sosial; Mahasiswa; Moderasi Beragama; Pendidikan Tinggi

Abstract: Religious moderation plays an essential role in fostering tolerance and social harmony within pluralistic higher education environments. However, students' understanding of religious moderation often remains conceptual and is not fully reflected in daily social practices. This study aims to describe the level of religious moderation implementation, analyze students' social harmony, and examine the

relationship between the two variables in higher education. A quantitative approach with a survey method was employed. Data were collected through an online questionnaire distributed via Google Forms to 32 students and analyzed using descriptive percentage analysis. The findings indicate that the implementation of religious moderation is categorized as good, as shown by high levels of agreement on indicators of understanding and institutional support. Students' social harmony is also relatively high, reflected in mutual respect for religious differences and comfort in interfaith interactions. The results further reveal a positive relationship between religious moderation and social harmony. This study highlights the importance of strengthening religious moderation to promote a tolerant, inclusive, and harmonious campus environment.

Keywords: Higher Education; Religious Moderation; Social Harmony; University Students

Introduction

Religious moderation in the context of Islamic education plays a strategic role as a foundational framework for fostering tolerance, appreciating diversity, and developing interfaith dialogue competencies. Its implementation should be realized through the internalization of positive values within both the learning process and religious activities in educational institutions. By strengthening the understanding of moderation and tolerance principles, Islamic educational institutions can function as a preventive barrier against the infiltration of extremism and radicalism, which often spread through non-formal education channels and digital media. In this regard, Islamic education contributes to shaping a generation of Muslims who not only adhere to religious teachings responsibly but also actively serve as agents of change in promoting a pluralistic, harmonious, and peaceful society (Ixfina, 2024).

However, in the context of higher education, the implementation of religious moderation still faces several challenges. These include the suboptimal internalization of moderation values due to curricula that remain predominantly normative and lack dialogical spaces, limited interaction across diverse backgrounds that hinders the development of empathy and mutual understanding, and low levels of digital literacy among students, making them more susceptible to provocative and misleading religious content on social media (Syarif et al., 2025). Furthermore, students' understanding of religious moderation tends to remain at a conceptual level and has not been consistently translated into everyday practices (Mukhibat, 2024). Therefore, a more systematic and directed approach is required to strengthen the role of religious

moderation as a foundation for fostering social harmony and interfaith tolerance in higher education (Gule, 2025).

The novelty of this study lies in its integration of religious moderation and students' social harmony within a higher education context through an empirical-quantitative approach. Unlike prior studies that are largely conceptual or normative, this research empirically examines the relationship between the level of religious moderation implementation and the degree of social harmony in the campus environment. In addition, this study highlights the critical gap between students' conceptual understanding and the actual practice of religious moderation, demonstrating that value internalization does not automatically translate into social behavior an area that has rarely been explored using measurable indicators.

Another significant contribution of this research is the positioning of religious moderation as a predictive variable influencing social harmony. This approach provides a stronger analytical framework for understanding its role as a preventive mechanism against intolerance and radicalism in higher education. Consequently, this study moves beyond descriptive analysis by proposing an empirical model that explains the relationship between key variables in religious moderation studies. From a practical perspective, this research also offers data-driven recommendations for strengthening curriculum design, improving students' digital literacy, and creating inclusive dialogue spaces within higher education institutions.

Despite these efforts, a critical issue remains, namely the gap between students' conceptual understanding and their actual practices in campus life. Religious moderation is often understood theoretically but is not fully reflected in tolerant attitudes, social interaction patterns, and respect for diversity. This condition is further exacerbated by limited inclusive dialogue spaces and low digital literacy, increasing students' vulnerability to exclusive and provocative religious narratives. As a result, the internalization of religious moderation values as a foundation for social harmony in higher education has not yet functioned optimally.

Based on the phenomenon, several main issues can be identified, namely: (1) The implementation of religious moderation in the higher education environment has not been optimal; (2) Students' understanding of religious moderation is still predominantly theoretical and has not been internalized in their daily social behavior; (3) Social harmony in the campus environment has not been maximally formed as a result of the weak application of religious moderation values. From that identification, the research problem formulation is: (1) What is the level of implementation of

religious moderation in the higher education environment? (2) What is the level of social harmony among students in the higher education environment? (3) Is there a relationship between the implementation of religious moderation and students' social harmony?

The purpose of this research is to describe the level of religious moderation implementation in the higher education environment; analyze the level of social harmony among students; and understand the relationship between the implementation of religious moderation and social harmony in the higher education environment. The benefits of this research are: (1) theoretical benefits in the form of contributions to the development of religious moderation studies in the context of higher education, particularly in understanding its relationship with the formation of social harmony on campus; (2) practical benefits as a reference for lecturers and higher education administrators in designing learning and student activities that foster tolerant and moderate attitudes; (3) and institutional benefits in strengthening an inclusive and harmonious academic culture as an effort to prevent intolerance and radicalism, making this research relevant and urgent to conduct.

Methods

This research applies a quantitative approach thru survey methods, which are used to objectively measure research variables and analyze data in numerical form to describe the level of implementation of religious moderation and social harmony among students in the higher education environment (Waruwu et al., 2025). Research data were collected thru a survey method conducted by distributing questionnaires to respondents, allowing researchers to obtain an overview and trends in students' attitudes toward the variables being studied.

A quantitative descriptive design is applied in this study to explain the level of religious moderation implementation, the level of social harmony among students, and the relationship between the two based on respondents' perceptions. This research was conducted on university students with diverse religious backgrounds. The population in this study consists of active students, while the research sample comprises 32 students selected using the purposive sampling method, based on the consideration of respondents' involvement in academic and social activities on campus.

Data collection was conducted using a structured questionnaire instrument that was distributed online thru Google Forms. The questionnaire contained closed statements measuring three main aspects: understanding and implementation of religious moderation, the level of social harmony among students, and students' perceptions of the relationship between religious moderation and social harmony. The research instrument uses a Likert scale with three response categories, namely Strongly Agree, Agree, and Neutral, to measure respondents' attitudes. The use of Google Forms was chosen because it is considered effective in reaching respondents, facilitating the data collection process, and minimizing data recording errors. (Yuliana et al., 2021).

Prior to data analysis, instrument testing was conducted to ensure the validity and reliability of the questionnaire. The validity test was performed using the Pearson Product-Moment correlation coefficient, with each item considered valid if the calculated r-value (r-count) exceeded the critical r-value (r-table) at a significance level of 0.05 (two-tailed). This procedure was applied to evaluate whether each item accurately measures the intended construct. Concurrently, the reliability test was carried out using Cronbach's Alpha coefficient to assess the internal consistency of the instrument. A Cronbach's Alpha value greater than 0.70 was established as the threshold for acceptable reliability, indicating that the items within each variable consistently reflect the same underlying attribute. The results of these instrument tests are presented in the table below.

Table 1. Validity Test Results (Religious Moderation Variable)

Item Code	r-count	r-table (n=32, α=0.05)	Decision
RM1	0.512	0.349	Valid
RM2	0.634	0.349	Valid
RM3	0.589	0.349	Valid
RM4	0.471	0.349	Valid
RM5	0.556	0.349	Valid

Table 2. Validity Test Results (Social Harmony Variable)

Item Code	r-count	r-table (n=32, α=0.05)	Decision
SH1	0.601	0.349	Valid
SH2	0.543	0.349	Valid
SH3	0.622	0.349	Valid
SH4	0.488	0.349	Valid
SH5	0.575	0.349	Valid

Note: r-table for n=32 (df = 30) at $\alpha = 0.05 \approx 0.349$; All items are declared valid because r-count > r-table

The results indicate that all questionnaire items are valid, as the r-count values exceed the r-table threshold. In addition, all variables show Cronbach’s Alpha values above 0.70, indicating that the instrument is reliable and suitable for further analysis.

Furthermore, Pearson correlation analysis was employed to examine the relationship between religious moderation and social harmony.

Table 3. Reliability Test Results

Variable	Cronbach’s Alpha	Standard	Decision
Religious Moderation	0.782	> 0.70	Reliable
Social Harmony	0.801	> 0.70	Reliable

The development of the research instrument is based on a theoretical study of religious moderation and social harmony, and is adjusted to the context of student life in higher education. (Ardiansyah et al., 2023). To ensure the instrument's feasibility, the questionnaire is prepared in clear and easily understandable language, and conceptually consulted with the supervising lecturer before being disseminated

The data obtained is then processed and analyzed using a quantitative descriptive approach. Respondents' answers are processed by accumulating the number of respondents and calculating the percentage of each answer choice given for each indicator. The results of the analysis are presented in the form of percentages and narrative descriptions to illustrate the tendency of students' attitudes toward the implementation of religious moderation, the level of social harmony, and the relationship between the two variables. This analysis is used as a basis to answer the research problem formulation and draw objective conclusions.

Discussion

In this study, data were obtained thru the distribution of an online questionnaire to 32 student respondents, and all respondents met the research criteria. Based on the characteristics of the respondents, the majority of the respondents are female, accounting for about 90%, while male respondents make up only about 10%. In terms of semester level, most respondents are from the middle to late semesters, approximately $\pm 70\%$, while the rest are from the early semesters. This condition

indicates that the majority of respondents have sufficient academic experience and social interaction within the campus environment. With such characteristic backgrounds, the questionnaire results provide a relevant description of the application of religious moderation values and the level of social harmony among students. The percentage of respondents' answers dominated by the agree and strongly agree options on indicators of tolerance, respect for religious differences, and social cooperation indicates that the values of religious moderation have been implemented quite optimally in the educational environment, contributing to the creation of a harmonious campus life.

Indicator of Religious Moderation Implementation	Strongly Agree (%)	Agree (%)	Neutral (%)
Understanding the meaning of religious moderation	56	34	10
The importance of religious moderation on campus	59	31	10
Knowledge of the value of religious moderation	53	38	9
The implementation of moderation by educational institutions	47	38	15

Based on the research findings, the implementation of religious moderation in the higher education environment has been going well. This finding is evident from the tendency of students to respond positively to the indicators of understanding religious moderation, knowledge of the values of religious moderation, and the implementation of moderation by educational institutions. However, there are still respondents who show a neutral attitude, particularly regarding the application of moderation values in daily campus activities. These findings indicate that the implementation of religious moderation has not yet been fully internalized evenly among students.

Religious moderation in higher education institutions holds a crucial position in fostering a tolerant attitude while also serving as a preventive measure against the spread of radicalism among students. Higher education institutions hold a crucial position in the process of internalizing the values of religious moderation, which play

a role in shaping the character of the nation's generation. The application of religious moderation can be realized thru its integration into the learning curriculum, the implementation of extracurricular activities, and the organization of training involving lecturers and students. In addition, higher education institutions can internalize the values of diversity thru community service programs supported by research activities, so that understanding of diversity does not stop at the conceptual level, but is also reflected in real practices. The active involvement of students in various inclusive social activities is expected to develop their adaptability and cooperation skills in diverse environments, while also building a collective awareness to create a campus culture that values differences and strengthens harmony in national and state life (Hidayat, 2025).

The enhancement of religious moderation values among students can begin thru a self-evaluation process by deepening the understanding of moderate Islam. A comprehensive understanding of the concept of religious moderation, which includes attitudes of tolerance, simplicity, and respect for differences, needs to be internalized and applied in the daily lives of students. These strengthening efforts can also be carried out thru interfaith dialog, discussions, or seminars aimed at broadening students' perspectives on the diversity of religious backgrounds, thereby fostering mutual respect among individuals. In addition, student organizations play an important role in internalizing the values of religious moderation thru various programs oriented toward inclusivity and diversity. Social activities based on cooperation across different backgrounds of students can also strengthen social relationships and build a spirit of tolerance. On the other hand, lecturers serve as role models in the practice of religious moderation by instilling these values thru inclusive behavior and teaching methods. Religious activities on campus, such as study groups and lectures, should also reflect the principles of religious moderation by avoiding extreme and intolerant content. In addition, strengthening campus media that contains articles, narratives, and educational content about religious moderation becomes a strategic step in habituating students to adopt moderate attitudes and preventing the spread of information that could potentially trigger religious conflicts (Huwayda et al., 2025).

The implementation of tolerance values in the relationship between lecturers and students in higher education also shows positive practices. The attitude of lecturers who respect the religious diversity of non-Muslim students is reflected in the use of inclusive greetings, not limited to specific religious greetings, but accompanied by

general greetings when starting lectures. In addition, the scheduling of lectures and practicals not held on Sundays is a form of respect for the worship time of non-Muslim students. In a social context, non-Muslim students are also often involved in various social and religious activities, such as communal meals, Mawlid celebrations, and other social gatherings organized by faculty and students. In academic interactions and daily socializing, non-Muslim students do not experience discriminatory treatment. Students from diverse religious backgrounds are able to work together in a team, help each other, and build harmonious relationships during the academic process (Kumalasari, 2025).

Social Harmony Indicator	Strongly Agree (%)	Agree (%)	Neutral (%)
Respecting religious differences	59	31	10
Religious differences do not disrupt social relationships.	50	37	13
Comfortable interacting across religions	47	40	13
Harmonious social relationships on campus	53	37	10

Next, at the level of social harmony, students are classified as high, marked by the majority of respondents who feel comfortable interacting with students from different religious backgrounds and consider that differences in beliefs do not disrupt social relationships. This condition shows that the value of tolerance has become a part of the social life of students, although reinforcement is still needed so that this harmony can be felt comprehensively.

Based on the results of the questionnaire data analysis, it was found that the implementation of religious moderation has a positive relationship with the level of social harmony among students in the higher education environment. Students who demonstrate an understanding and moderate attitude in religious practices tend to feel more comfortable interacting with friends from different religious backgrounds and are able to build inclusive and harmonious social relationships.

This finding is in line with the study results. (Syahminan et al., 2024) which emphasizes that the values of religious moderation, including tolerance, respect for differences, and interfaith dialog, serve as the main foundation in building and maintaining social harmony in a pluralistic society. Religious moderation is not solely oriented toward conflict prevention but also functions as a driver for strengthening sustainable social relations.

Further details, (Fahreza, 2024) explaining that religious moderation encourages openness and balance in religious practice, which directly impacts the quality of social interactions across groups. These values allow individuals to remain steadfast in their beliefs without developing exclusive or discriminatory attitudes toward other groups, thereby creating a more harmonious social climate.

Nevertheless, the questionnaire results also show that some students responded neutrally to direct experiences of social harmony. This phenomenon cannot be immediately interpreted as a weakness in student tolerance, but rather indicates that the internalization of religious moderation values has not yet been fully realized in everyday social practices.

The phenomenon of neutral responses that emerge on several indicators, particularly those related to direct experiences of social harmony and the actualization of moderation values in daily activities, is a crucial finding that requires further in-depth study. Theoretically, this condition reflects a gap between the realm of cognitive knowledge and behavioral actions (knowing-doing gap), as explained in the Theory of Planned Behavior (Ajzen, 1991). In the framework of this theory, good intentions (attitude) and high conceptual understanding are not enough to manifest real behavior without being supported by two other factors, namely perceived behavioral control and subjective norms from the surrounding environment. In the context of students, although they cognitively understand the importance of tolerance and moderation, the lack of frequency and quality of interactions with other religious groups according to the Intergroup Contact Theory (Allport, 1954) causes these values to not yet be internalized affectively and psychomotorically. In other words, good understanding has not automatically turned into habit because students still lack real experiences that challenge and reinforce their moderate attitudes in the campus public space.

Furthermore, a neutral response can also be interpreted as a form of caution or ambivalence among students in assessing social practices they have not yet routinely experienced, rather than merely an indication of intolerance or apathy. This is in line with the findings of (Nurul Izzah, Nurmahni Harahap, 2025) which show that Muslim and non-Muslim students in the dormitory prioritize mutual respect when faced with real interactions, even tho they previously tended to give neutral responses to abstract statements about harmony. The implications of these findings demand a shift in educational strategies at universities, from a normative-informative approach to a transformative-experiential approach. Strengthening religious moderation is not sufficient thru lectures, mandatory courses, or one-time outreach alone, but must be accompanied by structured and sustainable interfaith collaborative activities, such as community service projects based on multireligious teams, academically facilitated interfaith dialogs, and interfaith mentoring programs.

This shift in strategy directly reinforces Jainuddin's (2023) recommendation, which emphasizes the need for habituation and sustained social experiences so that the value of moderation does not remain merely a discourse. These findings also enrich the studies of Fahreza (2024) and Syahminan et al. (2024), which highlight that religious moderation functions optimally as a foundation for harmony when practiced concretely in social relations, rather than merely understood textually. Thus, the presence of neutral responses in this study serves as an early warning signal for educational institutions to promptly intensify character-building programs based on experiential learning. If not addressed promptly, the gap between understanding and action has the potential to hinder the creation of a truly inclusive campus culture, as students may maintain a moderate attitude in discourse but be slow to act when faced with complex diversity situations. Therefore, lecturers and campus administrators need to design pedagogical interventions that deliberately create safe, equal, and problem-solving-oriented interfaith meeting spaces, so that the value of religious moderation ultimately transforms into a strong academic and social habitus among students. (Jainuddin, 2023) emphasizes that religious moderation requires a process of education, habituation, and continuous social experience so that its values can be concretely realized in community life, including in the campus environment.

Thus, it can be concluded that religious moderation significantly contributes to the creation of social harmony among students, but the level of its influence depends on the extent to which these values are genuinely implemented in social interactions.

Higher education institutions play a strategic role as spaces for learning and practicing religious moderation thru the strengthening of interfaith dialog, education based on Pancasila values, and the creation of an inclusive and egalitarian campus environment.

Indicator of the Relationship between Religious Moderation and Social Harmony	Strongly Agree (%)	Agree (%)	Neutral (%)
Indicator of the Relationship between Religious Moderation and Social Harmony	63	28	9
Moderation minimizes religious conflict	56	34	10
A moderate attitude enhances harmony.\	53	37	10

The results of the questionnaire show a positive relationship between the implementation of religious moderation and social harmony among students. The high percentage of agreement with the statement that religious moderation can create harmony and minimize socially religious conflicts strengthens the view that religious moderation is an important foundation in building a peaceful and inclusive campus life. This percentage indicates that the better the application of religious moderation values, the higher the level of social harmony among students on campus.

The overall level of social harmony among students is categorized as quite high, with individual variations due to factors such as lack of direct experience or teacher capacity, but supported by strengthening programs that enhance critical and inclusive attitudes. The support for religious moderation values significantly strengthens tolerance practices on campus, with implications for curriculum reform based on cross-cultural dialog, multicultural teacher training, and school-community synergy to integrate real experiences in order to form responsive change agents to diversity (Anisa Ananda et al., 2025).

Based on the research conducted by (Riniwanti et al., 2024) shows that PGSD students at Universitas Muhammadiyah Makassar feel comfortable interacting with friends from different religious backgrounds after participating in cultural-religious harmony strengthening activities thru participatory methods, such as discussions with

community leaders and local interactions, although some still show a neutral response to direct harmony experiences due to a lack of appreciation for daily Islamic-cultural values.

