



Integration of Islamic Legal Values in the National Education System Conceptual and Implementative Studies

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ARTICLE INFORMATION

Keywords: *Islamic Law, National Education, Value Integration, Character Education, Curriculum, School Culture.*

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ABSTRACT

This study aims to formulate a conceptual and implementative framework for integrating Islamic legal values into the Indonesian national education system. This is done as an effort to address the increasingly worrying character crisis and moral degradation among the younger generation. The national education system has so far prioritized a technocratic approach that tends to ignore the dimensions of values, ethics, and spirituality, so that education loses its main function as a means of forming a whole person. The research method used is a qualitative approach with library research. An in-depth literature review was conducted on the basic principles of Islamic law, such as justice, responsibility, compassion, equality, and social solidarity, and their relevance in educational practices in Indonesia. The results of the study indicate that the integration of Islamic legal values can be done through three main approaches, namely curricular, methodological, and cultural. Despite facing challenges in the form of ideological resistance, limited resources, and low value literacy among educators, the development of a value-based curriculum, teacher training, and strengthening school culture can be effective solutions. This research makes an important contribution to the development of a more humanistic, character-based, and transcendental value-oriented national education.

1. INTRODUCTION

The national education system is a strategic instrument in producing the next generation of the nation who are not only academically superior, but also have strong character, high moral integrity, and deep social concern. ([Zainal Abidin, 2022](#)) Within the framework of the Unitary State of the Republic of Indonesia which is multicultural and based on Pancasila, education should not be limited to the transfer of cognitive knowledge alone, but must touch all dimensions of humanity: intellectual, emotional, spiritual, and social. ([Indah Qona'ah, & Ghufroon, MA 2024](#)) National education should ideally be a vehicle for the formation of whole human beings who are able to respond to the challenges of the times, while also being firmly rooted in the noble values of the nation and religion. ([Multazam Uccang, et al. 2022](#))

However, the reality on the ground shows that the national education system tends to be trapped in a technocratic paradigm that emphasizes academic competence achievement and mastery of technology. As a result, the aspects of morality, ethics, and spirituality that should be

the main pillars of character formation are marginalized. ([Mukhlis, et al. 2024](#)) The curriculum that is designed is more oriented towards results, not towards the process of forming deep values. This condition risks producing a generation that is intellectually intelligent, but ethically fragile and loses direction in living in society. ([Rahmatul Hasni Firsya & Wiza, R. 2025](#))

In the midst of globalization and complex social dynamics, the challenges of the world of education are increasingly difficult. The younger generation is now faced with an identity crisis, moral degradation, and weak orientation of life towards transcendental values. Therefore, a new approach is needed in the national education system that is able to substantively answer this crisis. One relevant alternative is the integration of Islamic legal values into the education system as a foundation for character formation and social morality. ([Burhanuddin, 2025](#))

Islamic law (sharia) is not only concerned with aspects of worship, but also includes principles of social ethics that are highly relevant to education, such as justice (ʿadl), equality (musawah), compassion (rahmah), responsibility (mas'uliyah), and solidarity (ta'awun). ([Asbar & Setiawan, 2022](#)) These values have moral strength that can shape students into individuals who are not only academically intelligent, but also spiritually mature and resilient in carrying out social responsibilities. Unfortunately, in practice, these values are still rarely touched upon in the design of the national education system as a whole. ([Amanda Vencly Vaniai, et al. 2022](#))

When Islamic legal values appear in the curriculum, they are usually limited to Islamic Religious Education subjects and are not integrated transdisciplinary with other subjects. In fact, universal values in Islamic law have great potential to enrich the entire curriculum and build a more ethical and humane educational ecosystem. The absence of this holistic approach makes our education lose its direction in forming a complete human being, namely a human being who thinks rationally while also having spiritual depth and social sensitivity. ([Wijaya, Arga, & Raka Pratama. 2025](#))

The lack of attention to the integration of moral and spiritual values in national education is an indication of a weak understanding of the importance of values as the foundation of life. In the context of Indonesia as a country with a Muslim majority, the education system should be able to explore and adopt Islamic values wisely and contextually. The idea of integrating Islamic legal values in education is not intended to make the education system exclusively religious, but rather to enrich the moral and social basis of education which currently tends to be dry of fundamental values. ([Rahmi Hayati, 2025](#))

