



> Vol. 04, 3 (2026), 339 - 349

The Dialectic of Tradition and Modernity in Islamic Religious Education

Samhudi, Ahmad Sani, Alhuda

To cite this article:

Samhudi, S., Sani, A., & Alhuda, A. (2026). The Dialectic of Tradition and Modernity in Islamic Religious Education. *ISTIFHAM: Journal Of Islamic Studies*, 4(3), 339-349.
<https://doi.org/10.71039/istifham.v4i3.195>

Available at: <https://jurnal.seutiahukamaa.org/index.php/istifham/article/view/195>

© 2026 The Author(s).

First Publication Right :

© ISTIFHAM: Journal of Islamic Studies

Published online: September 24, 2026.

Published by:

Seutia Hukamaa Cendekia

Journal Homepage:

<https://jurnal.seutiahukamaa.org/index.php/istifham>



The Dialectic of Tradition and Modernity in Islamic Religious Education

Samhudi¹, Ahmad Sani², Alhuda³

^{1,2} UIN Sultanah Nabrasiyah Lhokseumawe, Aceh, Indonesia

³ Akper Kesdam Iskandar Muda Lhokseumawe, Aceh, Indonesia

Received: May 11, 2026

Accepted: August 30, 2026

Published: September 24, 2026

Corresponding Author:

Samhudi, UIN SUNA

Lhokseumawe, Email:

samhudi@uinsuna.ac.id

Keywords:

Dialectics Tradition,

Modernity,

Islamic religious education

Abstract

Islamic Religious Education faces the challenge of maintaining continuity in the Islamic scholarly tradition while responding to the intellectual, scientific, technological, and social demands of modernity. This study examines the dialectical relationship between tradition and modernity in Islamic Religious Education and explores integrative epistemology as a possible synthesis between the two. Employing a qualitative library research approach with a philosophical-critical orientation, this study analyzes six selected scholarly sources that address the Islamic educational tradition, modernization, knowledge integration, and contemporary Islamic education. The literature was analyzed thematically by identifying patterns, tensions, and forms of synthesis across epistemological, methodological, and axiological dimensions. The findings reveal three major patterns. First, the relationship between tradition and modernity is characterized by continuity, adaptation, and interaction rather than complete opposition. Second, their encounter generates epistemological tensions concerning the sources of knowledge, methodological tensions concerning approaches to knowledge and learning, and axiological tensions concerning educational values and purposes. Third, the literature indicates the emergence of integrative epistemology as a possible synthesis connecting revelation, reason, and empirical reality in Islamic Religious Education. The study contributes theoretically by positioning dialectics not merely as a description of the relationship between tradition and modernity but as a mechanism for constructing knowledge integration. This perspective provides a conceptual basis for developing Islamic Religious Education that remains rooted in Islamic values while responding critically and constructively to contemporary developments.

Copyright: © Name (2026).

This is an open-access article under the [CC BY SA license](https://creativecommons.org/licenses/by-sa/4.0/)



Introduction

Islamic Religious Education (Pendidikan Agama Islam, or PAI) in the contemporary context stands at a complex crossroads: upholding the authority of the Islamic scholarly tradition while responding to the evolving demands of modernity. The Islamic scholarly tradition, transmitted through *turats* over centuries, provides an important epistemological foundation for preserving the authenticity of Islamic teachings, spiritual values, moral formation, and scholarly continuity. At the same time, modernity introduces new challenges through the rationalization of knowledge,

scientific and technological development, globalization, and changing social conditions, requiring Islamic education to remain relevant and adaptive (Samhudi & Sani, 2026).

This tension is often understood in dichotomous terms, as if tradition and modernity represent mutually exclusive positions. In educational practice, this dichotomy can be reflected in the separation between normative and textual approaches rooted in tradition and rational, empirical, and contextual approaches associated with modernity. Such separation may lead Islamic Religious Education toward two contrasting tendencies: excessive textualism, which is less responsive to contemporary realities, or excessive adaptation to modernity, which risks weakening its normative and spiritual foundations (Hasan Marwiji et al., 2024). Historically, however, the Islamic intellectual tradition has demonstrated openness to intellectual and scientific developments. The central issue, therefore, is not whether Islamic education should choose tradition or modernity, but how the two can be positioned in a productive relationship.