Furthermore, based on the research conducted by (Nurul Izzah, Nurmahni Harahap, 2025) from Syiah Kuala University shows that Muslim and non-Muslim students in the dormitory do not face significant challenges, with the majority emphasizing the importance of respecting religious differences to reduce conflict, interfaith dialog as the key to harmony, and cooperation in group activities or mutual disasters. Meanwhile, the third journal, thru a literature review, supports these findings by highlighting that multicultural Islamic education promotes *ukhuwah insaniyah* and *tasamuh*, where neutral respondents are often due to a normative curriculum that is less integrative with experiences of social pluralism.

Both studies show that religious moderation proves to be an important element in diverse communities, with values of tolerance, mutual respect, and interfaith dialog forming the foundation of harmony, as seen from the increased understanding of PGSD students thru competent resource persons and non-formal activities that broaden their perspectives on diversity. At Syiah Kuala University, this moderation is realized thru open communication and collaboration, avoiding extremism while strengthening unity, while the third literature emphasizes the integration of *wasathiyah* moderation with positive law to create an inclusive campus environment.

Conclusion

This research shows that the implementation of religious moderation in higher education environments falls into the good category. The majority of students expressed agreement and strong agreement with the indicators of understanding, the importance of religious moderation, and the role of educational institutions in the application of moderation values. However, neutral responses were still found on some indicators, indicating that the internalization of religious moderation has not yet been fully realized evenly in campus life practices.

The level of social harmony among students is also considered high, characterized by mutual respect for religious differences, comfort in interfaith interactions, and the establishment of harmonious social relationships. The results of this study confirm a positive relationship between the implementation of religious

moderation and the social harmony of students. The better the implementation of religious moderation values, the higher the level of social harmony in the campus environment.

The implications of these findings emphasize that religious moderation holds a strategic position in shaping a tolerant, inclusive, and harmonious campus environment. Higher education institutions need to continue strengthening the application of religious moderation thru the curriculum, student organizations, inclusive learning practices, and the exemplary behavior of lecturers so that these values are not merely understood conceptually but also implemented in students' social interactions.

The limitations of this study include a relatively small number of respondents and a narrow scope of research, which necessitates careful consideration when generalizing the findings. Future research is recommended to involve a broader range of respondents and to use a mixed-methods approach to gain a deeper understanding of the practice of religious moderation in students' social lives. Overall, this article makes an important contribution by strengthening empirical evidence that religious moderation plays a significant role in building social harmony in higher education environments, and complements previous studies with contextual findings based on student data.

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Interdisciplinary Curriculum Development and Strengthening Moderate Islam as the Future Direction for Islamic Religious Higher Education Institutions (PTKI) in Indonesia

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Abstrak: Perubahan Perguruan Tinggi Keagamaan Islam (PTKI) di Indonesia dari Sekolah Tinggi Agama Islam Negeri (STAIN) dan Institut Agama Islam Negeri (IAIN) menuju Universitas Islam Negeri (UIN) membuka era baru bagi pengembangan ilmu pengetahuan berbasis nilai-nilai keislaman. Namun, transformasi kelembagaan tersebut belum sepenuhnya mampu menjawab tantangan globalisasi, digitalisasi, serta meningkatnya polarisasi sosial dan keagamaan. PTKI dituntut tidak hanya menghasilkan lulusan yang unggul secara akademik, tetapi juga memiliki karakter keagamaan yang inklusif, kritis, dan moderat. Artikel ini bertujuan untuk menganalisis arah masa depan PTKI melalui dua pilar strategis, yaitu pengembangan kurikulum interdisipliner dan penguatan Islam moderat. Penelitian ini menggunakan pendekatan studi kepustakaan dengan menelaah berbagai sumber ilmiah yang relevan. Hasil kajian menunjukkan bahwa integrasi ilmu agama dan ilmu umum bukan semata untuk mereduksi dikotomi keilmuan, melainkan untuk membangun cara pandang ilmiah dan keagamaan yang saling melengkapi. Paradigma kurikulum interdisipliner memungkinkan mahasiswa mengkaji persoalan keagamaan dan sosial melalui berbagai perspektif keilmuan, sehingga mendorong dialog akademik, toleransi intelektual, dan penguatan berpikir kritis. Temuan lain mengungkap bahwa internalisasi nilai wasathiyah (moderasi beragama) akan lebih efektif apabila tidak hanya diajarkan melalui mata kuliah, tetapi juga ditanamkan melalui ekosistem kampus, budaya akademik, dan praktik ilmiah. Kajian ini merekomendasikan agar PTKI memperkuat relevansi kurikulum, inovasi pembelajaran, dan budaya akademik moderat sebagai strategi pengembangan pendidikan Islam yang unggul, inklusif, dan berdaya saing global.

Kata kunci: PTKI, kurikulum interdisipliner, integrasi ilmu, Islam moderat, UIN

Abstract: The change of Islamic Religious Universities (PTKI) in Indonesia from State Islamic Religious Colleges (STAIN) and State Islamic Religious Institutes (IAIN) to State Islamic Universities (UIN) opens a new era for the development of science based on Islamic values. However, this institutional transformation has not been fully able to answer the challenges of globalization, digitalization, and increasing social and religious polarization. PTKI is required



not only to produce graduates who excel academically, but also to have an inclusive, critical, and moderate religious character. This article aims to analyze the future direction of PTKI through two strategic pillars, namely the development of an interdisciplinary curriculum and the strengthening of moderate Islam. This research uses a literature study approach by examining various relevant scientific sources. The results of the study show that the integration of religious science and general science is not only to reduce the scientific dichotomy, but to build a complementary scientific and religious perspective. The interdisciplinary curriculum paradigm allows students to examine religious and social issues through various scientific perspectives, thereby encouraging academic dialogue, intellectual tolerance, and strengthening critical thinking. Other findings reveal that the internalization of *wasathiyah* values (religious moderation) will be more effective if it is not only taught through courses, but also instilled through campus ecosystems, academic culture, and scientific practices. This study recommends that PTKI strengthen the relevance of curriculum, learning innovation, and moderate academic culture as a strategy for developing Islamic education that is superior, inclusive, and globally competitive.

Keywords: PTKI, interdisciplinary curriculum, integration of knowledge, moderate Islam, UIN

Introduction

Islamic Religious Colleges (PTKI) in Indonesia occupy a strategic position in the national education system, not only as institutions for the development of Islamic knowledge, but also as institutions that strive to address the challenges of social and global change. The change in institutional status from STAIN and IAIN to State Islamic Universities (UIN) is one manifestation of efforts to strengthen the role of PTKI in responding to demands for a more inclusive education that is relevant to the needs of the wider community (Hanif et al., 2024; Susiyati & Sihono, 2024). Increasing the integration between religious and general knowledge is also part of this adaptation, aiming for PTKI graduates to be not only competent in Islamic studies, but also have capabilities in broader social and professional contexts (Achmad, 2025).

This institutional transformation marks a serious effort to broaden the scope of Islamic higher education through the integration of Islamic and general sciences within a single academic system. This integration is expected to eliminate the dichotomy that has limited the development of knowledge within Islamic higher education institutions (PTKI), while simultaneously opening up space for the emergence of a more holistic and contextual scientific approach (Abdullah, 2020b). With their status as universities, PTKI have a significant opportunity to develop cross-

disciplinary disciplines relevant to the needs of society and the workplace. The concept of scientific integration in the context of Islamic higher education demands a paradigm shift from a dichotomous model to an integrative-interconnective approach, namely a scientific perspective that places religion and science in a dialogical and complementary relationship (Abdullah, 2012, 2020a).

However, several studies indicate that institutional transformation has not been fully accompanied by profound changes in academic paradigms and curricula. This condition aligns with Azra's (2012) view, which asserts that modernization of Islamic higher education cannot be achieved solely through institutional changes but must address aspects of epistemology, curriculum, and learning methods to ensure graduates are academically and socially competitive. In practice, curriculum development in some Islamic Higher Education Institutions (PTKI) still faces various limitations, both in terms of design, implementation, and integration across disciplines. Amidst the currents of globalization and digitalization of education, Islamic Higher Education Institutions (PTKI) are also faced with the demand to produce graduates who not only master normative Islamic knowledge but also possess critical, adaptive, and solution-oriented thinking skills to address complex social issues (Suyadi & Sutrisno, 2020).

On the other hand, contemporary socio-religious dynamics demonstrate the increasing polarization of religious understanding in the public sphere. This phenomenon underscores the importance of strengthening moderate Islamic values (moderate) in the world of education, including in higher education. Religious moderation is understood as a religious attitude that emphasizes balance, tolerance, and openness to differences, without ignoring the basic principles of Islamic teachings. From an Islamic educational perspective, these values moderatenot only understood as an individual normative attitude, but as an ethical and pedagogical framework that must be internalized through the education system, including the curriculum and academic culture in Islamic higher education (Baidhawiy, 2015). Islamic education is essentially oriented towards forming religious individuals who are not only normatively obedient but also able to coexist harmoniously in a pluralistic society. Therefore, the values of religious moderation need to be integrated into the Islamic education system, including in higher education, as a response to social change and global challenges (Nata, 2016). And PTKI (Islamic Higher Education Institutions) has a strategic role as a center for the production and reproduction of

moderate Islamic discourse through the process of education, research, and the formation of campus academic culture (Baidhawry, 2020).

Although numerous studies have been conducted on the transformation of Islamic Higher Education Institutions (PTKI), scientific integration, and religious moderation, most research still addresses these three aspects separately. Studies that specifically position curriculum development as a strategic instrument for integrating scientific knowledge while internalizing moderate Islamic values are still relatively limited. Yet, the curriculum is the heart of the educational process, playing a crucial role in shaping students' thinking, attitudes, and character. In practice, the curriculum at several PTKIs still tends to be fragmented by discipline, while strengthening religious moderation is often limited to specific courses and has not been systematically integrated into the overall academic ecosystem (Huda & al., 2022). In the context of Islamic education, the curriculum is understood not merely as an administrative tool but as a strategic instrument that determines the direction of the development of scientific knowledge, values, and graduate competencies. Therefore, curriculum development at PTKIs must be consciously designed to address constantly changing social and scientific challenges (Muhaimin, 2015).

Based on these conditions, this article argues that the sustainability and relevance of Islamic Higher Education Institutions (PTKI) in the future are largely determined by the institution's ability to integrate two strategic pillars: interdisciplinary curriculum development and the strengthening of moderate Islam. An interdisciplinary curriculum enables students to understand religious and social issues through various scientific perspectives in an integrated manner, thereby fostering critical, dialogical, and inclusive thinking. Meanwhile, moderate Islamic values serve as an ethical and epistemological foundation that guides the academic process toward balance, tolerance, and social harmony (Baidhawry, 2020).

To comprehensively examine these issues, this article employs a qualitative approach through literature review, reviewing various relevant scientific publications, such as journal articles and academic works discussing scientific integration, curriculum development, and religious moderation in Islamic higher education. The data were analyzed descriptively and analytically through content analysis, identifying key themes related to the transformation of Islamic Higher Education Institutions (PTKI), interdisciplinary curricula, and the internalization of moderate Islamic values. Through a critical synthesis of these findings and ideas, this article is expected to

provide conceptual contributions and practical recommendations for the future development of Islamic Higher Education Institutions (PTKI) in Indonesia.

Method

This research uses a qualitative approach with a type of library research that is conceptual-analytical in nature. The qualitative approach is used because this research aims to understand and construct ideas regarding the integration of interdisciplinary curricula and Islamic moderation in the context of Islamic Religious Higher Education Institutions (PTKI). Library research emphasises critical analysis of current scientific literature sources as the basis for developing arguments (Snyder, 2019; Xiao & Watson, 2019).

The data sources in this research consist of primary and secondary data. Primary data includes reputable scientific journal articles and the latest academic books that directly discuss the integration of sciences, interdisciplinary curricula, and Islamic moderation. Secondary data includes policy documents, research reports, and other relevant publications that support this study (Booth, Sutton, & Papaioannou, 2021).

Data collection techniques were carried out through documentation studies with a systematic literature search. This process includes the identification, selection, and evaluation of sources based on criteria of relevance, credibility, and publication novelty, thereby ensuring the validity of the data used in the research (Snyder, 2019).

Data analysis using content analysis techniques with a descriptive-critical approach. This analysis is conducted through several stages, namely: (1) data reduction by selecting literature that aligns with the study's focus, (2) coding and categorisation of main themes, (3) interpretation of relationships between concepts, and (4) conceptual synthesis to produce a comprehensive framework (Elo et al., 2014; although classic, it is still used and combined with contemporary approaches such as Vaismoradi et al., 2020).

With this approach, the research is expected to produce a stronger theoretical contribution in the development of an interdisciplinary curriculum model based on Islamic moderation in the environment of PTKI.

Results and Discussion

PTKI Transformation and Contemporary Academic Challenges

The transformation of Islamic Religious Higher Education Institutions (PTKI) from State Islamic Colleges (STAIN) and State Islamic Institutes (IAIN) into State Islamic Universities (UIN) represents a significant milestone in the history of Islamic

higher education in Indonesia. This change reflects a strategic effort to broaden the scope of knowledge through the integration of Islamic and general sciences within a unified academic framework. This integration is envisioned as a solution to the dichotomy of knowledge that has long been a fundamental challenge in the development of Islamic education (Abdullah, 2020b).

However, various studies indicate that this institutional transformation has not been fully accompanied by a profound transformation of academic paradigms and curriculum practices. In many cases, scientific integration remains at the structural and administrative levels, while epistemological and pedagogical integration has not been optimally realized (Abdullah, 2020b). As a result, PTKI curricula have not been fully responsive to the dynamics of globalization, the digitalization of education, and the increasing complexity of competencies required of graduates.

On the other hand, PTKI (Institute of Islamic Education) is faced with the challenge of producing graduates who excel not only in normative scientific knowledge but also possess critical, adaptive, and contextual thinking skills. This challenge is exacerbated by changes in the social landscape and technological developments that influence the religious practices and thinking of the younger generation of Muslims (Suyadi & Sutrisno, 2020). Therefore, the transformation of PTKI should not stop at institutional change, but rather be directed at strengthening the curriculum as the center of academic change.

In this context, the transformation of PTKI (Institute of Higher Education) needs to be understood as a fundamental process of epistemological and pedagogical reconstruction. The change in status to a university should be accompanied by a renewed perspective on science, learning methods, and the relationship between religion and social reality. Without this paradigm shift, institutional transformation has the potential to become merely an administrative symbol that neglects academic substance. Therefore, the primary challenge for PTKI going forward lies in their ability to make the curriculum a primary instrument of change, not merely an addition to the institutional structure.

Although models of scientific integration, such as the spider web paradigm, have been introduced since the early 2000s, the gap between epistemological discourse and practical implementation persists (Abdullah, 2006; 2020). This situation indicates that the problem of scientific integration is not solely conceptual or technical, but is influenced by the complexity of structural and cultural factors rooted in academic practices within Islamic higher education (Suyadi & Sutrisno, 2020; Zarkasyi, 2021).

In this context, there are three main obstacles that simultaneously form the root of the problem and reproduce the failure of scientific integration.

First, the strengthening of institutionalized sectoral egos within the academic practices of lecturers and study programs. Established academics in specific disciplines, both within Islamic and general sciences, tend to view interdisciplinary integration as a threat to their epistemic authority and identity (Abdullah, 2020). The resistance that emerges is not only administrative but also rooted in rigid epistemological beliefs regarding the boundaries of "valid knowledge" and "correct scientific methods" (Zarkasyi, 2021). As a result, scientific integration is often reduced to a symbolic agenda without substantive methodological transformation, resulting in ceremonial interdisciplinary collaboration without producing a real scientific synthesis.

Second, the structural imbalance in the academic incentive system does not favor the development of integrative science. Functional promotion mechanisms, journal accreditation, and research grant distribution are still oriented toward monodisciplinary specialization (Altbach, 2016; Marginson, 2018). Consequently, cross-disciplinary collaborative research, integrative curriculum development, and interdisciplinary publications do not receive proportional recognition and often face administrative obstacles due to the rigidity of scientific field classifications. In this situation, lecturers rationally tend to maintain narrow specializations to meet administrative demands, thus depriving scientific integration of the structural incentives necessary for its development.

Third, epistemological stagnation amidst massive institutional expansion. The institutional transformation from IAIN to UIN is often interpreted in a reductionist manner as a structural expansion through the addition of general faculties, without a systematic reconstruction of scientific paradigms, research methodologies, and academic culture. Lecturers from Islamic studies backgrounds tend to maintain traditional, textual-based approaches, while lecturers from general disciplines continue to operate within a secular framework without any integration of Islamic values. As a result, the scientific dichotomy is not completely eliminated, but rather shifts from inter-institutional to intra-institutional. Without in-depth epistemological intervention, this transformation risks producing institutions that are administratively modern but remain scientifically fragmented.

These three obstacles sectoral egos, distorted incentive systems, and epistemological stagnation are intertwined in a reproductive cycle that reinforces the

status quo. Sectoral egos hinder epistemic openness, incentive systems reinforce narrow specialization, while epistemological stagnation stops integration at the discursive level. Therefore, efforts to overcome these obstacles cannot be achieved solely through a technocratic approach; they require a simultaneous structural, cultural, and political transformation strategy as a prerequisite for achieving substantive and sustainable scientific integration.

Third, there are signs of epistemological stagnation amidst institutional expansion. The transformation from IAIN to UIN is often interpreted in a reductionist manner as merely the addition of general faculties and administrative changes, without being accompanied by fundamental changes in academic thinking and culture (Azra, 2012; Abdullah, 2020). As a result, scientific integration does not develop as a living scientific paradigm, but rather stalls as an institutional narrative.

If these three obstacles are not addressed systematically, the transformation of PTKI has the potential to remain stuck at the symbolic level and fail to produce substantive changes in academic practice. Therefore, strategic steps are needed that prioritize the reconstruction of the curriculum and scientific paradigm in the future PTKI transformation agenda.

Critical Analysis of the Implementation of Interdisciplinary Curriculum and Islamic Moderation in PTKI

Although the idea of integrating an interdisciplinary curriculum based on Islamic moderation has a strong conceptual foundation, its implementation in the environment of Islamic Religious Higher Education Institutions (PTKI) still faces various structural and cultural obstacles.

First, from the aspect of an interdisciplinary curriculum, the main challenge lies in the still strong disciplinary boundaries in the academic environment. Studies show that higher education institutions tend to maintain monodisciplinary structures that hinder cross-field collaboration and knowledge integration (Ashby & Exter, 2019; Darbellay, 2020). As a result, curriculum integration often remains normative without concrete implementation in learning design. Moreover, the limited competencies of lecturers in interdisciplinary approaches also pose a significant barrier, particularly in the development of collaborative curricula and integrative methodologies (Holley, 2020; Lattuca et al., 2021).