This research is here to bridge the gap between the idealism of Islamic legal values and the practice of the national education system. By exploring the basic principles of sharia such as justice, equality, social responsibility, and solidarity, this research aims to formulate an integrative conceptual framework that is able to combine national values with Islamic spiritual values contextually and applicatively. ([Sari, 2025](#)) This approach not only builds theoretical dimensions, but also offers practical implications for curriculum reform, learning strategies, and the formation of a character-based educational institution culture. ([Ira Oktaria, et al. 2025](#))

Different from the normative-descriptive approach that has dominated Islamic education studies, this study proposes a conceptual and implementative approach based on Islamic legal principles as a source of social ethics. The main focus is on how these values can be internalized in the national education system through curriculum design, teaching methods, educational policies, and leadership patterns of educational institutions.

With a cross-disciplinary approach and critical review of Islamic legal literature and national education policies, this research is expected to enrich academic discourse and provide real contributions to the formulation of a more humanistic and civilized education model. ([Brotherhood, 2025](#)) The integration of Islamic legal values into the national education system is a strategic effort to build a generation that is not only intelligent, but also has a strong ethical awareness, social responsibility, and spirituality. Through this framework, education will become a transformative force in building a dignified national civilization. ([Readi, 2024](#))

Therefore, the integration of Islamic legal values into the national education system is not only a response to the moral and spiritual needs of the younger generation, but also a visionary long-term strategy in forming a highly civilized Indonesian society. This effort requires active synergy between policy makers, educational institutions, academics, and the wider community to jointly formulate a more inclusive, transformative, and nationally-aligned educational direction.

Education is no longer understood as a formal process in the classroom alone, but rather as a process of cultivating values that are sustainable, contextual, and touch all dimensions of humanity. Within this framework, Islamic legal values can act as an ethical and spiritual foundation that inspires all aspects of the national education system, from curriculum formulation, pedagogical strategies, institutional governance, to the formation of a humanistic and civilized school culture. If this integration is implemented consistently and systematically, the Indonesian national education system will be able to produce a generation that is not only intellectually superior, but also has a strong character, a social soul, and has a high commitment to universal values that uphold justice, humanity, and the sustainability of civilization.

One of the fundamental strategies in responding to the identity crisis and value degradation in the contemporary world of education is through the revitalization of the ethical and spiritual dimensions in the national education system. In this context, Islamic law as a comprehensive normative system can be used as a conceptual foundation in building a more transformative and meaningful educational paradigm. Sharia does not merely regulate the vertical relationship between humans and God, but also includes horizontal relationships between individuals and with their social environment. Thus, the universal values contained in Islamic law are very relevant to be integrated into all stages of education, from curriculum planning, the learning process, to the formation of institutional culture. This integration effort will provide a clear moral and spiritual direction for the younger generation in facing the complex challenges of the 21st century.

The integration of Islamic legal values into the national education system is in line with the mandate of Law Number 20 of 2003 concerning the National Education System, which emphasizes the importance of forming people who are faithful, pious to God Almighty, and have noble character. Within this framework, ethical values such as honesty (*sidq*), justice (*'adl*), responsibility (*mas'uliyah*), and social solidarity (*ta'awun*) must not only be taught conceptually, but also need to be internalized through daily educational practices. This necessitates the implementation of a value-based learning approach that places teachers as the main actors in instilling moral role models. Thus, education does not only function as an instrument for mastering knowledge and skills, but also as a medium for forming the integral character of students. ([Jannah, 2023](#))

Furthermore, an integrative approach to Islamic legal values in education requires systemic synergy between curricular and cultural aspects. Integration of values is not reduced to the addition of religious material in the syllabus, but must be realized through the development of an educational atmosphere that is conducive to the instillation of noble values. This includes social relations between school members, fair and participatory leadership practices, and the formation of an institutional culture that upholds the principles of civility. Ideally, schools should become microcosms of an inclusive and welfare-oriented Islamic society. In an environment like this, students will grow into holistic individuals, namely individuals who are not only superior in cognitive aspects, but also have high spiritual depth and social sensitivity. ([Miswari, 2024](#))