In this context, dialectics provides an analytical framework for understanding the relationship between tradition and modernity. Rather than treating them as opposing poles, dialectics views their relationship as a dynamic process involving interaction, critique, negotiation, and synthesis (Al-Faruqi, 1997). In Islamic education, this process involves maintaining continuity with foundational Islamic values while responding critically to changing intellectual, social, and technological contexts. Dialectics thus provides a framework for examining how Islamic Religious Education can negotiate continuity and change without reducing either tradition or modernity to a fixed and exclusive position.

The epistemological basis for such a relationship can be found in the Islamic intellectual tradition. Al-Attas (1993, 1999), for example, emphasizes the relationship between knowledge, *adab*, and the proper order of existence, thereby positioning knowledge within a moral and spiritual framework. Al-Faruqi (1997) criticizes the dichotomy between religious and secular knowledge and emphasizes *tawhid* as the basis for reconstructing Islamic knowledge. Meanwhile, Abdullah et al. (2014) developed an integration-interconnection perspective that emphasizes dialogue and mutual enrichment between religious and general sciences. These perspectives provide important theoretical foundations for understanding the possibility of an integrative relationship between Islamic tradition and contemporary knowledge.

Recent studies have examined various forms of interaction between Islamic educational traditions and contemporary developments. Research has addressed the modernization of *pesantren* and madrasah, the integration of religious and scientific knowledge, curriculum transformation, contextual learning, and the use of technology in Islamic education. These studies demonstrate that Islamic educational institutions have developed various strategies for responding to modernity while maintaining aspects of their Islamic identity (Samhudi, Warul Walidin, et al., 2025). However, the existing literature tends to examine these developments through institutional, curricular, pedagogical, or knowledge-integration perspectives rather than explicitly conceptualizing the relationship between tradition and modernity as a dialectical process.

This limitation indicates a specific research gap. Previous studies have demonstrated that Islamic tradition can coexist with modern educational developments and that religious knowledge can be connected with scientific and contemporary knowledge. Nevertheless, relatively limited attention has been given to how the dialectical relationship between tradition and modernity is constructed, what tensions emerge from their encounter, and how these tensions may generate an integrative epistemological synthesis in Islamic Religious Education. Thus, the issue is not merely

whether tradition and modernity can coexist, but how processes of dialogue, critique, negotiation, and reconstruction operate between them.

Based on this gap, this study positions dialectics as an analytical framework for understanding the development of Islamic Religious Education through a critical review and synthesis of relevant literature. Rather than examining integration within a particular educational institution, this study analyzes the conceptual relationship between tradition and modernity and identifies the epistemological, methodological, and axiological tensions that emerge from their encounter. The study further examines the possibility of integrative epistemology as a synthesis that connects revelation, reason, and empirical reality while maintaining the normative and ethical foundations of Islamic education.

Accordingly, this study addresses three research questions: 1) How is the dialectical relationship between tradition and modernity understood in Islamic Religious Education? 2) What epistemological, methodological, and axiological tensions emerge from the encounter between tradition and modernity in Islamic Religious Education? and 3) How does integrative epistemology emerge as a synthesis of the dialectic between tradition and modernity in Islamic Religious Education? By addressing these questions through a critical analysis and synthesis of relevant literature, this study seeks to contribute to the theoretical development of Islamic Religious Education by conceptualizing dialectics as a mechanism for the interaction between Islamic tradition and modernity within an integrative educational framework.

Method

This study employed a qualitative approach, using philosophical-critical library research and an integrative literature review orientation, to examine the dialectics between tradition and modernity in Islamic Religious Education within the framework of integrative epistemology. This approach was selected because the study focuses on conceptual and epistemological analysis rather than empirical testing (Creswell, 2009). The research corpus consisted of 11 scholarly sources, comprising the major works of Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, and M. Amin Abdullah as the primary theoretical sources, as well as eight recent journal articles addressing knowledge integration, contemporary Islamic education, and the relationship between religion and science. These three scholars were selected for their significant contributions to Islamic epistemology, the Islamization of knowledge, and the integration and interconnection of knowledge.