Second, in the context of Islamic moderation, the challenges are not only conceptual but also practical. Religious moderation often stops at the policy level without being systematically internalised in the learning process (Azra, 2020; Ministry

of Religious Affairs of the Republic of Indonesia, 2019). Moreover, the socio-religious dynamics on campus show a tendency towards exclusivism and polarisation of religious understanding among students, which poses a serious challenge to the implementation of moderation values (Hefner, 2021; Huda et al., 2022).

Furthermore, another challenge is the unavailability of an operational model that can systematically and measurably integrate an interdisciplinary curriculum with the values of Islamic moderation. Recent studies emphasise that the success of curriculum integration requires a clear framework, learning outcome indicators, and competency-based evaluation (Leask, 2020; Jones & Davies, 2021). Without these, integration becomes merely a conceptual discourse that is difficult to implement sustainably.

However, several best practices are beginning to develop in a number of PTKIs. For example, the integration of courses such as "Islam and Multiculturalism" or "Islam and Global Issues," which combine Islamic perspectives with social sciences, has proven capable of enhancing students' understanding of moderation (Hefner, 2021). In addition, co-curricular programs such as interfaith dialogues, community service based on diversity, and religious moderation training have shown a positive impact in fostering tolerant and inclusive attitudes (Ministry of Religious Affairs of the Republic of Indonesia, 2020; Huda et al., 2022).

On the other hand, there are still significant gaps, especially in the aspects of evaluation and program sustainability. Many moderation and curriculum integration programs are sporadic and not fully integrated into the education system. This is in line with research findings that state the lack of institutional support and sustainable policies are the main factors behind the failure to implement curriculum innovations (Leask, 2020; Barnett, 2021).

Based on the analysis, strategic steps are needed, including strengthening faculty capacity, explicitly integrating moderation values into the curriculum, developing an applicable interdisciplinary curriculum model, and implementing a comprehensive and sustainable evaluation system. Thus, the integration of interdisciplinary curricula and Islamic moderation can move from the normative level to tangible and impactful academic practices.

Interdisciplinary Curriculum as a Strategy for Scientific Integration

One strategic response to the challenges of transforming Islamic Higher Education Institutions (PTKI) is the development of an interdisciplinary curriculum. An interdisciplinary curriculum is a learning approach that integrates various disciplines to comprehensively understand issues. In the context of PTKI, this

approach is relevant because it enables dialogue between Islamic sciences and general sciences without losing the characteristics and identities of each discipline. This integration is not intended to confuse sciences, but rather to build complementary epistemological relationships (Abdullah, 2020b).

In the context of PTKI (Islamic Higher Education Institutions), this integration of knowledge is often visualized through the scientific spiderweb model developed at several State Islamic Universities (UIN). This model depicts the dynamic interconnectedness of Islamic sciences, social sciences, humanities, and natural sciences within a single, interwoven epistemological framework.



Figure 1 Integration-Interconnection Spider Web

The scientific integration model, as shown in Figure 1, demonstrates the interdisciplinary relationship between Islamic and general sciences, integrated within a single scientific framework, with Islamic values as the epistemological foundation. It represents an interdisciplinary curriculum approach that places various disciplines in a dialogical and complementary relationship. There is no dichotomous scientific hierarchy, but rather an epistemological interconnectedness that allows students to examine religious and social issues more holistically. In the context of PTKI curriculum development, this model serves as a conceptual basis for developing a curriculum that encourages critical, reflective, and contextual thinking skills (Sholihah et al., 2024; Suyadi & Sutrisno, 2020).

However, the spider web model, which has long been an icon of scientific integration at various UINs, needs constructive criticism. While it offers a strong conceptual idea, this model essentially serves more as a scientific vision (scientific vision) than operational technical guidelines (technical operational guideline) (Abdullah, 2022; Jannah, Gunagraha, & Baidi, 2025). Its main strength lies in its ability to describe what should be connected namely, religious knowledge and general

knowledge but its weakness is seen in the absence of a systematic explanation of how this integration process is carried out in everyday curriculum, learning, and research practices (Ramadhan, 2025; Putri et al., 2025). As a result, scientific integration often stops at the metaphorical and symbolic level, without concrete translation in the classroom or in academic research design.

Epistemologically, this limitation can be overcome by strengthening the tri-epistemology framework developed by M. Amin Abdullah, which emphasizes the integration of three sources of knowledge: solution (authority of the revealed text), proof (rationality and scientific approach), as well as mystical (intuitive and spiritual dimensions) (Wardani & Abidin, 2025; Sya'adah et al., 2024). Within this framework, studies of contemporary issues are no longer merely textual, but rather analyzed comprehensively through historical-sociological contextual reading, theoretical social science approaches, and ethical-spiritual reflections that emphasize human values (Sarmin & Dewi, 2026; Afryansyah et al., 2025). The dialectical interaction between these three epistemologies serves as a structural mechanism to prevent reductionism and a single, dogmatic reading of religious texts.

However, without clear operational instruments, this epistemological framework remains potentially a normative discourse that is difficult to implement (Wahyu & M., 2025). Therefore, it is necessary to develop Operational Guidelines for Scientific Integration that can bridge the gap between conceptual vision and academic practice. These guidelines include integrative lesson plans (RPS), problem-based learning, multidisciplinary teaching materials, and evaluation based on contextual analysis (Saputra, Hermawan, & Priatna, 2024). Thus, scientific integration no longer remains a conceptual ornament but becomes a measurable and applicable pedagogical practice (Putri et al., 2025).

In response to these limitations, this study suggests the need to develop Operational Guidelines for Scientific Integration that include clear and measurable technical procedures. These guidelines should encompass at least four main components, summarized in Table 1 below.

Table 1. Operational Guidelines for Scientific Integration for PTKI

Component	Operational Description	Success Indicators (Measurable)
1. Preparation of Integrated RPS	Each Semester Learning Plan (RPS) for Islamic studies courses must integrate sociological, historical, and philosophical approaches in the formulation of learning outcomes (CPL) and lecture materials, so that religious texts are not taught in a purely normative-doctrinal manner.	The inclusion of cross-disciplinary approach methods (at least 2 of 3 approaches) in each RPS, which is verified by the faculty curriculum development team at the beginning of each semester.
2. Learning Method Design	Adopting the model <i>Problem-Based Learning</i> (PBL) or <i>Case-Based Learning</i> (CBL) with contemporary socio-religious case scenarios such as online radicalism, gender equality, ecology, or sharia economics that require students to conduct analyses from various scientific perspectives simultaneously.	A minimum of 60% of the total lecture meetings in one semester use PBL/CBL scenarios and involve discussions facilitated by lecturers from at least two different expertise (e.g.: lecturers in interpretation and lecturers in sociology).
3. Development of Teaching Materials	Providing teaching modules and reading materials equipped with integrated case studies, bibliographies from various scientific perspectives (interpretation, history, anthropology, psychology, economics), and connecting classical texts (yellow books/turats) with social realities and contemporary issues in a contextual manner.	The availability of digital/interactive teaching materials per course that cite references from at least 3 different disciplines, and have received validation from cross-field experts before use.

<p>4. Learning Achievement Evaluation Instrument</p>	<p>Develop assessment instruments (exams, assignments, projects) designed to measure students' abilities in connectnormative religious texts with social reality, not simply testing memorization, literal translation, or narrow textual understanding. Instruments should encourage students to demonstrate critical analysis, synthesis, and reflection.</p>	<p>Analytical essay instruments, mini field research projects, or case-solving presentations are used as the main assessment components with a minimum weighting of 40% of the final course grade, and are assessed using a rubric that includes aspects of cross-disciplinary connections.</p>
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With these four components in place, the spiderweb model is no longer merely a conceptual ornament on campus walls but is truly realized in real, sustainable academic practice. Each component reinforces each other: an integrative lesson plan (RPS) serves as the foundation, the PBL method serves as the vehicle, teaching materials serve as the content, and evaluation serves as a measuring tool for success in creating a complete academic cycle consistent with the spirit of scientific integration.

To bridge the gap between vision and practice, this study proposes a 5-Dimensional Implementation Framework as an operational tool for PTKI. The five dimensions include: (1) Curricular Dimension, with an indicator of at least 20% of study program credits being compulsory interdisciplinary courses such as "Interdisciplinary Islamic Studies" or "Social Jurisprudence"; (2) Pedagogical Dimension, which requires the use of problem-based learning methods and multi-perspective discussions in each Semester Learning Plan (RPS); (3) Epistemological Dimension, which requires every Islamic study to use at least two of the three epistemological approaches (bayani, burhani, irfani); (4) Cultural Dimension, through the establishment of a "House of Religious Moderation" and cross-faculty student exchange programs; and (5) Digital Dimension, which equips students with digital religious literacy to counter radical narratives in cyberspace. This framework ensures that religious moderation is no longer just a policy slogan, but is born organically from a structured and measurable academic design.

Table 2. Implementation Framework for 5 Dimensions of Interdisciplinary Curriculum and Strengthening Moderate Islam

Dimensions	Component	Measurable Indicators
Curricular	Interdisciplinary courses	A minimum of 20% of the study program's credits are integrative courses (e.g., Interdisciplinary Islamic Studies, Social Jurisprudence, History of Contextual Islamic Thought)
Pedagogical	Discourse-dialogic method	Each Semester Learning Plan (RPS) must include a multi-perspective approach and method, <i>problem-based learning</i> (PBL) in learning
Cultural	Moderate campus ecosystem	The existence of the "House of Religious Moderation" as a center for interfaith dialogue activities and regular student exchange programs between faculties
Epistemological	Tri-epistemology (<i>explanation, explanation, knowledge</i>)	Every Islamic study in lectures uses at least 2 of 3 knowledge approaches (revelation text, reason/science, and spiritual intuition)
Digital	Religious digital literacy	The curriculum includes competencies in identification, critical analysis, and countering radical narratives and religious hoaxes on social media platforms.

With the introduction of this five-dimensional framework, the integration between the spiderweb conceptual model and operational guidelines becomes evident. The interdisciplinary curriculum is no longer understood as an abstract discourse, but rather as a structured and measurable policy instrument. This also emphasizes that strengthening moderate Islam in PTKI (Islamic higher education institutions) cannot simply be positioned as an institutional slogan but must emerge from systematic academic engineering through curriculum design, learning methods,

campus ecosystems, epistemological foundations, and simultaneous readiness for the digital era.

Epistemologically, the interdisciplinary approach in the PTKI curriculum demands a shift in thinking from a linear scientific model to a dialogical and reflective one. Islamic sciences are no longer positioned as standalone entities, but rather interact critically with the social sciences, humanities, and sciences in interpreting reality. This approach aligns with the demands of 21st-century higher education, which emphasizes critical thinking skills, complex problem-solving, and interdisciplinary literacy (Muna & Fauzi, 2024). Thus, the interdisciplinary curriculum serves not only as an academic design but also as an epistemological framework in shaping the thinking of PTKI students.

Furthermore, interdisciplinary curriculum development practices have begun to emerge at a number of Islamic Higher Education Institutions (PTKI) in Indonesia through their respective institutional policies and academic designs. Several State Islamic Universities (UIN) have developed integrative curricula by linking Islamic studies and general sciences based on the university's academic vision. This pattern aligns with research findings showing that scientific integration at PTKI generally develops through institutional and curricular approaches, albeit with varying degrees of implementation (Sholihah et al., 2024; Suyadi & Sutrisno, 2020).

From a pedagogical perspective, an interdisciplinary curriculum encourages a shift in learning approaches from a knowledge-transmission model to one based on dialogue and reflection. Students act not merely as recipients of information but as active subjects constructing knowledge through interdisciplinary interactions. This approach opens up space for project-based learning, case studies, and collaborative research relevant to contemporary religious and social issues. Thus, an interdisciplinary curriculum contributes to the development of both academic competence and social skills in PTKI students (Suyadi & Sutrisno, 2020).

Numerous studies have shown that an interdisciplinary curriculum can encourage students to understand religious texts and realities more contextually. Students are not only trained to read religious texts normatively but are also encouraged to analyze them from social, historical, and humanities perspectives (Sholihah et al., 2024). This approach contributes to strengthening critical and reflective thinking skills, which are essential for addressing contemporary religious issues.

Furthermore, the implementation of an interdisciplinary curriculum in PTKI also opens up opportunities for academic collaboration across study programs and faculties. This collaboration has the potential to enrich the learning process and foster an inclusive and dialogical academic culture (Suyadi & Sutrisno, 2020). Thus, the interdisciplinary curriculum serves not only as an academic tool but also as a strategy for developing a more dynamic PTKI scientific ecosystem.

Strengthening Moderate Islam in the PTKI Academic Ecosystem

Strengthening moderate Islam (moderate) is a strategic agenda in the development of Islamic higher education, particularly amidst increasing polarization of religious understanding in the public sphere. Religious moderation emphasizes balance, tolerance, and openness to differences, while rejecting extreme and exclusive attitudes in religion (Idris et al., 2024).

In the context of Islamic Higher Education Institutions (PTKI), internalizing moderate Islamic values cannot be achieved solely through specific courses or normative approaches. Numerous studies confirm that religious moderation will be more effective if instilled systemically through academic culture, learning practices, and social interactions within the campus environment (Baidhawiy, 2020). Therefore, PTKI has a responsibility not only to transmit religious knowledge but also to shape inclusive attitudes and religious ethos.

Strengthening moderate Islam within PTKI (Islamic Higher Education Institutions) is also closely related to how religious knowledge is produced and taught. When Islamic studies are delivered in a monodisciplinary and normative manner, there is a risk of developing a rigid understanding of religion that lacks sensitivity to social context. Conversely, an interdisciplinary approach allows Islamic values to be understood historically, sociologically, and humanistically, making them more adaptive to the diversity of societal realities. In this context, religious moderation is positioned not as a normative slogan, but as the result of a critical and reflective academic process (Baidhawiy, 2020).

As an academic space, Islamic Higher Education Institutions (PTKI) hold a strategic position in producing and reproducing moderate Islamic discourse. The curriculum in Islamic higher education serves not only as an academic tool but also as an arena for shaping students' ways of thinking and religious orientation. Therefore, the integration of the curriculum and moderate values is a crucial prerequisite for the sustainability of PTKI (Azra, 2012; Baidhawiy, 2015). Through educational activities, research, and scientific discourse, PTKI can act as agents of strengthening religious

moderation, contributing to the creation of social harmony in a pluralistic society (Azra, 2020). Therefore, religious moderation needs to be understood as an integral part of PTKI's academic mission.

Synergy of Interdisciplinary Curriculum and Moderate Islam as the Future Direction of PTKI

An interdisciplinary curriculum and the strengthening of moderate Islam are two strategic pillars that are interrelated in determining the future direction of Islamic Higher Education Institutions (PTKI). The curriculum in Islamic higher education functions not only as an academic tool, but also as an arena for shaping students' ways of thinking and religious orientation. Therefore, the integration of the curriculum and moderate values is a crucial prerequisite for the sustainability of PTKI (Azra, 2012; Baidhaw, 2015). The interdisciplinary curriculum provides an academic framework that enables interdisciplinary dialogue, while moderate Islamic values serve as an ethical and epistemological foundation in the academic process.

Several studies have shown that integrating the curriculum with inclusive Islamic values can shape students' character to be open, tolerant, and socially sensitive (Baidhaw, 2020; Huda & al., 2022). In this context, the curriculum is no longer understood solely as a course structure, but as a space for shaping students' religious thinking and attitudes.

By positioning an interdisciplinary curriculum as an instrument for internalizing moderate Islam, PTKI has a significant opportunity to produce academically superior graduates while also serving as agents of moderation in society. This synergy is key to the sustainability and relevance of PTKI in facing global challenges and contemporary socio-religious dynamics.

Unlike previous research that tends to separate discussions of scientific integration and religious moderation, this article positions the interdisciplinary curriculum as a strategic instrument that simultaneously bridges the two. The novelty of this study lies in its assertion that religious moderation in Islamic Higher Education Institutions (PTKI) is not simply understood as normative content or institutional policy, but rather as the result of curriculum design and a dialogic academic process. Thus, the strengthening of moderate Islam does not exist external to the education system but is organically internalized through the interdisciplinary curriculum and academic culture of PTKI.

Conclusion

The transformation of Islamic Religious Higher Education Institutions (PTKI) in Indonesia from STAIN and IAIN to State Islamic Universities (UIN) is a strategic step in responding to global dynamics, scientific developments, and contemporary socio-religious complexities. However, this study shows that institutional change alone is not enough to ensure the relevance and sustainability of PTKI in the future. This transformation needs to be accompanied by a renewal of the academic paradigm that addresses epistemological, pedagogical, and cultural aspects, with the curriculum as its primary instrument.

The discussion confirms that developing an interdisciplinary curriculum is a key strategy for integrating Islamic and general sciences in a dialogical and reflective manner. This approach not only aims to address the dichotomy of knowledge but also to shape students' critical, contextual thinking, and openness to diverse scientific perspectives. The implementation of an interdisciplinary curriculum in several Islamic Higher Education Institutions (PTKI) demonstrates that scientific integration can encourage learning that is more relevant to contemporary religious and social issues, while simultaneously strengthening a collaborative and inclusive academic culture.

On the other hand, strengthening moderate Islamic values (moderate) has proven ineffective when placed solely as normative content or limited to specific courses. This study confirms that religious moderation will be more meaningful when internalized systemically through curriculum design, the learning process, and the academic ecosystem of Islamic Higher Education Institutions (PTKI). In this context, an interdisciplinary approach plays a crucial role in helping students understand Islamic teachings from a historical, sociological, and humanistic perspective, enabling them to respond wisely and proportionately to the diversity of societal realities.

The novelty of this study lies in its assertion that an interdisciplinary curriculum and the strengthening of moderate Islam are not two separate agendas, but rather interrelated and mutually reinforcing. By positioning the curriculum as a space for scientific dialogue and the internalization of inclusive Islamic values, Islamic Higher Education Institutions (PTKI) have a significant opportunity to produce graduates who excel academically, adapt to changing times, and act as agents of moderation in a pluralistic society. Therefore, strengthening an interdisciplinary curriculum based on moderate Islamic values needs to be positioned as a strategic direction for the development of PTKI toward relevant, inclusive, and globally competitive Islamic education.

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Reconstruction of Islamic Value-Based Islamic Education Learning Evaluation in the Independent Curriculum

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Abstrak: Evaluasi pembelajaran PAI masih berorientasi pada sisi kognitif, sedangkan segi afektif, spiritual, dan karakter masih belum sepenuhnya terjangkau dengan baik. Penelitian ini bertujuan merekonstruksi evaluasi pembelajaran Pendidikan Agama Islam (PAI) pada Kurikulum Merdeka melalui integrasi nilai-nilai Islam sebagai landasan asesmen. Penelitian ini memakai pendekatan kualitatif dengan jenis penelitian yang disebut penelitian pustaka (*library research*). Data yang didapat akan dianalisis menggunakan teknik analisis isi terhadap berbagai tulisan yang berkaitan dengan penilaian pembelajaran, pendidikan Islam, dan penilaian Kurikulum Merdeka. Penelitian ini menghasilkan model rekonstruksi evaluasi PAI yang mengintegrasikan nilai *şidq*, *amanah*, *'adl*, *mas'uliyah*, dan *ihsan* ke dalam seluruh tahapan asesmen, meliputi asesmen diagnostik, formatif, sumatif, dan tindak lanjut pembelajaran. Model yang ditawarkan menempatkan amanah sebagai dasar asesmen diagnostik, ihsan pada asesmen formatif, *'adl* pada asesmen sumatif, *mas'uliyah* pada tindak lanjut evaluasi, serta *şidq* sebagai nilai yang menjiwai keseluruhan proses asesmen. Temuan ini menunjukkan terbentuknya suatu kerangka evaluasi yang bersifat menyeluruh, humanis, dan berkesinambungan. Dalam kerangka tersebut, evaluasi tidak semata-mata diarahkan untuk menilai pencapaian akademik peserta didik, tetapi juga berperan dalam mengembangkan karakter serta memperkuat dimensi spiritual mereka.