2. RESEARCH METHODS

This study uses a qualitative approach with a library research method as the main foundation. This approach is considered relevant because it allows the author to explore and analyze key concepts related to Islamic legal values and their application in the national education system. The main focus of this study is to examine in depth the principles of Islamic law which include justice (*adl*), equality (*musawah*), responsibility (*mas'uliyah*), compassion (*rahmah*), and solidarity (*'ta'awun*), and how these values can be integrated conceptually and implementatively in national education policies and practices. ([Hidayat, 2024](#))

The data sources of this research consist of primary literature in the form of fiqh books, *ushul fiqh*, and classical and contemporary thoughts in Islamic law studies that are relevant to the context of education. In addition, secondary sources are also used such as Islamic education books, scientific journals, national education policy documents (such as the National Education System Law, the Merdeka Curriculum, and the Regulation of the Minister of Education), as well

as the results of previous studies that discuss the integration of religious values in education. ([Purwanto, 2022](#))

The data were analyzed using content analysis with a thematic and conceptual approach. This analysis aims to identify the main themes of Islamic legal values, then compare them with the principles and structures of the national education system. This approach allows for mapping between normative concepts in Islamic law and implementation spaces in curriculum, pedagogy, and education policy. ([Utomo & Rizqa, 2024](#))

In addition, a critical and hermeneutic analysis of classical texts and contemporary educational policies is carried out to interpret the meaning of Islamic values in a modern social context. This process includes efforts to reconstruct thought that not only understands the text literally, but also captures the essence of Islamic transcendent values as a source of educational ethics. ([Readi, 2024](#))

This research is conceptual and applied, with the aim of developing an integrative framework that not only theoretically explains the importance of integrating Islamic legal values in national education, but also offers an implementation model that can be applied in the formal education system in Indonesia. This framework is expected to be able to bridge the idealism of Islamic values with the dynamics of national, pluralistic, and civilization-oriented educational policies. ([Judge, 2020](#))

Thus, the approach used in this study allows for the formation of a complete and in-depth understanding of how Islamic legal values can contribute significantly to building a national education system that is more civilized, moral, and oriented towards the welfare of the nation as a whole.

3. RESULTS AND DISCUSSION

a. Research result

Islamic law (sharia) is a complete and comprehensive value system that regulates all aspects of human life. Sharia is not only in the form of formal legal regulations, but also contains universal moral and ethical principles that serve as guidelines for life for Muslims. In the context of education, the values contained in Islamic law such as justice ('adl), responsibility (amanah), cooperation (ta'awun), and compassion (rahmah) have very high relevance in shaping the character of students. Education is not only aimed at intellectual intelligence, but must also foster spirituality and hone social sensitivity.

However, in reality, the national education system still tends to place these values as complementary elements. The curriculum focuses more on cognitive aspects and technical skills, while the development of moral and spiritual values tends to be neglected. As a result, many graduates of education are academically successful, but experience a void in moral identity and ethical awareness. This is a strong foundation for the urgency of integrating Islamic legal values into the national education system. Education must return to its essence as a means of forming whole human beings, namely intelligent, moral, and responsible human beings in social life.

One of the fundamental problems in education in Indonesia is the dualism between religious education and general education. Religious education is still seen as a separate space from other subjects. Meanwhile, subjects such as Mathematics, Science, and Social Studies are often taught without a value approach. This separation causes education to lose its moral spirit, so that students do not get a learning experience that unites knowledge and ethics. In fact, Islamic values such as honesty, responsibility, and justice can be inserted into various subjects to form a person who is balanced between intellectuality and spirituality.

This condition shows that there has been no serious and systematic effort to make Islamic values the foundation of the national education system. The existing curriculum is structured in a rigid administrative framework and has minimal value approaches. Islamic values are placed more in Islamic Religious Education subjects, so that they lose their integrative power in forming the entire academic culture. In fact, an integrative educational approach between

cognitive, affective, and spiritual aspects is an urgent demand in the modern era filled with moral, social, and cultural challenges.

To answer these problems, the integration of Islamic legal values in the national education system needs to be designed systematically and comprehensively. There are three main approaches that can be applied, namely the curricular, methodological, and cultural approaches.