Data were collected through systematic searches of academic databases, including Google Scholar and relevant accredited journal portals, using keywords such as *tradition and modernity in Islamic education*, *dialectics*, *Islamic educational epistemology*, *knowledge integration*, and *religion and science*. Sources were selected based on their relevance to the research focus and scholarly contribution, while irrelevant, duplicate, and non-academic sources were excluded. The selected literature was analyzed through the stages of reading, coding, conceptual categorization, comparison, identification of epistemological, methodological, and axiological tensions, and synthesis. The analysis focused on the themes of tradition, modernity, dialectics, and integrative epistemology to develop a conceptual synthesis. The validity of the analysis was ensured through an audit trail, comparison between primary and secondary sources, source triangulation, and consistency checks across analytical categories (Miles et al., 2014).

Findings

The Dialectical Relationship between Tradition and Modernity in Islamic Religious Education

The analysis of the selected literature reveals that the relationship between tradition and modernity in PAI is characterized primarily by continuity, adaptation, and interaction rather than by complete opposition. The reviewed studies represent tradition through the preservation of religious knowledge, Islamic values, established learning practices, scholarly continuity, and moral formation. Modernity, meanwhile, appears in curriculum transformation, technological development, contemporary pedagogical approaches, scientific knowledge, and evolving educational demands. The literature, therefore, presents both tradition and modernity as continuing elements within the transformation of Islamic education.

The first pattern identified concerns institutional and curricular adaptation. Yusuf and Ali (2025) show that traditional *pesantren* learning practices, including *sorogan* and *bandongan*, can be combined with digital technology, project-based learning, and adaptive curricula. Sunardi et al. (2025) similarly demonstrate that *pesantren*-based madrasah curricula can connect *pesantren* values with the requirements of formal education. Taqiyuddin et al. (2025) further identify transformation in traditional *pesantren* through changes in curriculum, institutional governance, and technological adaptation. These studies indicate that modernization occurs through the modification and development of existing educational structures rather than the complete replacement of traditional elements.

A second pattern concerns pedagogical adaptation. The reviewed literature shows an increasing use of contextual, critical, interdisciplinary, and technology-supported approaches alongside established Islamic learning practices. This pattern indicates that contemporary Islamic education is not limited to traditional modes of knowledge transmission but increasingly incorporates methods designed to respond to changing learning environments and social conditions. At the same time, the reviewed studies continue to recognize the importance of maintaining Islamic values and institutional identity within these transformations.

A third pattern concerns the changing relationship between religious and scientific knowledge. Murniati (2025) proposes a *desecularistic-implementative* curriculum that integrates religious and general knowledge. Shofiyuddin and Kholiluddin (2025) demonstrate the possibility of connecting scientific knowledge with religious values through contextual learning, while Hatija (2024) identifies an integration model linking religion and science within Islamic Religious Education. Sumiyati et al. (2026) further show that the integration of Islam and science extends beyond learning materials and is related to students' competencies, character, and understanding of the relationship between knowledge, faith, and lived reality.

Taken together, the literature identifies a recurring pattern in which tradition provides continuity of Islamic identity and values, while modernity introduces new educational contexts, methods, knowledge, and technologies. The dialectical relationship is therefore manifested through processes of adaptation and interaction at institutional, curricular, pedagogical, and knowledge levels.

Epistemological, Methodological, and Axiological Tensions

The second category identified in the literature concerns the tensions arising from the encounter between tradition and modernity. These tensions can be categorized into three interconnected dimensions: epistemological, methodological, and axiological.

At the epistemological level, the reviewed literature identifies a distinction between the sources and forms of knowledge emphasized by traditional Islamic education and those emphasized by modern scientific education. Traditional Islamic education places an important role for revelation, religious texts, and scholarly authority, whereas modern approaches emphasize reason, empirical evidence, critical inquiry, and scientific investigation. Studies on knowledge integration demonstrate continuing efforts to overcome the separation between religious and scientific knowledge (Hatija, 2024; Murniati, 2025; Shofiyuddin & Kholiluddin, 2025). The literature, therefore, identifies the separation of knowledge as a central epistemological tension.