Kata kunci: evaluasi pembelajaran PAI, nilai-nilai Islam, Kurikulum Merdeka, asesmen, pendidikan Islam

Abstract: The evaluation of PAI learning is still oriented to the cognitive side, while the affective, spiritual, and character aspects are still not fully well reached. This research aims to reconstruct the evaluation of Islamic Religious Education (PAI) learning in the Independent Curriculum through the integration of Islamic values as the basis for assessment. This research uses a qualitative approach with a type of research called *library research*. The data obtained will be analyzed using content analysis techniques on various writings related to learning assessment, Islamic education, and Independent Curriculum assessment. This research produced a PAI evaluation reconstruction model that integrates the values of *of*

ṣidq, *amanah*, *'adl*, *mas'uliyah*, and *ihsan* into all stages of assessment, including diagnostic, formative, summative assessment, and learning follow-up. The model offered places *amanah* as the basis for diagnostic assessment, *ihsan* for formative assessment, *'adl* for summative assessment, *mas'uliyah* for evaluation follow-up, and *ṣidq* as a value that animates the entire assessment process. These findings show the formation of an evaluation framework that is comprehensive, humanist, and sustainable. Within this framework, evaluation is not solely directed at assessing students' academic achievements, but also plays a role in developing their character and strengthening their spiritual dimension.

Keywords: evaluation of PAI learning, Islamic values, Independent Curriculum, assessment, Islamic education

Introduction

Islamic religious education is an important aspect of education that aims to develop students' faith, piety, and morals, so that they can practice Islamic teachings effectively in various aspects of life. This role is in line with the goals of national education as mandated in Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, which emphasizes that education aims to develop students' potential to become people who believe in and fear God Almighty, have noble character, are knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Indonesia, 2003). However, achieving these goals still faces various challenges, particularly in the aspect of learning evaluation. According to Ujjanti & Hanif (2025), the practice of Islamic Religious Education learning evaluation in various educational institutions is still dominated by measuring cognitive abilities through written tests and quantitative assessments. Meanwhile, the affective, spiritual, and character aspects that are the core of Islamic education often do not receive adequate attention in the evaluation process. As a result, learning evaluation tends to assess mastery of religious aspects rather than measuring the internalization of Islamic values in students' attitudes and behavior. This condition shows the difference between the goals of Islamic education, which should be to shape people with character, and the evaluation method which still only focuses on academic achievement.

The implementation of the Independent Curriculum adds complexity to learning evaluation because assessment is positioned as an integrated element of the learning process. Within this framework, diagnostic, formative, and summative assessments are designed to monitor and optimize student development comprehensively and sustainably (Raffi & Nahuda, 2025). In addition to measuring

academic achievement, assessments are also aimed at supporting character formation, competency development, and improving the quality of learning. However, the implementation of Islamic Religious Education (PAI) learning evaluation within the Independent Curriculum still faces a number of obstacles, particularly in integrating Islamic values into the evaluation framework. Rachmawati et al. (2025) stated in their paper that the assessment instruments used still emphasize cognitive aspects, while measuring Islamic boarding school values such as etiquette, exemplary behavior, and daily worship habits have not been adequately covered. As a result, evaluations often emphasize administrative aspects and academic competency achievement rather than the internalization of Islamic values, the primary goal of Islamic education.

Evaluation of Islamic Religious Education learning not only serves to measure students' mastery of the material, but also serves as an instrument for developing character, spirituality, and religious behavior, which are the fundamental goals of Islamic education. From an Islamic perspective, evaluation is rooted in the concept of reflection, namely the process of reflection, control, and continuous self-improvement that places humans as responsible subjects before Allah SWT. Thus, evaluation is not understood merely as a technical activity to produce scores, but rather as an epistemological process in obtaining true knowledge (valid knowledge) regarding the development of students as well as a pedagogical process to guide their transformation.

On this basis, Islamic values such as justice, trust, 'adl, responsibility, and Ihsan are not enough to be positioned as a moral value taught to students, but it needs to be reconstructed into an assessment principle (assessment principles). Philosophically, it emphasizes that evaluation must be oriented towards seeking truth so that all assessment data must reflect the authentic conditions of students. Trust views the evaluation process as the ethical responsibility of educators in designing instruments, carrying out assessments, and using assessment results professionally. 'Adl becomes the basis of evaluative justice that demands objectivity, equality of opportunity, transparency of criteria, and consistency in decision-making. Meanwhile, responsibility emphasizes that assessment results do not stop at assigning grades, but must serve as the basis for decision-making, improving learning, and mentoring students. Ihsan directs evaluation to function as a process of self-improvement through constructive feedback and continuous learning.

From this epistemological perspective, evaluation produces valid information not only because it meets the validity and reliability standards of the instrument, but

also because it is built on the moral integrity of the evaluator, honesty of the students, procedural fairness, and an orientation towards continuous improvement. Therefore, the reconstruction of Islamic Religious Education learning evaluation within the Independent Curriculum is crucial so that it not only meets the demands of modern assessment but also remains rooted in Islamic values as the philosophical and pedagogical foundation of education. In this context, Islamic values are not positioned as an alternative to contemporary evaluation theories, but rather as an ethical foundation that strengthens the implementation of various modern assessment paradigms. Just And 'adl strengthen validity, authenticity, and fairness in Authentic Assessment; mark Ihsan And responsibility in line with the paradigm Assessment for Learning which emphasizes feedback, reflection, and continuous improvement; while the value trust support Constructivist Assessment which views students as active subjects in constructing knowledge through meaningful learning experiences. Therefore, the reconstruction of Islamic Religious Education evaluation offered in this study not only integrates Islamic values into the Independent Curriculum assessment but also builds a conceptual synthesis between Islamic evaluation principles and contemporary evaluation theory, resulting in an assessment model that is holistic, authentic, reflective, and oriented toward developing students' character and spirituality.

Many researchers have conducted studies on Islamic Religious Education (PAI) learning evaluation. Sholahudin et al. (2025) examined the evaluation of Islamic Religious Education (PAI) learning outcomes based on the Qur'anic perspective on cognitive, affective, and psychomotor aspects. This study demonstrated that Qur'anic values can serve as a basis for developing a more holistic evaluation. However, this study did not link the integration of Islamic values with the implementation of assessments in the Independent Curriculum. Zaniar & Julhadi (2026) examined the principles of Islamic Religious Education (PAI) learning evaluation, emphasizing objectivity, fairness, and Islamic values. The results showed that evaluation in Islamic education must consider ethical and spiritual aspects in addition to academic aspects. However, this research is still conceptual and does not explain its implementation in the Independent Curriculum evaluation system.

Furthermore, Hidayati et al. (2025) examined the application of authentic assessment as a strategy for evaluating character-based Islamic Religious Education (PAI) learning. The results showed that authentic assessment can comprehensively measure student development through cognitive, affective, and psychomotor

assessments, while strengthening character education and spirituality. However, this study focused more on authentic assessment strategies and did not examine the integration of Islamic values as the foundation of evaluation within the Independent Curriculum framework. Sururi et al. (2025) examined the application of the Prophet Muhammad's evaluation principles in Islamic Religious Education (PAI) learning and found that Islamic value-based evaluation can create a more humanistic learning experience oriented toward student character development. However, this study did not examine its relevance to the Independent Curriculum assessment paradigm. Meanwhile, Nasution (2025) examined the implementation of Islamic Religious Education (PAI) learning evaluation in the Independent Curriculum and found that assessments were conducted through diagnostic, formative, and summative assessments in accordance with the curriculum's characteristics. However, this research focuses more on the implementation aspect of evaluation and has not discussed the integration of Islamic values as a basis for learning evaluation.

Based on various previous studies, it can be seen that studies on Islamic Religious Education (PAI) learning evaluation have extensively discussed Islamic evaluation principles, character-based evaluation, and the implementation of assessments in the Independent Curriculum. Although numerous studies have addressed Islamic Religious Education (PAI) learning evaluation, Islamic evaluation principles, and the implementation of assessments in the Independent Curriculum, there is still very limited discussion of studies that specifically formulate a conceptual framework for Islamic Religious Education (PAI) learning evaluation that integrates Islamic values into diagnostic, formative, and summative assessments in the Independent Curriculum. Therefore, this study aims to address this gap by reconstructing Islamic Religious Education (PAI) learning evaluation based on Islamic values in the Independent Curriculum.

In general, these studies demonstrate significant attention to the evaluation of Islamic Religious Education (PAI) learning, both in terms of Islamic values, character building, and the implementation of assessments within the Independent Curriculum. However, these studies are still partial and have not yet produced a formulation for PAI learning evaluation that comprehensively integrates Islamic values into all assessment processes within the Independent Curriculum.

In contrast to previous studies which generally discussed the principles of evaluation in Islamic education, the implementation of the Independent Curriculum assessment, or the application of Authentic Assessment Separately, this study offers a

conceptual synthesis that integrates these three perspectives into a single PAI learning evaluation model. The novelty of this study lies not only in the integration of Islamic values (şidq, amanah, 'adl, mas'uliyah, and ihsan), but also in the reconstruction of these values as assessment principles which serves as the philosophical, epistemological, and operational foundation for the entire assessment cycle, from diagnostic, formative, summative assessments, to follow-up learning. Thus, the developed model does not simply add a spiritual dimension to evaluation, but builds an Islamic Religious Education evaluation paradigm that synthesizes Islamic evaluation epistemology with contemporary evaluation theory (Authentic Assessment, Assessment for Learning, And Constructivist Assessment) thus producing a more holistic, humanistic, reflective, and applicable assessment model in the implementation of the Independent Curriculum.

METHOD

This research uses a qualitative approach with a library research type. (library research) focused on conceptual development (conceptual paper). This approach was chosen because the research focus is not on testing empirical phenomena in the field, but rather on reconstructing an Islamic-values-based Islamic Religious Education (PAI) learning evaluation model through a synthesis of various educational evaluation theories, the assessment principles of the Independent Curriculum, and evaluation concepts from an Islamic perspective. Thus, the research aims to produce a conceptual framework with strong philosophical, epistemological, and pedagogical foundations (Moleong, 2018).

Data sources consist of primary and secondary data. Primary data includes the Independent Curriculum policy document, books on learning evaluation, Islamic education, and scientific articles specifically addressing Islamic Religious Education (PAI) learning evaluation, assessment theory, and Islamic values. Secondary data was obtained from scientific journals, proceedings, reference books, and relevant previous research.

Literature selection was carried out using inclusion criteria, namely: (1) discussing learning evaluation, Islamic Religious Education, the Independent Curriculum, or assessment theory; (2) published in academic books, policy documents, or scientific journal articles that have gone through a peer review process; (3) having conceptual relevance to the research objectives; and (4) containing discussions on Islamic values, authentic assessment, Assessment for Learning, or

Constructivist Assessment. Literature that was not directly related to the research focus, was popular, or did not have an adequate academic basis was excluded from the analysis process.

Data collection was conducted through documentation studies by identifying, inventorying, selecting, and reviewing various library sources according to inclusion criteria. Furthermore, the data was analyzed using content analysis (content analysis) to identify key concepts, interconceptual relationships, and integration patterns between contemporary evaluation theory and Islamic values. The analysis was conducted using the interactive model of Miles, Huberman, and Saldana (2014), which includes data condensation, data presentation, and drawing conclusions.

Operationally, the analysis was conducted through five stages, namely: (1) literature selection based on inclusion criteria; (2) coding of key concepts regarding learning evaluation, assessment theory, and Islamic values; (3) categorization of concepts into philosophical, epistemological, and operational themes; (4) analysis of inter-conceptual relationships to find common ground between contemporary evaluation paradigms and evaluation from an Islamic perspective; and (5) conceptual synthesis to build a reconstruction model for Islamic Education learning evaluation based on Islamic values in the Independent Curriculum.

To ensure the validity of the conceptual model, this study employed theory triangulation by comparing and synthesizing various theoretical perspectives, including contemporary educational evaluation theories (Authentic Assessment, Assessment for Learning, and Constructivist Assessment), Islamic Religious Education learning evaluation theories, and evaluation concepts from an Islamic perspective. Theory triangulation was conducted to test conceptual consistency, strengthen scientific arguments, and ensure that the developed model has philosophical, epistemological, and pedagogical coherence.

RESULTS AND DISCUSSION

Evaluation of Islamic Religious Education Learning in the Independent Curriculum

Learning evaluation is a strategic component in the educational process because it functions to measure the achievement of learning objectives, monitor student progress, and serve as a basis for continuous improvement of the learning process (Fuchs et al., 2025). In the context of Islamic Religious Education (PAI), evaluation has more complex characteristics than other subjects because it not only

measures mastery of religious knowledge, but also the development of attitudes, character, and the practice of Islamic teachings in daily life. Putra (2024) groups PAI evaluation objects into cognitive, affective, and psychomotor domains. However, these three domains are essentially inseparable because the success of PAI learning is not only demonstrated by students' ability to explain Islamic concepts, but also by their ability to internalize and actualize Islamic values in real behavior. Thus, PAI evaluation should not only function as a tool for measuring learning outcomes (assessment of learning), but also as an instrument for character building and spiritual transformation of students.

This paradigm is in line with the direction of the Independent Curriculum policy which shifts the orientation of evaluation from assessing results to assessments that support the learning process (assessment for learning). The Independent Curriculum positions diagnostic, formative, and summative assessments as a single unit, functioning to generate information for continuous improvement of learning (Ministry of Education, Culture, Research, and Technology, 2025; Yuliantaria et al., 2026). This shift demonstrates that the success of evaluation is no longer determined by the quantity of data obtained, but by the extent to which that information is used to help students develop according to their learning needs. Conceptually, this paradigm opens up ample space for the integration of affective, character, and spiritual dimensions in Islamic Religious Education evaluation.

However, analysis of various studies reveals a gap between the conceptual design of the Independent Curriculum and evaluation practices in the field. Various studies report that teachers still predominantly use written tests as the primary instrument, resulting in assessments that are more oriented toward achieving cognitive competencies than toward students' character and spiritual development. This situation suggests that the primary problem with Islamic Religious Education evaluation lies not with the Independent Curriculum assessment framework, but rather with the lack of an evaluation model capable of translating Islamic education goals into operational indicators, instruments, and assessment procedures. As a result, dimensions such as honesty, responsibility, sincerity, and the appreciation of Islamic values are often positioned merely as learning objectives, rather than as objects of systematic evaluation.

From an educational evaluation perspective, this situation indicates a mismatch between the objectives, processes, and assessment systems. Islamic Religious Education aims to shape students who are faithful, pious, and have noble

character, yet evaluation practices are still dominated by measuring academic achievement. This mismatch has implications for the limited function of evaluation as a character-building instrument, as aspects that receive attention in assessments tend to be prioritized in the learning process. In other words, as long as evaluation remains cognitively oriented, students will be more motivated to pursue academic grades than to internalize Islamic values in their daily lives.

Based on this analysis, it can be emphasized that the primary challenge in evaluating Islamic Religious Education (PAI) learning in the Independent Curriculum is not simply developing new instruments, but rather reconstructing the assessment paradigm. Evaluation needs to be reoriented from an approach focused on measuring learning outcomes to an assessment system that fully integrates academic, character, and spiritual dimensions. Therefore, an evaluation model is needed that considers Islamic values not merely as material to be assessed but as assessment principles that guide the entire assessment process, from planning and implementation to interpretation of results and follow-up. This paradigm forms the basis for developing the reconstruction model for evaluating Islamic Religious Education (PAI) learning in this study.

Islamic Values as a Basis for PAI Learning Evaluation

Evaluation, from an Islamic perspective, has a deeper meaning than simply assessing learning outcomes. Evaluation is seen as a means of assessing student development and as a means of fostering morality and spirituality. This view aligns with the explanation of Hazirman et al. (2026), who stated that assessment in Islamic Religious Education focuses not only on knowledge or intelligence but also encompasses attitudes and actions based on Islamic values. Thus, evaluation aims to help students reflection (self-introspection), encourages continuous self-improvement, and forms noble character and personality.

The concept of evaluation in Islam can be seen in many verses of the Qur'an which emphasize the importance of self-introspection (reflection), justice, honesty, and responsibility in every human action (Akbar et al., 2025). One of the main foundations of the concept of muhasabah is found in Q.S. Al-Hasyr [59]: 18 which emphasizes the importance of each individual reflecting on the actions they have done as a preparation for facing the afterlife. This verse shows that evaluation in an Islamic perspective is not only oriented towards assessing results, but also on the process of reflection and continuous self-improvement. Thus, every Muslim is required to

constantly introspect on the actions, attitudes, and responsibilities that have been carried out in order to improve their quality morally and spiritually. This principle is also emphasized in other verses, such as the word of Allah SWT in Surah Al-Isra' [17] verse 14. This verse reflects that each individual will be asked to be responsible for all their actions before Allah SWT. Awareness of the reckoning (accounting of deeds) in the afterlife encourages a person to conduct self-evaluation while in this world, so that he can correct shortcomings, improve the quality of his deeds, and prepare himself to be accountable for all his actions before Allah SWT in the future.

The value of honesty (sigh) honesty is the main foundation in implementing Islamic Religious Education (PAI) learning evaluations. In the context of evaluation, honesty is not only required from students during assessments, but also from teachers as evaluators (Murzaki, 2025). Students must demonstrate genuine learning outcomes without cheating, while teachers are required to provide objective assessments based on student achievement. Thus, the application of the *ṣidq* value can create a valid and accountable evaluation process. In the Independent Curriculum, this value is relevant to assessment principles that emphasize the authenticity of student learning processes and outcomes.

The value of justice ('*adl*) requires that evaluations be conducted objectively, proportionally, and non-discriminatory. Every student should have an equal opportunity to demonstrate their skills and capabilities. In evaluation practice, the principle of fairness is realized through the use of clear indicators, transparent assessment rubrics, and the provision of equal feedback to all students. Implementing these values is crucial to ensure that evaluation results truly reflect students' abilities objectively and are not influenced by teacher subjectivity.

In addition, evaluation of PAI learning must also be based on values. trust And responsibility Trust is a value that demands responsibility and professionalism in the evaluation process. As evaluators, teachers are mandated to develop assessment instruments that align with learning objectives, conduct assessments transparently, and utilize evaluation results for student development. Meanwhile, students are also required to be responsible for their learning process. Therefore, the value of trust makes evaluation not merely an administrative activity, but a form of moral responsibility in the educational process.