First, curricular integration is carried out by explicitly including Islamic legal values in learning objectives, competency achievement indicators, and learning evaluations. Values such as justice, responsibility, and compassion need to be made an important part in forming social competence and character of students. For example, in social studies subjects, students not only learn social concepts theoretically, but are also directed to understand and internalize the values of social justice based on Islamic teachings.

Second, the methodological approach is carried out through the application of learning strategies that foster ethical awareness and noble morals. Learning methods such as value-based social projects, reflective discussions, and case studies involving moral dilemmas can strengthen the internalization of values. This strategy allows students not only to know, but also to experience and feel the importance of applying Islamic principles in real life.

Third, the cultural approach emphasizes the development of educational institution culture that reflects Islamic values in daily practice. Schools or madrasahs need to build an environment that supports the formation of positive characters, such as honesty, discipline, responsibility, and concern for others. A school culture based on values will be a living space for students to learn through role models and meaningful social interactions.

Although this integration has great potential, its implementation is not free from various challenges. One of the main challenges is the ideological resistance from some groups who see this effort as a form of religious domination in public education. Another challenge is the low literacy of values among educators, both teachers and lecturers, as well as limited educational resources such as relevant teaching materials and training. In addition, explicit policy support for value integration is also still limited, so that implementation in the field is not uniform.

To face these challenges, a planned and sustainable strategy is needed. First, it is necessary to develop a national curriculum based on values that can bridge academic and moral aspects. The curriculum must be adaptive, contextual, and inclusive of universal Islamic values. Second, higher education institutions need to organize training and competency development programs for educators so that they are able to apply value-based learning creatively and effectively. Third, it is necessary to build partnerships between educational institutions, religious institutions, government, and society in creating an educational ecosystem that supports the growth of value education.

Strengthening literature and academic research on value integration in education should also be a priority. Conceptual and applied studies on the relationship between Islamic law and the national curriculum need to be continuously developed so that scientific references are available that can be used as references by educators and policy makers.

Thus, the integration of Islamic legal values in the national education system is not only an idealistic discourse, but a real need in building education that is character-based, civilized, and oriented towards the welfare of the people. Education that is built on the foundation of values will produce a generation that is not only superior in science, but also has strong ethics, social responsibility, and spirituality. This is the great ideal of national education: to form whole human beings who are ready to become agents of change in building a just and dignified national civilization.

b. Discussion

The integration of Islamic legal values into the national education system is a critical response to the crisis of values currently being faced by the Indonesian education world. Education currently tends to experience a shift in meaning. From what should be a space for character and morality formation, education has changed into a means of achieving technical

competence and cognitive targets. The focus on academic aspects has ignored the spiritual and ethical dimensions which are actually the main pillars of the formation of students' personalities. In this context, Islamic law or sharia can be presented as a comprehensive source of values that are integrated with the goals of national education.

Islamic law not only regulates matters of worship, but also offers a broad ethical framework. Values such as 'adl (justice), mas'uliyah (responsibility), ta'awun (cooperation), rahmah (compassion), and musawah (equality) are principles that are relevant to the needs of today's education world. These values play a role in shaping the character of students so that they are not only intelligent in science, but also morally and spiritually mature. Unfortunately, in the implementation of the national curriculum, these values tend to be marginalized and only present symbolically in Islamic Religious Education subjects, without comprehensive integration into the holistic education structure.

One of the structural problems in the national education system is the dichotomy between general education and religious education. Religious education tends to stand alone, while general subjects are taught neutrally towards values. This causes the education process to lose its sustainable moral and spiritual orientation. In fact, universal Islamic principles can be integrated into various subjects, both thematically and in terms of values. For example, the values of justice and responsibility can be included in social studies, science, and Indonesian language learning, so that education becomes more contextual and meaningful.

To overcome these problems, a conceptual and implementative model of integration of Islamic legal values in the national education system is needed. Conceptually, Islamic values can be used as a basis for formulating the vision, mission, and goals of education. While in terms of implementation, integration can be done through three main approaches: curricular, methodological, and cultural.

First, curricular integration refers to the instillation of values through the formulation of learning outcomes and core competencies that contain moral and spiritual aspects based on Islamic principles. This can be realized by compiling indicators for assessing attitudes and values in all subjects, not only in Islamic Religious Education.

Second, methodological integration concerns the learning strategies used by teachers in the classroom. Value-based learning approaches such as contextual, reflective, case study, and social project-based learning can be used to foster students' ethical awareness.