As for the value responsibility emphasizes that evaluation must result in clear follow-up actions for student development. Evaluation results should not stop at scoring or grades, but should serve as a basis for coaching, improvement, and

developing student potential. From the perspective of the Independent Curriculum, this principle aligns with the function of assessment as a tool to support learning.(assessment for learning), not just measuring learning outcomes(assessment of learning).

Besides *ṣidq*, trust, 'adl, And responsibility, mark IhsanIt is also an important foundation in evaluating Islamic Religious Education (PAI) learning. Ihsan means carrying out every task optimally and with the awareness that Allah SWT always watches over every human action (Bahri & Sassi, 2026). From a learning evaluation perspective, the value of ihsan motivates educators to provide positive feedback, guide students in correcting weaknesses, and make evaluation a tool for continuous self-improvement. Thus, evaluation not only functions to measure learning outcomes but also helps students achieve better academic and spiritual qualities.

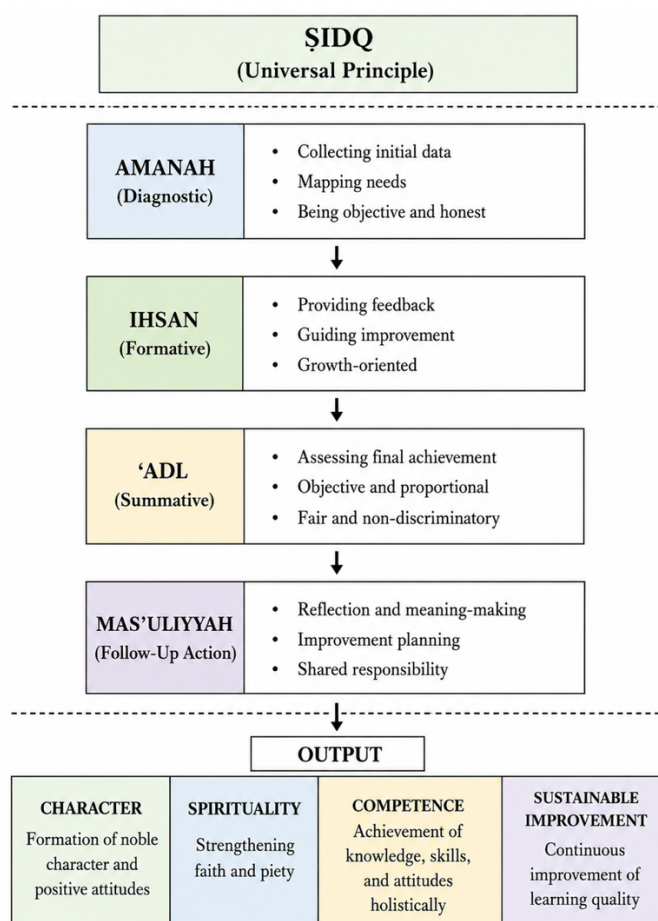


Figure 1. Reconstruction Model of Islamic Education Learning Evaluation Based on Islamic Values in the Independent Curriculum

The model in Figure 1 shows that the reconstruction model for evaluating Islamic education learning does not position Islamic values as a stand-alone component, but rather as an assessment principle that animates each stage of evaluation in the Independent Curriculum. The above section shows that honesty is a fundamental principle that underpins the entire assessment process, from planning and implementation to the utilization of evaluation results. Trust, kindness, justice, and responsibility linked to diagnostic, formative, summative, and follow-up assessments, each serving distinct yet complementary pedagogical functions. This structure indicates that learning evaluation is not understood as a series of separate administrative procedures, but rather as a holistic system, with each stage having both an ethical and pedagogical orientation. Thus, this model expands the Independent Curriculum evaluation paradigm from simply measuring learning outcomes to an assessment that supports character formation and spiritual empowerment of students.

Conceptually, the proposed model has several advantages. First, it integrates Islamic values with contemporary evaluation paradigms, resulting in assessments that are not only academically valid but also ethically and spiritually legitimate. Second, it strengthens the function of evaluation as an assessment for learning by emphasizing the value of *ihsan* and responsibility, so that the assessment results become the basis for reflection, feedback, and continuous improvement of learning. Third, this model broadens the meaning of Authentic Assessment by placing and 'adlas the principles of authenticity, objectivity, and fairness throughout the assessment process. Thus, assessment not only produces information on competency achievement but also encourages the internalization of Islamic values in the learning process.

However, this model also has several limitations. Values such as *ihsan* (goodness), sincerity, responsibility, and spiritual development are abstract constructs and therefore require operational indicators and valid assessment instruments to be measured consistently. Furthermore, the model's implementation relies heavily on teacher competence in designing authentic assessments, developing objective assessment rubrics, and providing constructive feedback. Without teacher capacity building, there is a risk that the integration of Islamic values will become merely a normative complement without significantly impacting evaluation practices.

Furthermore, the implementation of this model faces several potential implementation challenges. Institutionally, schools require policies that support the development of a character-oriented assessment culture, not just academic

achievement. Pedagogically, teachers require training in developing affective evaluation instruments, reflective journals, portfolios, and authentic assessments appropriate to the characteristics of Islamic Religious Education. Meanwhile, methodologically, this research is still conceptual in nature, requiring empirical validation through research and development (R&D) and implementation in various educational contexts. Therefore, this model is more appropriately viewed as a conceptual framework that can serve as a basis for developing Islamic Religious Education evaluation instruments in subsequent research.

Problems of PAI Learning Evaluation in the Independent Curriculum

Analysis of various literature shows that the implementation of Islamic Religious Education (PAI) learning evaluation in the Independent Curriculum still faces a gap between the conceptual paradigm and field practice. Normatively, the Independent Curriculum upholds the principles of authentic, holistic, and student-centered assessment. However, various studies show that evaluation is still dominated by measuring cognitive aspects through written tests, while affective, spiritual, and character development have not received proportional attention (Putri et al., 2025). This condition indicates that the change in assessment paradigm offered by the Independent Curriculum has not been fully followed by a change in the evaluation paradigm implemented by teachers in the classroom. In other words, the main problem lies not in the curriculum design, but in the suboptimal transformation of assessment practices.

This problem becomes increasingly complex in Islamic Religious Education (PAI) learning because the goal of Islamic education is not only oriented towards mastering knowledge, but also on developing students' faith, morals, and character. When evaluation emphasizes academic achievement rather than the process of internalizing values, a mismatch occurs between learning objectives and the assessment system. As a result, students tend to be driven to achieve high grades without gaining reflective experiences that can strengthen moral and spiritual awareness. This condition indicates that evaluation has not yet functioned as a developmental instrument (assessment for learning), but is still understood as a tool for selecting and measuring learning outcomes (assessment of learning).

Teachers' difficulties in assessing affective and spiritual aspects cannot be viewed solely as a technical issue in instrument development. Nafsiyah and Sugeng's (2025) findings regarding assessment subjectivity, instrument limitations, and

potential bias indicate a more fundamental problem: the lack of a conceptual framework capable of translating Islamic values into measurable assessment indicators. While values such as honesty (just), trust, responsibility (responsibility), and ihsan are positioned solely as learning objectives, teachers will have difficulty integrating them into systematic evaluation practices. Therefore, developing instruments alone is insufficient without a reconstruction of the assessment principles that underpin evaluation.

On the other hand, limited teacher competency in implementing authentic assessments indicates that the challenges of implementing the Independent Curriculum are not only related to individual teacher readiness but also to support from the education system (Nisa' et al., 2023). The use of portfolios, projects, reflective journals, and self-assessments is still relatively limited because it requires different pedagogical skills, time, and an evaluation culture than conventional assessment practices. This indicates that the success of authentic assessment is not solely determined by the availability of instruments, but also by changes in teachers' perspectives on the function of evaluation as a continuous learning process.

Another issue that has not received much attention is the weak integration of Islamic values into the evaluation system. Most assessment instruments still measure students' ability to explain religious concepts, while the extent to which these values are internalized and embodied in daily behavior has not been systematically assessed (Franstama et al., 2025). As a result, Islamic Religious Education (PAI) learning evaluations have the potential to produce students with strong cognitive competencies, but not necessarily demonstrate the character and spiritual development that are the primary goals of Islamic education. This phenomenon demonstrates that the ethical and spiritual dimensions remain weak points in Islamic Religious Education evaluation practices within the Independent Curriculum.

Based on this analysis, it can be emphasized that the challenges of Islamic Religious Education (PAI) learning evaluation are not only related to limited instruments or teacher competencies, but also stem from the absence of an evaluation paradigm that explicitly integrates contemporary assessment theory with Islamic educational epistemology. Therefore, the reconstruction of Islamic Religious Education (PAI) learning evaluation needs to be directed not merely at developing new assessment techniques, but also at developing an assessment model that utilizes Islamic values as the assessment principles guiding the entire evaluation process. This approach is expected to bridge the gap between the normative goals of Islamic

education and assessment practices within the Independent Curriculum, so that evaluation not only produces information on learning outcomes but also contributes to character building, spiritual strengthening, and continuous learning improvement.

Reconstruction of Islamic Education Learning Evaluation Based on Islamic Values in the Independent Curriculum

Based on these various issues, a reconstruction of Islamic Religious Education (PAI) learning evaluation is needed that can integrate the principles of the Independent Curriculum with Islamic values. This reconstruction is carried out by developing an evaluation system that assesses not only learning outcomes but also the learning process, character development, and students' practice of Islamic values.

In the diagnostic assessment stage, evaluation is used not only to determine students' initial abilities but also to map their spiritual condition, character, religious habits, and learning needs (Yasin et al., 2026). This information can serve as a basis for teachers in designing learning strategies that are appropriate to students' characteristics.

In the formative assessment stage, evaluation is conducted continuously through various instruments capable of measuring cognitive, affective, and psychomotor aspects in a balanced manner (Mardiah & Hamami, 2026). Teachers can use attitude observations, reflection journals, self-assessments, peer assessments, religious projects, and portfolios as evaluation instruments. Through these instruments, the development of students' religious character can be monitored more systematically and objectively.

Meanwhile, summative assessment is used not only to determine the extent to which students have achieved learning objectives but also to see how well Islamic values have been internalized by students during the teaching and learning process (Azizah et al., 2025). Assessment can be conducted through worship practices, religious project presentations, reports on socio-religious activities, and character development portfolios. Thus, evaluation results not only indicate the level of mastery of the material but also the quality of the practice of Islamic values in daily life.

Table 1. Reconstruction Model of Islamic Education Learning Evaluation Based on Islamic Values in the Independent Curriculum

Evaluation Stage	Islamic Values	Evaluation Implementation
Diagnostic Assessment	Trust	Objective mapping of initial abilities, spiritual conditions, character, and learning needs of students
Formative Assessment	Ihsan	Attitude observation, reflection journals, self-assessment, peer assessment, and religious projects as means of continuous improvement
Summative Assessment	Justice	Evaluation of learning outcomes that include cognitive, affective, and psychomotor dimensions in a balanced manner.
Follow-up	Responsibility	Guidance and mentoring of students based on evaluation results
The Whole Process	Sidq (Honesty)	Ensure honesty of teachers and students in the entire evaluation process

The placement of the amanah value in diagnostic assessments is based on the assessment's function of obtaining an initial picture of students objectively and responsibly. Meanwhile, the ihsan value is placed in formative assessments because this assessment serves to provide feedback and continuous improvement throughout the learning process. The 'adl value is a key principle of summative assessments because the final assessment must be conducted objectively and proportionally to student achievement.

To clarify the operationalization of the model, teachers can translate each Islamic value into measurable assessment indicators according to the characteristics of the Independent Curriculum. For example, in the topic of Honesty in Islam, diagnostic assessment is conducted through questionnaires or short interviews to map students' initial understanding and habits in practicing honest behavior. During the lesson, teachers use attitude observations, reflective journals, self-assessments, and peer assessments to monitor students' character development. At the end of the lesson, summative assessment is conducted through projects, portfolios, or case

studies that require students to demonstrate the internalization of Islamic values in their daily lives. The assessment results are then used as a basis for coaching and follow-up learning.

This division is not intended to limit the presence of each Islamic value to a single assessment stage. All values remain present throughout the evaluation process, but each stage has a dominant value that best represents its pedagogical function. Therefore, amanah is positioned as the primary principle of diagnostic assessment, ihsan in formative assessment, 'adl in summative assessment, and mas'uliyah in follow-up. While şidq serves as the universal principle that underpins the entire evaluation process.

Table 2. Examples of Affective and Spiritual Indicators in Islamic Religious Education Learning Evaluation

Mark	Indicator	Proof	Instrument
Sidq	Delivering work results without manipulation, completing tasks independently	Observation results	Observation checklist
Trust	Complete assignments on time, maintain learning responsibilities	Assignment recap	Observation sheet
'Adl	Respecting friends' opinions, accepting assessment results in a sporting manner	Discussion	Observation rubric
Responsibility	Following up on teacher feedback and improving learning outcomes	Journal	Reflection journal
Ihsan	Demonstrate efforts to continuously improve the quality of worship, attitudes and learning outcomes	Revised portfolio	Portfolio rubric

Table 3. Example of an Affective Assessment Rubric Based on Islamic Values

Aspect	Indicator	Score 1	Score 2	Score 3	Score 4
Sidq	Honesty in doing assignments	Dishonest	Sometimes honest	Generally honest	Always be honest
Trust	Responsibility for completing tasks	Not responsible	Lack of consistency	Responsible	Very responsible

‘Adl	Respect others	Lack of objectivity	Quite objective	Objective	Very objective and fair
Responsibility	Following up on evaluation results	No improvement	Limited improvement	There is a fix	Reflective and consistent self-improvement
Ihsan	Ability to improve self-quality	Low	Enough	Good	Very good and sustainable

The reconstruction model above demonstrates that Islamic values are positioned not merely as assessed material, but as principles that animate the entire learning evaluation process. In this model, diagnostic assessment serves to understand students' initial conditions in a trustworthy and objective manner, formative assessment is directed at continuous improvement based on the principle of ihsan, while summative assessment is implemented fairly by considering the balance of cognitive, affective, and psychomotor aspects. Thus, Islamic Religious Education learning evaluation serves not only as a tool for measuring learning outcomes, but also as an instrument for character formation and strengthening students' spirituality.

The reconstruction of Islamic Religious Education (PAI) learning evaluation based on Islamic values in the Independent Curriculum creates a comprehensive, humanistic, and sustainable evaluation model. This model positions students as individuals who need to develop holistically, intellectually, spiritually, socially, and morally. The integration of the values of honesty, justice, trustworthiness, responsibility, and ihsan (good deeds) into the evaluation phase is expected to make Islamic Religious Education (PAI) learning more meaningful and aligned with the goals of Islamic education. Through this reconstruction, evaluation is no longer understood as a tool for judging students, but rather as a development tool that helps them develop into individuals with faith, knowledge, and good behavior, in accordance with the expectations of the Independent Curriculum and the goals of Islamic education.

CONCLUSION

This research produces a reconstruction model for evaluating Islamic Religious Education (PAI) learning based on Islamic values in the Independent Curriculum through the integration of Islamic values: just, trust, 'adl, responsibility, and Ihsan into the entire assessment cycle which includes diagnostic, formative, summative, and follow-up learning assessments. In this model, trust becomes the dominant principle in diagnostic assessment, Ihsan in formative assessment, 'adl in summative assessment, and responsibility at the follow-up stage, while just is a universal principle that underpins the entire evaluation process. This model positions evaluation not only as an instrument for measuring academic achievement, but also as a process for character development, spiritual strengthening, and ongoing student development.

The main scientific contribution of this research lies in the reconstruction of Islamic values as assessment principles, not merely as moral values or learning materials. Unlike previous studies that discussed the evaluation of Islamic Religious Education, the Independent Curriculum assessment, or Islamic values partially, this research synthesizes Islamic evaluation epistemology with contemporary evaluation paradigms, namely Authentic Assessment, Assessment for Learning, and Constructivist Assessment, into a coherent conceptual framework. This synthesis produces an evaluation model that connects philosophical, epistemological, and operational dimensions so that Islamic values not only serve as learning objectives but also serve as the foundation for planning, implementing, interpreting results, and following up on assessments.

Theoretically, this research expands the body of knowledge on Islamic Religious Education (PAI) learning evaluation by offering an evaluation paradigm that integrates academic validity, ethical legitimacy, and character building within a holistic assessment system. Practically, the developed model can serve as a reference for Islamic Religious Education (PAI) teachers, curriculum developers, and educational institutions in developing indicators, instruments, rubrics, and evaluation procedures that are more authentic, humanistic, and oriented toward strengthening students' character and spirituality, in accordance with the Independent Curriculum paradigm.

This research still has limitations because it uses a conceptual approach based on literature review, so the resulting model has not been empirically validated.

Therefore, further research needs to test the construct validity, practicality, and effectiveness of the model through development research (Research and Development), implementation studies, and experimental research at various levels and educational contexts. Empirical validation is essential for refining the model so that it can be implemented more operationally as an Islamic Religious Education (PAI) learning evaluation system that adapts to developments in 21st-century education without abandoning the fundamental values of Islamic education.

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Islamic Boarding House as a Learning-Living Lab: A Model for Building a Culture of Worship, Knowledge, and Togetherness Among Students

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Abstrak: Hunian mahasiswa bukan lagi sekadar tempat tinggal, tetapi menjadi ruang pembentukan karakter, kebiasaan, dan lingkungan belajar yang mempengaruhi perkembangan intelektual, spiritual, dan sosial penghuninya. Dalam konteks tersebut, kost islami memiliki potensi untuk dikembangkan sebagai *learning-living lab* yang mengintegrasikan budaya ilmu, ibadah, dan kebersamaan dalam satu ekosistem pendidikan. Penelitian ini bertujuan untuk menganalisis bagaimana kost islami dapat berfungsi sebagai ruang pembelajaran holistik yang mendukung pembentukan adab, produktivitas akademik, serta relasi sosial mahasiswa. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus melalui observasi, wawancara mendalam, dan dokumentasi kegiatan penghuni kost. Hasil penelitian menunjukkan bahwa elemen budaya ilmu, rutinitas ibadah, dan dinamika kebersamaan telah tumbuh secara alami dalam kehidupan sehari-hari, namun belum terstruktur oleh sistem pembinaan dan manajemen komunitas. Integrasi ketiga aspek tersebut terbukti mendukung perkembangan karakter dan keseimbangan akademik–spiritual penghuni. Simpulan penelitian ini menegaskan bahwa kost islami memiliki peluang besar sebagai *learning-living lab*, namun memerlukan penguatan tata kelola, program terjadwal, dan struktur komunitas untuk memastikan keberlanjutan dan efektivitasnya sebagai bagian dari penyempurnaan ekosistem pendidikan Islam modern.

Kata kunci: kost islami; learning-living lab; budaya ilmu; pembiasaan ibadah; komunitas mahasiswa.

Abstract: Student housing is no longer merely a residence, but a developmental space that shapes habits, character, and a learning environment affecting students' intellectual, spiritual, and social maturity. In this context, Islamic boarding houses (kost islami) hold potential to develop as learning-living laboratories that integrate a culture of knowledge, worship practices, and communal engagement within one educational ecosystem. This study aims to analyze how Islamic student housing functions as a holistic learning space that supports the formation of adab, academic productivity, and meaningful social relationships. This research employed a qualitative case study approach through observations, in-depth interviews, and documentation of daily activities. The findings indicate that intellectual interactions, worship routines, and social bonding emerge naturally among residents, although they are not yet supported by structured management or formal community programs. The integration of these three



pillars contributes to character building and fosters balance between academic demands and spiritual well-being. The study concludes that Islamic student housing has strong potential to serve as a learning-living laboratory, yet requires strengthened management systems, structured mentorship, and programmed activities to ensure continuity and maximize its role within the framework of modern Islamic education.

Keywords: *Islamic boarding house; learning-living lab; knowledge culture; worship practices; student community*

Introduction

Higher education in the modern era places students in situations that demand independent learning, strengthening personal competencies, and the ability to build an environment that supports holistic self-development. In this context, student housing has become one of the most strategic spaces for fostering intellectual and spiritual activities (Jusuf, Tallei, & Mokodongan, 2022). Housing is no longer understood simply as a place to rest, but rather as a space that shapes students' habits, character, and social interaction patterns (Najib, 2010). In fact, various recent studies have shown that the residential environment significantly contributes to students' academic, social, and personality development (Khozaei et al., 2021; Hassan et al., 2022). Therefore, there is a need to design living environments that are not only physically comfortable but also capable of functioning as integrated learning spaces.

This situation has given rise to various student housing models, ranging from structured campus dormitories and rental houses to modern, technology-based boarding houses. One model that is gaining increasing attention is the Islamic boarding house, which offers a lifestyle based on Islamic values. These residences generally provide rules, religious activities, and a religious community, attracting students seeking to align academic life with spiritual orientation. However, in recent developments, Islamic boarding houses are no longer simply understood as sharia-compliant housing. Their potential as holistic learning spaces (learning living space) began to show academic urgency to be studied more systematically.

From a modern educational perspective, learning takes place not only in formal classrooms but also through contextual and reflective everyday experiences (Jarvis, 2020; Benson, 2021). Accordingly, the approach living lab has developed as a real-life learning model that emphasizes the integration of learning activities, social environments, and everyday practices (Leminen et al., 2020; Schuurman, 2022). This approach is relevant for explaining how living spaces can be optimized as vibrant, collaborative, and sustainable learning ecosystems.

Meanwhile, in the Islamic educational tradition, human development is not only carried out through the transfer of knowledge, but also through the process of developing morals and personality rooted in fundamental values. Within this framework, the concept of correction which was put forward by Syed Muhammad Naquib al-Attas as the main foundation, which emphasized that education must start from instilling manners before knowledge (Yanti & Hayani, 2023; Hashim & Langgulong, 2020). Correction emphasizes not only the cognitive aspect but also the integration of knowledge, practice, and morals as a whole that forms a complete human being (Haris, 2024). In this case, the environment plays a strategic role as a medium for value formation, because through habits, the rhythm of worship, and daily social interactions, these values are continuously internalized (Rachmadiani & Haryanto, 2025; Azra, 2021).

In practice, the process of forming these manners does not take place individually, but rather through interaction in a learning community (learning community) is vibrant and dynamic. Recent research shows that learning communities contribute significantly to the formation of students' character and social engagement through collaborative interactions and shared experiences (Wenger-Trayner & Wenger-Trayner, 2020; Dede et al., 2022). The Islamic educational tradition itself has long reflected this concept through the practice of halaqah, ribath, zawiyah, and the homes of scholars, which serve as learning centers and residences (Mahmudah, 2021; Mulyadi et al., 2025). These communities serve not only as spaces for knowledge transfer but also as spaces for the inculcation of values and character formation.

Furthermore, these values are not always taught formally, but rather are transmitted through what is known as hidden curriculum, namely the process of internalizing values that occurs through daily practices, environmental culture, and implicit social interactions. Recent studies show that hidden curriculum has a significant influence in shaping students' attitudes, ethics, and identities through unstructured social experiences (Alsubaie, 2020; Giroux, 2020). In this context, the living environment becomes a crucial space, as it presents life experiences that continuously shape students' ways of thinking, acting, and behaving.

The framework finds its relevance in the approach living lab, which positions the real environment as a space for integrative learning implementation. This approach enables the co-creation of knowledge through interactions between individuals, communities, and the environment in real-life situations (Bergvall-Kåreborn & Ståhlbröst, 2020; Leminen et al., 2021). In this context, student housing,

particularly Islamic boarding houses, can be developed as a learning-living lab, namely a space that not only functions as a residence, but also as a social and spiritual laboratory that integrates correction as a foundation of values, learning community as a social practice, as well as a hidden curriculum as a mechanism for internalizing values in everyday life.

However, in the context of modern students living in an urban and digital environment, conventional housing models, especially public boarding houses, often fail to provide a conducive ecosystem for developing a culture of knowledge or cultivating religious practices. A tendency toward individualism, limited intellectual discussion spaces, and a weak learning community are challenges students frequently face. In practice, many Islamic boarding houses are still limited to implementing basic religious-tinged rules, such as gender segregation or obligatory religious practices, without supporting the development of a culture of knowledge, academic mentoring, or structured community management.

From an academic perspective, this condition indicates a research gap (research gap). Studies on living-learning community So far, research has focused more on the context of campus dormitories and academic-social integration (Friswold-Atwood, 2018; Utari, Sutapa, & Rahmawati, 2015; Kasedu & Kudubun, 2023; Roskina, Sukung, & Abdjul, 2025). Meanwhile, research on Islamic boarding houses tends to emphasize aspects of comfort, facilities, and compliance with sharia principles. Studies that specifically integrate Islamic boarding houses as a learning-living lab Integrating the dimensions of worship, cultural knowledge, and togetherness within a single non-formal education ecosystem remains very limited. However, from an Islamic educational perspective, the integration of knowledge, practice, and morals is at the heart of a holistic educational process (Halstead, 2021; Sahin, 2023) and has been shown to contribute to the development of students' character and religious habits (Zahra & Fitri, 2021; Rahman & Setiawan, 2022).

Based on this gap, this research is important to examine in more depth how Islamic boarding houses can function as living learning laboratories (learning-living lab) This research aims to provide a comprehensive understanding of how an Islamic boarding house environment can foster a culture of knowledge through intellectual activities that are naturally built into daily life, strengthen the habit of worship as a spiritual foundation, and build harmonious and collaborative social relations among residents.

Thus, the main contribution of this research lies in the development of a conceptual model of Islamic boarding houses as a learning-living lab. An integrative model that connects the dimensions of the residential environment, religious practices, and academic culture into a unified learning ecosystem. This model is expected to be relevant not only for the development of student housing but also to contribute to the development of Islamic education that is contextual, applicable, and responsive to the challenges of the times.

Method

This research uses a qualitative approach with a case study design. This approach was chosen because it can capture the dynamics of boarding house residents' lives in depth and naturally, particularly in understanding the cultural practices of knowledge, worship, and togetherness in everyday life (Nowell et al., 2017; Busetto et al., 2020). The case study is used to provide a comprehensive overview of the phenomenon of Islamic boarding houses as a learning-living lab in a specific and real context (Yin, 2018).

The research location was an Islamic boarding house that actively implements Islamic values in the lives of its residents, through rules, program activities, and community development. The location was selected purposively, considering the characteristics of the boarding house, which includes scholarly activities, congregational worship, and structured social interactions.

Data collection techniques were conducted through observation, in-depth interviews, and documentation as a form of technical triangulation to increase data validity (Fusch et al., 2018). Observation was used to directly observe the activities of residents in carrying out cultural practices of knowledge, such as discussions, studies, and academic activities, as well as religious practices and social togetherness. In-depth interviews were conducted with residents and boarding house managers to explore their experiences, motivations, and perceptions of the living environment and the learning process that occurs. Meanwhile, documentation was used to supplement the data through activity archives, program records, and evidence of relevant community activities.

To strengthen the qualitative findings, this study was also supplemented with a simple quantitative survey aimed at obtaining an overview of the level of resident participation in activities, perceptions of environmental comfort, and the effectiveness of integrating Islamic values in daily life.

Data analysis was conducted using thematic analysis techniques with the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing (Miles et al., 2019). This approach is considered effective in organizing complex qualitative data and systematically identifying emerging patterns and themes. To maintain data validity, this study utilized triangulation of sources and techniques and conducted member checking to informants to ensure the accuracy of interpretation (Stahl & King, 2020).

Through this approach, the research is expected to be able to produce a deep understanding of how Islamic boarding houses can be formulated as a learning-living lab which not only supports academic development, but also strengthens the spiritual and social dimensions of students.

Discussion

The Concept of Learning-Living Lab from the Perspective of Islamic Education

The idea of Islamic boarding houses as a learning-living lab starts from the understanding that education takes place not only through formal processes in the classroom, but also through the living environment that accompanies students' daily activities. This concept has deep roots in the Islamic educational tradition, where the living space functions as a locus of education that unites the dimensions of knowledge, manners, and spirituality (Harun, 2018). Since the classical era, institutions such as Riath, zawiyah, to the point that the homes of scholars became integrative spaces where students lived, studied, worshipped, and interacted intensively within the scholarly community (Emroni, 2016). In this context, the educational process did not take place in isolation, but rather was naturally interwoven through the practice of living together.

In recent developments, the concept of a living lab is understood as a real context-based learning model (real-life setting) which emphasizes the active involvement of individuals in their social environment. This model integrates the physical environment, academic activities, and social interactions into a holistic learning ecosystem. Recent research shows that a living lab is capable of encouraging contextual, collaborative, and reflective learning through direct experience (Nurdiansyah, 2025), and serves as an integrative space that connects academic activities with students' social lives (van der Wee et al., 2024). Furthermore, this approach has been shown to support transformational learning that not only develops

cognitive aspects but also shapes social awareness and character through engagement in real-life practices (Morales et al., 2024).

When linked to Islamic education, this concept aligns with the principle of integration between knowledge, manners, and life practices. The environment serves not only as a place to live but also as a space for character formation through habituation, social interaction, and collective experience. Within this framework, Islamic boarding houses have the potential to become spacesituated learning, where the learning process occurs through active participation in everyday life, while also being a mediumhidden curriculumwho internalize values through community customs and culture.

However, field findings show that the implementationlearning-living labIslamic boarding houses are still informal and unstructured. Interviews with Rifqi revealed that religious practices, study habits, and social interactions depend more on individual awareness than on an organized system. He stated that "if not for self-awareness, our boarding houses would be too free-flowing because there are no coordinators or owners." This data shows that although elements of Islamic boarding houses areliving labhas emerged naturally, but there is no institutional design capable of collectively directing and optimizing this process.

Analytically, this condition shows that Islamic boarding houses are at a stageemerging living lab, namely a learning environment that develops spontaneously but is not yet supported by strong governance and pedagogical design. Recent studies confirm that one of the main challenges in implementingliving labis the weakness of the structure, coordination, and integration aspects between the learning system and real-life practices (van der Wee et al., 2024). Without these elements, the potentialliving labas a transformational learning space cannot develop optimally.

Thus, Islamic boarding houses have great potential aslearning-living labHowever, it is still at the conceptual stage and has not yet developed into a systematically managed education system. Therefore, a transformation from a social phenomenon to a structured educational design is needed through strengthening learning communities, integrating Islamic values, and establishing a sustainable development system. The contribution of this research lies in its effort to connect the concepts ofliving labup-to-date with Islamic educational traditions, resulting in a student housing model that is not only functional, but also educational, transformative, and value-based.

Conceptual Model of Islamic Community-Based Learning-Living Lab

The learning-living lab model in this study is understood as a contextual learning ecosystem that integrates the learning process with everyday life within a dynamic social system. This approach allows for direct interaction between values, actors, and practices in a real-world environment, ensuring that learning is not only cognitive but also experiential and collaborative (van der Wee et al., 2024; Leal Filho et al., 2022). Within this framework, the learning-living lab serves not only as a physical space but also as a social space that facilitates collective learning through community interaction.

To clarify the system's working mechanism, this study developed a conceptual model based on input, process, output, and outcome flows. At the input stage, the system is shaped by Islamic values such as brotherhood, etiquette, and modesty, the characteristics of residents as individual learners, as well as the physical environment and community norms that govern communal life. From a social learning perspective, values and social context are important determinants that influence the direction of interaction and learning within the community (Didham & Ofei-Manu, 2015). Furthermore, the living lab approach emphasizes the importance of real-life settings as a medium for integrating theory and practice, thus making learning more relevant and applicable (Zen, 2019).

The process stage is at the heart of this model, with community management serving as a key variable linking inputs to expected outcomes. Community management encompasses activity planning, role organization, social interaction implementation, and social guidance and control mechanisms. In the context of a living lab, the quality of the process is largely determined by the level of actor involvement and the effectiveness of collaboration within the community (Matschoss et al., 2021). Structured interactions through collective activities enable co-creation and reflective learning, strengthening the learning experience (Hughes et al., 2019). Thus, community management functions as a mediator, transforming normative values into concrete social practices in everyday life.

This process produces outputs in the form of social cohesion, improved interaction between residents, and the development of social skills such as communication, empathy, and cooperation. Previous studies have shown that collaborative interactions in living labs can enhance individuals' capacity to build social relationships and share knowledge collectively (Matschoss et al., 2021; Hughes

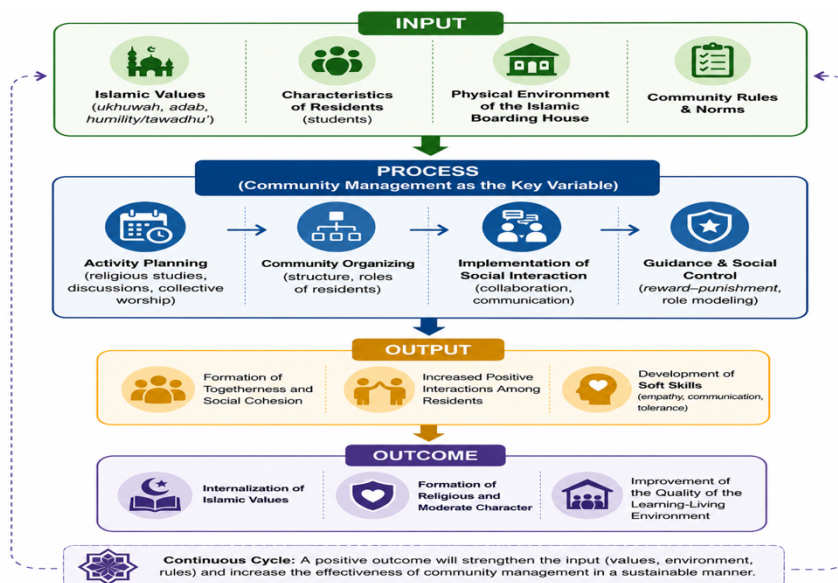
et al., 2019). These outcomes demonstrate that learning within a community not only impacts individuals but also strengthens overall social dynamics.

Furthermore, these outputs develop into long-term and transformational outcomes, namely the internalization of Islamic values in behavior, the formation of moderate religious character, and the improvement of the quality of a sustainable learning-living environment. Within the social learning framework, changes in values and behavior occur through repeated and reflective interactions within the community (Didham & Ofei-Manu, 2015). Furthermore, living labs have also been shown to foster character development such as resilience, agency, and social engagement through real-life experiences (Belfield, 2025).

Based on the overall model, this study confirms that community management is the main determinant of success. learning-living lab Islamic community-based. This role is not only as an activity manager, but also as a mediator between values and practices, a facilitator of collaborative learning, and a regulator of social dynamics within the community. Thus, the main contribution of this research lies in confirming the success of learning-living lab is not solely determined by the existence of values or the environment, but rather depends heavily on the quality of systematic, participatory and sustainable community management.

To clarify the relationship between these components, the conceptual model of this research is visualized in the following diagram which describes the flow of relationships between input, process, output, and outcome in an integrated manner.

Diagram of the Conceptual Model of the Learning-Living Lab Based on the Islamic Community



This model works systematically through four main stages, namely input which includes Islamic values (brotherhood, courtesy, humility), characteristics of residents, physical environment, and community rules as the initial foundation; process which places community management as a key variable through planning, organizing, implementing, and controlling value-based activities; output in the form of the formation of social cohesion, increased positive interactions, and the development of residents' social skills; to outcome which results in the internalization of Islamic values, the formation of a moderate religious character, and the creation of learning-living environments sustainable, thus confirming that community management plays a role as a determining factor that connects values with practice, facilitates collaborative learning, and regulates social dynamics in determining the success of the entire system. learning-living lab.

Culture of Knowledge in the Islamic Boarding House Environment

The culture of science is one of the main pillars that differentiates the concept learning-living lab from typical student housing. Within this framework, the living space serves not only as a resting place but also as a learning ecosystem that allows for natural intellectual processes through discussions, academic studies, reading habits, and scientific dialogue in everyday life. This aligns with the concept living lab which places the real environment as a contextual learning space based on social interaction and direct experience (Bergvall-Kåreborn & Ståhlbröst, 2020), as well as being part of an open innovation network that encourages participatory knowledge exchange (Leminen et al., 2021).

Research findings indicate that the culture of knowledge in Islamic boarding houses has been formed informally, yet it has significantly contributed to the intellectual development of its residents. The diversity of the residents' academic backgrounds is a crucial factor in enriching the dynamics of knowledge. Muhammad Fahad revealed that the boarding house environment provides opportunities for broad cross-disciplinary discussions, thus encouraging horizontal knowledge exchange. He stated that "there are quite a lot of opportunities, being able to discuss with friends from different backgrounds, sharing more in terms of learning knowledge." This condition reflects the practice of co-learning in learning communities, where social interaction becomes the main medium for knowledge

formation (Nurdiansyah et al., 2025), while strengthening the collaborative character in the ecosystem.living lab(Leminen et al., 2021).

However, this potential has not been fully realized optimally due to challenges related to consistency. Intense academic activities cause physical and psychological fatigue, which results in decreased participation in discussion activities. Muhammad Fahad stated that "sometimes we are tired from the outside and want to rest quickly, sometimes we feel awkward reminding each other." This condition indicates a gap between the potential of a culture of knowledge and its practical realization. Student fatigue has been shown to affect learning motivation and academic engagement (Alwi et al., 2024), so that intellectual activity does not occur sustainably. Furthermore, the irregular frequency of interactions, as expressed by Moh. Ilham Wahyudi, indicates that the culture of knowledge still operates sporadically, even though continuity and rhythm are essential elements in building transformational learning inliving lab(Morales et al., 2024).