Third, cultural integration emphasizes the formation of a school culture that reflects the principles of sharia. This culture includes the habituation of noble morals, ethical social interaction, and exemplary behavior from educators as moral figures. In this case, the principal, teachers, and all members of the school must become agents of value.

However, this integration effort is not free from various challenges. The first challenge is ideological resistance that arises from concerns that this approach will create religious exclusivity in the public sphere of education. The second challenge is the low capacity of teachers and educators in translating Islamic legal values into applicable learning strategies. The third challenge is the limited policies and regulations that encourage the strengthening of values in the national curriculum.

Facing this challenge, a systemic strategy involving various parties is needed. The development of a national curriculum based on values, intensive training for teachers and lecturers, and strengthening collaboration between educational institutions, government, and civil society are important steps to create a value-based education ecosystem. In addition, scientific research and the development of contemporary Islamic education literature must be strengthened to become valid and contextual academic references.

With the right approach, the integration of Islamic legal values will not only enrich the moral dimension of the national education system, but also be able to be the answer to the crisis of character and direction of education. Education rooted in universal and inclusive Islamic values will produce a generation that is intellectually superior, spiritually strong, and socially

resilient in facing the challenges of the times. This kind of education is worthy of being called a dignified national education.

4. CONCLUSION AND SUGGESTIONS

a. Conclusion

The integration of Islamic legal values in the national education system is an urgent need that is both conceptual and implementative. In the context of Indonesia as a country with a Muslim majority and an education system based on Pancasila, Islamic legal values can make a major contribution to the formation of students' character as a whole. The basic principles in sharia such as justice (*ʿadl*), responsibility (*mas'uliyah*), compassion (*rahmah*), cooperation (*ta'awun*), and equality (*musawah*) are not only religious values, but also universal humanitarian values that can strengthen the moral foundation of national education. However, the implementation of these values in education still faces a number of obstacles, such as the dominance of a technocratic approach in the curriculum, dualism between religious and general education, and low value literacy among educators. In fact, without value integration, education will lose its direction in forming a whole person.

Therefore, an integrative approach is needed that includes curricular, methodological, and cultural dimensions. This approach must be supported by clear regulations, competent human resources, and the culture of educational institutions that authentically reflect Islamic values. The integration of Islamic legal values into the national education system is not only a response to the moral and spiritual needs of the younger generation, but also a visionary long-term strategy in forming a highly civilized Indonesian society. This effort requires active synergy between policy makers, educational institutions, academics, and the wider community to jointly formulate a more inclusive, transformative, and national identity-aligned direction for education. Education is no longer sufficiently understood as a formal process in the classroom alone, but rather as a process of cultivating values that is sustainable, contextual, and touches all dimensions of humanity.

Within this framework, Islamic legal values can act as an ethical and spiritual foundation that inspires all aspects of the national education system, starting from curriculum formulation, pedagogical strategies, institutional governance, to the formation of a humanistic and civilized school culture. By developing an education system that combines Islamic and national values proportionally and contextually, national education will be able to produce a generation that is not only intellectually superior, but also wise, has integrity, and is socially responsible. If this integration is implemented consistently and systematically, the Indonesian education system will not only be modern and competitive, but also deeply rooted in noble values that can lead the nation towards a just, civilized, and dignified civilization.

b. Suggestion

As a suggestion, researchers who study the integration of Islamic legal values in the national education system are advised to be careful in choosing conceptual and implementative approaches that are relevant to the context of Indonesian multicultural education. The literature sources used, both classical and contemporary, must be ensured to have scientific validity and direct relevance to sharia principles and national education practices.

In addition, the use of thematic and hermeneutic analysis approaches must be complemented by triangulation of theoretical sources and critical reflection on the researcher's position in interpreting the meaning of Islamic legal values. This aims to avoid normative bias and maintain academic objectivity in producing a synthesis of ideas that can be scientifically accounted for.

Systematic documentation of the analysis process is also very important, so that the research results can be replicated and used as a reference in the development of curriculum,

policies, and practices of value-based education in the future. With these steps, this integrative study is expected to be able to provide a significant contribution in enriching the scientific treasury of Islamic education, while also offering practical solutions in building a more ethical, transformative, and civilized national education system.

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