On the other hand, the boarding house environment continues to show significant potential in building a culture of learning through organic social mechanisms. The presence of senior residents encourages the formation of informal mentorship relationships that enrich the learning process. Nafiza Ziski Aulia stated that "there are many opportunities to learn from seniors; it just depends on our willingness." This phenomenon confirms that learning occurs not only through formal structures but also through social interactions that shapelearning community And hidden curriculum, where values, knowledge, and character are transmitted through shared life experiences (Morales et al., 2024).

Analytically, this situation indicates that the culture of learning in Islamic boarding houses has developed as a vibrant social practice, but remains informal and not yet systematically organized. The lack of structure, weak collective mechanisms, and the lack of a focused learning design are factors that hinder the optimization of the boarding house's function as a learning environment.learning-living lab. In fact, the literature shows that successliving labis largely determined by the integration of social interaction, learning design, and structured governance within a sustainable ecosystem (Bergvall-Kåreborn & Ståhlbröst, 2020; Leminen et al., 2021). Therefore, a transformation from a spontaneous culture to a more planned and sustainable collaborative learning system is necessary through strengthening learning communities and consistent academic habits (Nurjanah et al., 2024). Thus, the culture of knowledge in Islamic boarding houses will not only persist as a social phenomenon

but also develop into a strategic instrument in creating a transformative, consistent, and effective learning environment.

Worship Habits as the Spiritual Rhythm of Residents

Worship plays a central role in shaping the rhythm of life and spirituality of Islamic boarding house residents. Theoretically, congregational worship, dhikr (remembrance of God), tilawah (recitation of the Koran), and other religious activities serve as a balance between academic activities and students' emotional states, thereby maintaining psychological stability while increasing focus on learning (Tri Wiharti & Hanif, 2025). From an Islamic educational perspective, habituating worship also strengthens discipline, peace of mind, and forms the character of manners necessary in social life, as consistent worship practices contribute to the formation of character and individual self-control (Tri Wiharti & Hanif, 2025).

The results of the study indicate that worship in Islamic boarding houses takes place primarily at night when the residents are all present. Hanna Maulid stated that "usually only at night can we gather and pray together, outside of that we pray according to each person's condition." This shows that congregational worship does not take place throughout the day in a structured manner, but rather depends on the situation of the residents, indicating that spiritual rhythms have not been systematically institutionalized in daily life (Tri Wiharti & Hanif, 2025). In addition to prayer, there are activities such as jamiyahan and other spiritual togetherness that strengthen relationships between residents, where collective religious practices have been shown to increase social cohesion and a sense of togetherness within the community (Astuti et al., 2025). Hanna Maulid added that these activities serve as a medium for strengthening social relationships, so that worship has not only a vertical dimension but also a horizontal one.

The biggest challenge in cultivating religious practices is the lack of binding rules. "There are almost no rules in this boarding house; we are required to have a high level of self-awareness," said Hanna Maulid. This situation indicates that cultivating religious practices is more of a personal endeavor than a structured collective practice, so its sustainability depends heavily on the intrinsic motivation of each individual (Tri Wiharti & Hanif, 2025). This situation can have a positive impact by fostering spiritual awareness within the individual, but on the other hand, it also has the potential to create inconsistencies if not supported by a sustainable community system or program. When asked about the impact of religious practices,

Rifqi explained that consistent practices provide comfort, serenity, and foster mutual respect, indicating that religious practices have a direct influence on the quality of interpersonal relationships within the community (Astuti et al., 2025). Thus, religious practices impact not only the individual's relationship with God but also the quality of social relations among residents.

Analytically, the practice of worship in Islamic boarding houses serves as a pillar of spiritual stabilization in students' lives, but it still tends to be informal and not systematically managed. However, within the framework of learning-living lab structured and sustainable rhythm of activities is key to building a holistic and transformative learning environment, including spirituality (Leminen et al., 2021). Therefore, strengthening efforts are needed through collective development, establishing a rhythm of communal worship, and creating a consistent spiritual culture so that worship functions not only individually but also becomes an integral part of the social and character learning system in Islamic boarding schools (Astuti et al., 2025).

Dynamics of Togetherness and Social Relations Between Residents

Togetherness is an important element in creating a healthy educational environment, because intensive social interaction can create a supportive and conducive learning climate for student development (Pransiska et al., 2023). Within this framework, learning-living lab, togetherness functions as a container for formation of soft skills such as empathy, tolerance, interpersonal communication, and conflict resolution skills, which are important competencies in social and professional life (Pransiska et al., 2023). Research findings indicate that Islamic boarding houses provide a space for the formation of positive community dynamics despite facing various internal challenges. Rifqi mentioned several activities that strengthen togetherness, such as communal meals, evening discussions, jamiyahan (group gatherings), and congregational prayers, which collectively play a role in building emotional closeness among residents. These activities create a sense of belonging, strengthen emotional bonds, and help residents cope with academic burdens through social support from peers (Natasya et al., 2025).

However, togetherness does not always run harmoniously. Differences in character, cultural background, and lifestyle among residents often give rise to minor friction that is unavoidable in communal life (Budijarto, 2018). Selma Khalidah said that "sometimes there are attitudes or behaviors that are not in accordance with our

personalities, but we are required to continue to respect each other." This situation shows that minor conflicts in communal life are actually part of the social learning process, where individuals learn to understand differences, manage emotions, and develop an attitude of tolerance in daily interactions (Budijarto, 2018). Thus, the dynamics of togetherness not only produce harmony but also provide an important learning space in shaping students' social maturity.

Another challenge faced is the low frequency of meetings due to academic commitments. Rifqi stated that "we rarely get together due to the many busy schedules and campus assignments," indicating that academic pressure can reduce the quality of social interactions between residents. This condition results in poorly maintained social relationships and suboptimal implementation of routine community activities (Pransiska et al., 2023). Despite this, the boarding house environment is still seen as an effective social learning space. Rifqi stated that boarding houses are a miniature society, where residents learn to respect, interact, and live side by side with others. This finding confirms that the dynamics of togetherness in Islamic boarding houses function as a social laboratory for students, where they develop social adaptation skills, build interpersonal relationships, and practice the values of brotherhood in real life (Natasya et al., 2025).

Analytical analysis reveals that the dynamics of togetherness and social relations among residents demonstrate that Islamic boarding houses have significant potential as contextual social learning spaces. Despite facing challenges in the form of interpersonal conflict and limited interaction time, togetherness still plays a role in shaping students' social character. Therefore, strengthening these togetherness efforts through more structured and sustainable management of joint activities is necessary so that the function of togetherness is not merely spontaneous but also becomes an integral part of the learning system. learning-living lab (Pransiska et al., 2023).

Integration of Knowledge, Worship, and Togetherness as a Learning-Living Lab Ecosystem

The integration of these three elements is the core of the learning-living lab concept. Research shows that all three are present simultaneously in Islamic boarding houses, yet they operate naturally without structured management. Intellectual learning is achieved through discussion, worship strengthens inner peace, and togetherness enriches residents' social skills.

Hanna Maulida explained that the boarding environment helps foster the ability to appreciate differences, strengthen social values, and enhance experiences of

community life. She stated, "Boarding houses are a place where we practice living in society... building brotherhood... and gaining knowledge and life experience" This proves that the learning-living lab was indeed formed as an integrative experience even though it had not been formally designed by the boarding house management.

The integration of these three dimensions makes boarding houses more than just a place to live, but also a space for character development, encompassing intellectual, spiritual, and social skills. However, without community management, this integration cannot function optimally in the long term.

Challenges of Implementing Islamic Boarding Houses as Learning-Living Labs

The research found a number of key challenges that hinder the optimization of Islamic boarding houses as learning-living labs:

1. The absence of an internal management structure means that worship activities, discussions and interactions take place without coordination.
2. Individual awareness becomes the sole support for the culture of worship and knowledge, which makes community activities prone to inconsistency.
3. The high level of campus activity results in low frequency of meetings.
4. Lack of structured coaching programs, such as study schedules, academic mentoring, or activities to cultivate good manners.
5. The diverse characters of the residents, which sometimes give rise to small conflicts.
6. The lack of reminder mechanisms and enforcement of values means that religious and scientific activities do not receive adequate social support.

Rifqi believes that the most effective strategies are self-awareness, mutual respect, and constant reminders. Although simple, these three strategies form the foundation for building an Islamic community.

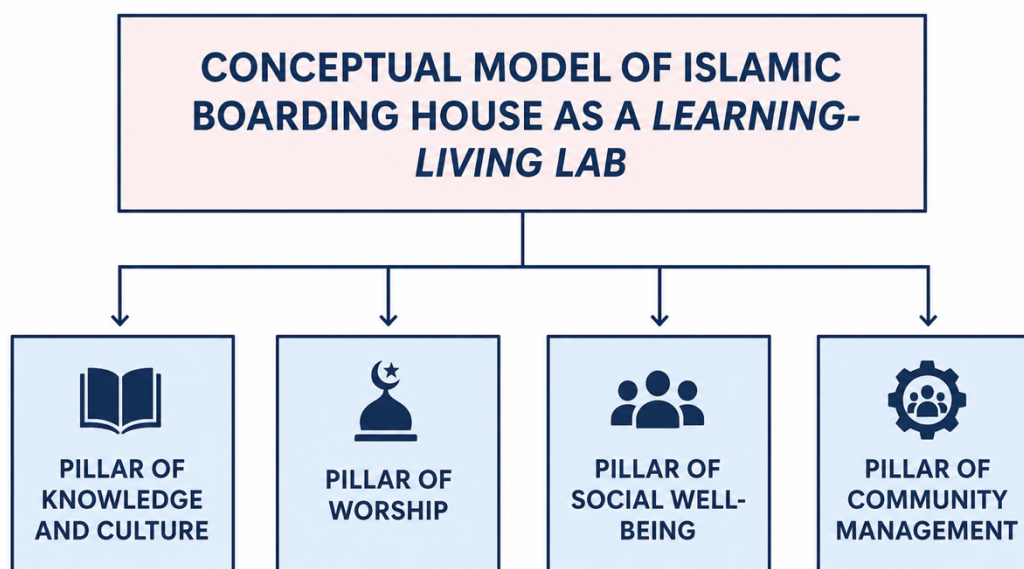
Conceptual Model of Islamic Boarding House as a Learning-Living Lab

Based on field findings, a conceptual model can be compiled which is expected to become a framework for developing Islamic boarding houses:

1. The Pillar of Scientific Culture, Highlighting the need for an academic mentoring system, scheduled discussion forums, and scientific activities that encourage the development of cross-disciplinary insights.

2. Pillars of Worship and Spirituality, Worship needs to be formalized through congregational schedules, role models from senior residents, and habituation programs such as recitation or regular study.
3. Pillars of Togetherness and Social Relations, Brotherhood needs to be brought to life through routine communal activities, monthly meetings, and collaborative programs such as cooking together or community service.
4. Community Management: This is the weakest pillar currently. A dormitory leader, a grades guidebook, a manners reminder mechanism, and minimal regulations are needed to ensure the learning-living lab runs smoothly.

This model is expected to be the basis for the development of Islamic boarding houses that not only provide physical facilities, but also create a holistic learning environment as part of a comprehensive Islamic education system.



Conclusion

This research shows that Islamic boarding houses have great potential to be developed as learning-living lab which integrates the culture of knowledge, worship, and togetherness within a single student life ecosystem. These three aspects have naturally grown through the daily interactions of residents, although not yet systematically managed by the internal management structure. The culture of knowledge is evident through informal discussions, spontaneous academic mentoring, and the diversity of the residents' academic backgrounds, which creates a

space for knowledge exchange. The habit of worship serves as a spiritual rhythm that supports emotional stability while strengthening discipline and etiquette. Meanwhile, the dynamics of togetherness serve as a social laboratory that fosters tolerance, cooperation, and maturity in interpersonal relationships.

However, the research findings also revealed several challenges, including the absence of a formal community management structure, a lack of scheduled development programs, and a heavy reliance on individual awareness. This situation has led to a suboptimal consistency in the culture of knowledge, congregational worship, and shared activities. Therefore, a strengthened values-based governance model is needed, encompassing internal leadership, development regulations, a mechanism for reminding students of etiquette, and routine programs that connect the intellectual, spiritual, and social dimensions. The conceptual model offered in this study serves as a first step in developing a model for Islamic student housing that serves not only as a place to live but also as a space for holistic character and competency development.

Thus, Islamic boarding houses as learning-living lab has the potential to become a vital part of the transformation of modern Islamic education, particularly in addressing the needs of a generation of students who require a learning environment that supports a balance between academics, spirituality, and social life. Further research is expected to expand the measurement of this model's implementation across various types of Islamic boarding houses and evaluate its long-term effectiveness on student character development, academic achievement, and social preparedness.

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Integration Of Curriculum And Yellow Books (Turats) In The Malay Scientific Tradition

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Abstrak: Hunian mahasiswa bukan lagi sekadar tempat tinggal, tetapi menjadi ruang pembentukan karakter, kebiasaan, dan lingkungan belajar yang mempengaruhi perkembangan intelektual, spiritual, dan sosial penghuninya. Dalam konteks tersebut, kost islami memiliki potensi untuk dikembangkan sebagai *learning-living lab* yang mengintegrasikan budaya ilmu, ibadah, dan kebersamaan dalam satu ekosistem pendidikan. Penelitian ini bertujuan untuk menganalisis bagaimana kost islami dapat berfungsi sebagai ruang pembelajaran holistik yang mendukung pembentukan adab, produktivitas akademik, serta relasi sosial mahasiswa. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus melalui observasi, wawancara mendalam, dan dokumentasi kegiatan penghuni kost. Hasil penelitian menunjukkan bahwa elemen budaya ilmu, rutinitas ibadah, dan dinamika kebersamaan telah tumbuh secara alami dalam kehidupan sehari-hari, namun belum terstruktur oleh sistem pembinaan dan manajemen komunitas. Integrasi ketiga aspek tersebut terbukti mendukung perkembangan karakter dan keseimbangan akademik-spiritual penghuni. Simpulan penelitian ini menegaskan bahwa kost islami memiliki peluang besar sebagai *learning-living lab*, namun memerlukan penguatan tata kelola, program terjadwal, dan struktur komunitas untuk memastikan keberlanjutan dan efektivitasnya sebagai bagian dari penyempurnaan ekosistem pendidikan Islam modern.

Kata kunci: Kost Islami; Learning-Living Lab; Budaya Ilmu; Pembiasaan Ibadah; Komunitas Mahasiswa.

Abstract: Student housing is no longer merely a residence, but a developmental space that shapes habits, character, and a learning environment affecting students' intellectual, spiritual, and social maturity. In this context, Islamic boarding houses (*kost islami*) hold potential to develop as *learning-living laboratories* that integrate a culture of knowledge, worship practices, and communal engagement within one educational ecosystem. This study aims to analyze how Islamic student housing functions as a holistic learning space that supports the formation of adab, academic productivity, and meaningful social relationships. This research employed a qualitative case study approach through observations, in-depth interviews, and documentation of daily activities. The findings indicate that intellectual interactions, worship routines, and social bonding emerge naturally among residents, although they are not yet supported by structured management or formal community programs. The integration of these three pillars contributes to character building and fosters balance between academic demands and spiritual well-being. The study concludes that Islamic student housing has strong potential to serve as a learning-



living laboratory, yet requires strengthened management systems, structured mentorship, and programmed activities to ensure continuity and maximize its role within the framework of modern Islamic education.

Keywords: *Islamic Boarding House; Learning-Living Lab; Knowledge Culture; Worship Practices; Student Community*

Introduction

The Malay Islamic scholarly tradition in Indonesia has long been a major pillar in the spread and development of religious knowledge, since the arrival of Islam through trade routes in the 13th century to its development in the modern era (Auladi et al., 2025). Islamic traditions developed in all aspects of community life, including culture, trade, social relations, education, customs, and so on. In other words, Islam came to Islamize aspects of the life of the Malay community in Indonesia. Previous research shows that customs in the traditions of the Malay community in Jambi that are relevant to Islamic teachings are still developing from generation to generation (Rafli, 2022). The history of Islamization in various regions in Indonesia is evidence of how Islam can adapt to local culture and use various preaching strategies to attract people's interest in learning about and practicing Islamic teachings (Auladi et al., 2025). Islamic boarding schools as Islamic religious educational institutions have made a real contribution to the efforts to educate the nation in terms of knowledge and educational institutions since their inception (Pratama, 2023). Islamic boarding schools have also made a big contribution to the development and guidance of the lives of Muslims in Indonesia (Hadi et al., 2021).

The importance of curriculum and yellow books in the Malay scholarly tradition in Indonesia. The curriculum serves as a promotional tool for schools or madrasas to attract the public, especially parents, to send their children to school (Wicaksono, 2020). Therefore, every madrasah must have a curriculum that includes various superior programs to attract public interest, to differentiate itself and to characterize the institution from other madrasahs. The madrasah's superior programs are designed and developed in accordance with the applicable curriculum used by the madrasah (Wati & Trihantoyo, 2020). In this case, the curriculum is used as a guideline in implementing learning in each subject (Pratama, 2023). The teaching of yellow books (turats) in education is one example of the role of Islamic boarding schools in improving the civilization of Malay society. The yellow book is a collection of classical Arabic texts such as Fath al-Mu'in, Sullam al-Munawwaq, and Safinatun Najah which

are the core of teaching in Islamic boarding schools, surau, and Dayah, which reflects a typical Malay textual approach and Sufism. These books not only preserve the heritage of Shafi'i fiqh, Ahlussunnah wal Jama'ah creed, as well as Naqshbandiyah and Qadiriyyah Sufism, but also adapt to local culture through syi'iran (Malay Islamic poetry) and saga, such as the works of Hamzah Fansuri or Sheikh Daud Rumi (Silviana et al., 2024).

In the era of globalization and educational reform after the National Education System Law (National Education System Law No. 20/2003) and the Independent Curriculum (2022), This tradition faces the challenge of dualism, namely the tension between the national curriculum which includes global competency standards (such as digital literacy and applied science) and the yellow book approach which is based on memorization and spiritual internalization. Many Islamic boarding schools have difficulty integrating the two, resulting in an imbalance in the quality of human resources (HR), such as students who are less competitive in the modern job market. In addition, the expansion of Islamic education and the implementation of the national curriculum in the digital era has encouraged criticism of Islamic boarding school pedagogy, which is still traditional, so that it is considered less responsive and adaptive to the demands of contemporary learning (Khairani et al., 2025).

Various obstacles and problems often arise in realizing the curriculum goals in Indonesia. This has a direct impact on the learning and education process as a whole. Several studies show that the complexity of the national curriculum is a challenge for implementation in the field (Adistiana & Hamami, 2024). As a result, teachers have to work extra hard to master the material, while students often have difficulty grasping the entire lesson being delivered (Adistiana & Hamami, 2024). The integration of the national curriculum with the yellow books in the Malay Islamic scientific tradition is crucial for revitalizing the role of Islamic boarding schools as centers of holistic knowledge (Auladi et al., 2025). This approach has been tried in several Islamic boarding schools, such as Tebuireng Islamic Boarding School (Jombang) and Mudi Mesra Dayah (Aceh). In this case, the yellow books are linked to general subjects through themes of contemporary Sufism and digital muamalah jurisprudence (Fahrudin & Arif, 2024). Previous researchers have studied the integration of technology and local Islamic boarding school values in teaching yellow books and halaqoh which shows that graduates are able to compete in the fields of education, business and diplomacy (Kholiq, 2025). This study examines the integration between the national curriculum and yellow books in the Malay scientific tradition. This is

relevant to developing an integrative model that maintains the essence of Malay Islam while responding to the demands of the times, as mandated in the upcoming Golden Indonesia 2045 vision. The problem examined in this article is, what form does curriculum integration take within the Malay scholarly tradition in Indonesia? How is the integration of yellow books (turats) within the Malay scholarly tradition, particularly in Indonesia?

Method

The method used in this research is a qualitative method with a historical-comparative literature study approach, namely integration patterns in several Malay regions (Riau, Aceh, Jambi, and West Sumatra). The research took Indonesia as the research location. There are two objects of research, namely (1) integration of the curriculum in the Malay scientific tradition and, (2) integration of yellow books (turats) in the Malay scientific tradition. The data collection technique uses literature studies which include historical documents, yellow books, journals, and curriculum policies. The data analysis technique used is qualitative analysis with the following steps: (1) document collection, (2) data reduction based on themes (curriculum integration and yellow book integration), (4) data presentation in narrative form, and (5) drawing conclusions. To obtain reliable data, a data validity technique is used in the form of source triangulation, namely by comparing several sources in the form of historical documents, yellow books, journals and curriculum policies.

Discussion

Curriculum Integration in the Malay Scientific Tradition

Curriculum integration in the Malay scientific tradition in Indonesia combines elements of classical Islamic education with a modern, technology-based national curriculum (Silviana et al., 2024). Pendekatan ini umumnya diterapkan di pesantren dan madrasah masyarakat Melayu untuk menjaga warisan kitab kuning serta memenuhi kebutuhan zaman (Auladi et al., 2025). Bentuk integrasi kurikulum dilakukan melalui beberapa cara, yaitu sebagai berikut.

a. Sorogan-Bandongan Curriculum Integration Model and Local Cultural Infusion

The Malay scientific tradition places yellow books such as Fath al-Mu'in or Safinatun Najah as the core of learning which is integrated through the bandongan, sorogan and memorization methods (Effendi, 2021). For example, in the implementation

of the Islamic boarding school curriculum by applying the *Tijan ad-Darari* Book in the learning process using the sorogan-bandongan method. In this implementation, Wustha class students have learning facilities in the form of owning their own cards to facilitate the process of studying these books. This shows that learning yellow books in Islamic boarding schools is very important, so that all students have the same opportunity in learning (Zainuri et al., 2023). The integration of the Bandongan-Sorogan method is carried out by inserting local Malay content such as Riau culture into the core curriculum, extracurricular activities, and local content. Another example, in learning at Ma'had Aly Aceh, yellow books are the main reference. All fields of study, supplemented by general lessons for holistic strengthening.

Thus it is clear that the Yellow Book Based Curriculum has been implemented in various Malay Islamic boarding schools. Learning begins with joint prayer, understanding the material, to test/non-test evaluation, with additional practices such as Naqsyabandiyah Sufism. Malay elements such as manaqiban, fasting, or pilgrimage are included to form spiritual and disciplined character, as in the case example in MA NU Kudus (Effendi, 2021). From this study, it is known that the *Ta'lim Muta'aliim* book is taught using the bandongan method every Friday morning. The learning process integrates the Yellow Book with ethics in the independent curriculum.

In the learning process at the Nurul Yaqin Islamic Boarding School, West Sumatra, the bandongan method is implemented in a unique way with a circular halaqah format. In the learning process at the Nurul Yaqin Islamic Boarding School, West Sumatra, the bandongan method is implemented in a unique way with a circular halaqah format. Learning is carried out by the teacher reading the text of the bald book without *harakat*, translating it literally into Minangkabau, then explaining the meaning in the context of the students' daily lives so that it is easy for the students to understand (Salam et al., 2025).

b. Adaptation to the Independent Curriculum

Learning the Yellow Book at Islamic Boarding Schools has adapted the Independent Curriculum. Integration includes analysis of student needs, relevance to the times, and integration of religious and general knowledge without certification, as in madrasahs Riau. Currently, what is needed in education in Indonesia is to improve students' literacy skills to make it easier to understand the material or meaning of every

piece of knowledge that is obtained and read (Junus et al., 2025). Curriculum integration is implemented by adapting technology in learning, such as 30% material and 70% application, and collaborating with external stakeholders to improve the curriculum (Kholiq, 2025).

c. Challenges and Solutions

Various methods of curriculum integration in Indonesia have challenges that must be met by institutions. The main challenge in this integration is the dualism between textual memorization of yellow books and global competencies such as digital literacy. However, this model strengthens Malay identity, cultural preservation, and graduate competitiveness, with the pesantren as a contextual innovator. The structure and content of the yellow book, which is dense in references, rules and logical arguments, requires an in-depth and systematic learning approach and methodology in its application (Salam et al., 2025).

Integration of the Yellow Book in the Malay Scientific Tradition

The yellow book is a collection of classical Islamic texts in Arabic which are the core of the scholarly tradition of Islamic boarding schools and surau in Indonesia, especially in the context of Malay Islam (Effendi, 2021). Its integration into the Malay scientific tradition involves the inheritance of religious knowledge since the 17th century in regions such as Minangkabau through Sheikh Burhanuddin who built Surau Ulakan as an embryo for learning yellow books. In this surau, the integration of the yellow book is carried out in the form of Jawi script, Malay translation and Book Classification. Several books from Arabic scientists were translated to make it easier for students, such as the book *Farā'id al-Bahiyah* which studies morals and Sufism. (Muhammad, 2025). Classification of books, for example the Book of Sullam Al-Mubtadi is a book consisting of three, including creed, fiqh and Sufism (Ismail & Jalil, 2022).

The tradition of yellow books was built from the inheritance of the works of Middle Eastern scholars which were adopted by the network of Malay Islamic scholars in the Nusantara archipelago (Effendi, 2021). In Minangkabau, this tradition developed since the mid-17th century through surau, then structured in Madrasah Tarbiyah Islamiyah (MTI) in the 18th-19th century. In the Malay tradition in Indonesia, the integration of yellow books can be seen through the following things:

a. Shape Integration

The yellow book is mixed with Arabic Malay script (pegon or Jawi) for translation and interpretation, facilitating local understanding in several Malay Islamic boarding schools such as in Riau, Aceh, Jambi, and West Sumatra. Methods such as sorogan, bandongan, and wetonan are used to read bare texts (without harakat) which are often translated into Malay or Javanese so that they blend with local culture. Learning Islamic teachings such as the Yellow Book based on local culture makes it easier for students to understand the material and achieve learning success (Azizah et al., 2025).

b. Contents and Classification

Books covering the science of tools (nahwu, sharaf), tauhid, fiqh, tasawuf, tafsir, hadith, and others, are taught in stages in Islamic boarding schools and madrasas (Marliat, 2022). In the Malay tradition, this preserves classical scholarship while modern adaptations such as bilingual (Arabic-English) or recontextualization with science (Munthe et al., 2022). The term material in religious studies in Indonesia refers to various yellow books in Islamic boarding schools which have experienced development, such as Salaf Islamic boarding schools, where the material is generally based on classical Islamic books. This curriculum is designed to provide an in-depth understanding of Islamic teachings. Apart from that, it is also to prepare students to become Muslim scholars or intellectuals who are able to guide the community in understanding and practicing Islamic teachings (Marwiji, 2024).

A Case Study of the Integration of Yellow Books in Malay Scientific Tradition

The integration of yellow books (turuts) into the Malay scientific tradition in Indonesia can be seen through the implementation at the Daarul Jalal Tebo Islamic Boarding School (Riau), where the yellow books are read in Malay Arabic script to preserve Malay culture. Unlike in Riau, in West Sumatra Province, integration is implemented through the sorogan-bandongan method, enriching the scholarly tradition of Minangkabau Islamic boarding schools. The study of yellow books is a unique element that distinguishes the Islamic boarding school system from other educational institutions (Arief & Assya'bani, 2023). For example, in the case of the Al Ashry Islamic Boarding School, operationally the Arabic language themes taught are related to Islamic study themes such as Aqidah, Morals, Worship, Muamalah and others (Munthe et al., 2022).

Critical Evaluation

The integration of the yellow books into the Malay scholarly tradition presents its own challenges in implementation. For example, integration in small Islamic boarding schools with limited resources has the potential to generate resistance from yellow book teachers to the national curriculum.

Conclusion

The integration of the curriculum in the Indonesian Malay tradition has succeeded in harmoniously uniting Islamic religious values, local customs, and modern science. This approach reflects the Malay cultural identity, rich in wisdom, mutual cooperation, and monotheism, as seen in traditional Islamic boarding schools (pesantren) and the sorogan-bandongan-based curriculum. Its benefits include strengthening students' character, the relevance of education to the social context, and increasing global competitiveness without losing cultural roots. Challenges such as national standardization can be addressed through a flexible hybrid model. Ultimately, this integration fosters Indonesian education as a bridge between the past and the future, supporting the development of quality individuals who are faithful, knowledgeable, and civilized.

The integration of the yellow books into the Malay scholarly tradition in Indonesia demonstrates the intelligent adaptation of classical Islamic knowledge into local cultural contexts since the 17th century, particularly in Minangkabau through the Ulakan Surau. These Arabic texts are integrated through the Malay Arabic script (Jawi/Pegon), the sorogan-bandongan-wetonan method, and translations into Malay, facilitating understanding in Islamic boarding schools in Riau, Aceh, Jambi, and West Sumatra. The classification of the sciences of alat, tauhid, fiqh, and tasawuf is taught in stages, preserving the legacy of Middle Eastern scholars while reconciling with modernities such as bilingualism and science. For example, the Daarul Jalal Tebo Islamic Boarding School fosters a Malay-Islamic identity. This tradition strengthens the foundation of inclusive and sustainable Nusantara religious education. A limitation of this research is the limited number of teachers of the Yellow Book (Kitab Kuning) at the Islamic boarding school.

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GLOSARIUM

eL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam

A

Authentic Assessment: Pendekatan penilaian yang menilai kemampuan siswa melalui tugas nyata dan kontekstual.

Assessment for Learning: Strategi evaluasi selama proses pembelajaran untuk meningkatkan pemahaman siswa.

C

Constructivist Assessment: Penilaian berbasis konstruktivisme yang menekankan proses berpikir siswa.

Crab Mentality: Sikap menjatuhkan orang lain karena iri atau takut tersaingi.

E

Epistemologi: Cabang filsafat yang membahas hakikat dan sumber pengetahuan.

H

Hasad: Sikap iri terhadap keberhasilan orang lain.

Hidden Curriculum: Nilai yang dipelajari secara tidak langsung dalam lingkungan pendidikan.

I

Integrasi Kurikulum: Penggabungan ilmu agama dan umum dalam pembelajaran.

Islamic Values: Nilai seperti jujur, amanah, adil, dan tanggung jawab.

L

Learning Evaluation: Proses menilai pencapaian pembelajaran.

Learning-Living Lab: Model belajar yang terintegrasi dengan kehidupan sehari-hari.

M

Moral Reciprocity: Prinsip memperlakukan orang lain seperti diri sendiri.

P

PAI: Pendidikan Agama Islam untuk membentuk karakter dan moral.

PTKI: Perguruan Tinggi Keagamaan Islam.

S

Social Comparison: Perbandingan diri dengan orang lain.

Situated Learning: Pembelajaran dalam konteks nyata.

T

Turats: Kitab klasik Islam sebagai sumber pembelajaran.

V

Value-Based Education: Pendidikan yang menekankan nilai dan karakter.

The Title of Paper: Subtitles (Garamond 14pt, Bold, Capitalize Each Word, Alignment Centered; Line spacing multiple 1.25)

First Author^{1*}, Second Author², ... (full name without honorary degree, Garamond 13pt, bold, alignment centered, Line spacing multiple 1.25)

^{1,2,3} Authros affiliation/institution, country (Calibri 11pt, single-spacing)

email: author1@email.com; author2@email.com; author3@email.com;

*Corresponding Author

Abstrak: Abstrak dideskripsikan secara singkat, faktual dan informatif dalam rentang 150-250 kata. Ini memuat pernyataan singkat tentang urgensi paper, tujuan, hasil temuan dan simpulan utama. Abstrak el-Hikmah disajikan secara terpisah dari artikel, sehingga harus mampu berdiri sendiri. Abstrak tidak mengandung gambar atau tabel. Referensi harus dihindari, demikian juga singkatan, tetapi jika penting singkatan harus didefinisikan pada penyebutan pertama dalam abstrak itu sendiri, contoh, Universitas Islam Negeri (UIN). (Garamond 11pt, Justified; single-spacing, before-after 6pt)

Kata kunci: memuat istilah-istilah kunci 3-7 frase (Garamond 11pt, Justified; single-spacing, before-after 6pt)

Abstract: The abstract should be a concise summary of the paper, containing 150-250 words. It should provide a clear statement of the paper's purpose, methods, results, and conclusions. The el-Hikmah abstract is presented separately from the article, so it must be able to stand alone. Figures and tables should not be included in the abstract. References should be avoided, as well as abbreviations, but if necessary abbreviations should be defined at the first mention in the abstract itself, for example, State Islamic University (UIN). (Garamond 11pt, Justified; single-spacing, before-after 6pt)

Keywords: contains key terms of 3-7 phrases (Garamond 11pt, Justified; single-spacing, before-after 6pt)

How to Cite: Author1, A1., Author2, A2., & Author3, A3. (y.20XX). the Title of Article: subtitle. *EL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam*, vol.xx (no.x), p.xx-xx. <https://doi.org/10.20414/elhikmah.vXXiX.XXXX>. (field in by the editor, APA Style, Garamond 11pt, Justified; single-spacing, before-after 6pt)

Introduction (Garamond 13pt, Justified; spacing 1.25, before 20pt, after 3pt)



T

he structure of el-Hikmah articles uses the non-IMRaD format (introduction, method, result, and discussion). The body includes title, abstract, keywords,



introduction, discussion, conclusion, and bibliography. The length of one article manuscript ranges from 4500-8000 words. Paragraph organisation is in three formats: *Firstly*, this format is only used in the introduction section in the first paragraph. As seen in this example, the paragraph setting uses Drop Cap, lines to drop 3, no special indentation, justified, line spacing multiple 1.25, Widow/orphan control, Garamond 13pt (Latin text), and Calibri 15pt (Arabic text).

Second, the general format: justified, first line 0.7cm, line spacing multiple 1.25, Widow/orphan control, Garamond 13pt (Latin text), and Calibri 15pt (Arabic text). Each paragraph follows these settings, except those specifically described above, and the citation format.

Third, the citation format: indent 0.7cm; spacing 1.2, before 3pt, after 6pt; font Garamond 13pt (Latin) and Calibri 15pt (Arabic); paragraph widow/orphan control. This provision applies if the direct quote is more than 3 lines. The example:

فِيمَا رَحْمَةً مِّنَ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ فِطْرًا غَلِيظَ الْقَلْبِ لَأَنفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: It was thanks to Allah's mercy that you dealt so leniently with them. Had you been cruel and hard-hearted, they would have surely deserted you. Therefore, pardon them and implore Allah to forgive them. Take counsel with them in the conduct of affairs; and when you are resolved, put your trust in Allah. Allah loves those that trust (in Him) (**Zayid, 1980, p. 360**). ([Reference sources using APA Style, it is recommended to use reference manager software, such as Zotero or Mendeley](#)).

In general, the introduction contains four main points, namely background, literature review, objectives, and methods, although it is not necessary to use these terms explicitly as subheadings. The introduction should provide sufficient background, literature survey, or summary of relevant research results to explain the context of the study. In addition, it is important to clearly state the purpose of the study and how the authors are addressing the problem. The entire introduction should be presented in the form of paragraphs, not pointers, with a proportion of 20-30% of the overall article length.

Discussion (Garamond 13pt, Justified; spacing 1.25, before 20pt, after 3pt)

The discussion in el-Hikmah articles is described in several headings and sub-headings that discuss various aspects of the research results. This includes a



critical analysis of the research results, their relationship with previous research and current literature, the significance of the research results, and their theoretical and practical implications. Authors should avoid lengthy and irrelevant citations, and use credible and relevant literature to strengthen their arguments. The discussion portion ranges from 40-50% of the total article length.

Table 1. The relationship between learning motivation and learning outcomes
(centered; spacing 1.2, before-after 10pt)

Motivation level	Learning outcomes (%)
Low	30
Medium	50
High	20
Total	100

If the article contains images and tables, then the presentation of the images should use adequate resolution to improve their clarity and legibility. Likewise, the text on figures and tables should be legible, clear, and well-proportioned. Each figure should have a brief description in the main text. Figure/table numbers and titles should be brief, illustrative, and placed above the body of the table (if a table) and under the body of the figure (if a figure).

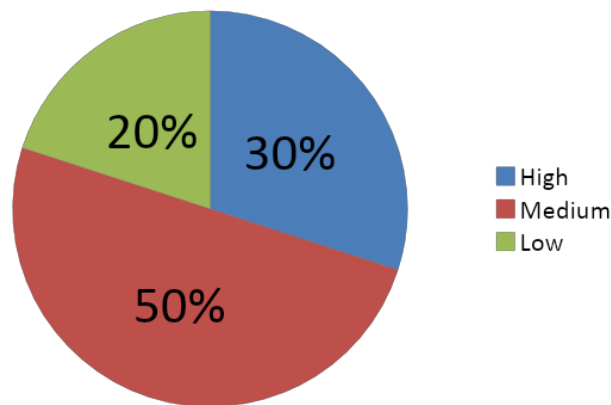


Chart 1. Relating Motivation to Learning Outcomes
(centered; spacing 1.2, before-after 10pt)

Conclusion (Garamond 13pt, Justified; spacing 1.25, before 20pt, after 3pt)

The conclusion is a concise description that includes key points such as the main findings, implications, limitations, areas for further research, and the significance of the article's contribution. The main findings are the research results presented in the article, and the implications are how the findings affect our understanding of the topic. Research limitations indicate aspects that may limit the generalisability of the findings, and room for further research indicates areas that still need to be investigated. The significance of the article's contribution indicates how the article expands our understanding of the topic and provides an edge over previous research. The portion of the conclusion should be between 10-20% of the total article length.

Bibliography (Garamond 13pt, Centered; spacing 1.25, before 20pt, after 6pt)

Bibliography lists ONLY the references referred to in the paper; alphabetical order; **American Psychological Association (APA) Style**; paragraph format: Justified, hanging 0.7cm, line spacing multiple 1.25, Widow/orphan control, Garamond 13pt. It is recommended to use reference manager tools/software such as Zotero or Mendeley.

Example:

- Baskara, D. S., Sulton, & Prahediono, H. (2018). Model Layanan untuk Mendukung Pembelajaran Transdisipliner. *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan*, 3(9).
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