At the methodological level, the reviewed studies reveal differences between traditional textual approaches and contemporary contextual, critical, empirical, and interdisciplinary approaches. Traditional approaches emphasize textual interpretation, established scholarly authority, and continuity of transmission, whereas contemporary approaches emphasize inquiry, problem-solving, contextual interpretation, and application to real-world situations. Studies on pesantren transformation and curriculum development indicate growing efforts to integrate these approaches (Sunardi et al., 2025; Taqiyuddin et al., 2025; Yusuf & Ali, 2025).

At the axiological level, the literature identifies differences in educational priorities. Traditional Islamic education emphasizes *adab*, morality, spirituality, religious responsibility, and character formation. Contemporary educational approaches place greater emphasis on competence, innovation, adaptability, technological literacy, and responsiveness to social change. Sumiyati et al. (2026) and Asnawan et al. (2025), for example, indicate that contemporary developments in Islamic education increasingly address both student competencies and character formation.

The analysis further shows that these three dimensions are interrelated rather than independent. Differences in the sources of knowledge are reflected in differences in learning methods, while methodological choices influence the values and educational outcomes emphasized. Consequently, the tension between tradition and modernity is not limited to the question of what knowledge should be taught, but also concerns how knowledge is developed and what purposes education should serve.

The reviewed literature also identifies several responses to these tensions, including curriculum integration, contextual interpretation, interdisciplinary learning, technological adaptation, and the connection of religious values with scientific and social realities. However, the reviewed studies vary in the depth of integration they propose. Some focus primarily on combining subjects or incorporating Islamic values into contemporary learning, while others address relationships among different sources and forms of knowledge. This distinction constitutes an important finding in understanding the different forms of integration reported in the literature.

Integrative Epistemology as a Dialectical Synthesis

The third category concerns the emergence of integrative epistemology as a response to the tensions between tradition and modernity. Across the reviewed literature, integration is increasingly framed as efforts to establish relationships among revelation, reason, and empirical reality, rather than treating religious and scientific knowledge as completely separate domains.

At the epistemological level, the literature identifies three interconnected dimensions of knowledge: revelation as a source of normative and value orientation, reason as an instrument of analysis and reflection, and empirical reality as a context for examining and applying knowledge. This orientation is consistent with the integration-interconnection perspective developed by

Abdullah et al. (2014) and with recent studies that seek to connect Islamic knowledge with scientific and contemporary knowledge (Murniati, 2025; Shofiyuddin & Kholiluddin, 2025).

At the methodological level, the reviewed studies indicate the increasing use of textual-contextual and interdisciplinary approaches. Religious texts continue to provide normative foundations, while contextual and empirical approaches are used to relate Islamic teachings to contemporary scientific, social, and technological realities. This pattern can be observed in studies concerning contextual curriculum development, knowledge integration, and contemporary Islamic learning (Hatija, 2024; Masruroh et al., 2025).

At the axiological level, the literature identifies attempts to maintain the moral and spiritual objectives of Islamic education while simultaneously developing contemporary competencies. Character formation, *adab*, and religious responsibility are considered alongside critical thinking, creativity, adaptability, and technological competence (Samhudi, Idris, et al., 2025). The reviewed studies, therefore, present integration as involving both value continuity and competency development (Asnawan et al., 2025; Sumiyati et al., 2026).

The analysis further indicates that integrative epistemology is not represented merely through the physical coexistence of religious and general subjects. Rather, the reviewed literature identifies integration at several interconnected levels: sources of knowledge, curriculum, pedagogy, educational values, and contextual application. This finding distinguishes substantive integration from approaches that merely place religious and modern knowledge side by side.

Overall, the three categories identified in the literature review directly address the three research questions. First, the relationship between tradition and modernity is characterized by continuity, adaptation, and interaction. Second, their encounter generates epistemological, methodological, and axiological tensions concerning sources of knowledge, methods of learning and inquiry, and educational purposes. Third, the literature identifies integrative epistemology as a possible synthesis that connects revelation, reason, and empirical reality within Islamic Religious Education.

Discussion

The Dialectic of Tradition and Modernity in Islamic Religious Education

The first finding shows that the relationship between tradition and modernity in Islamic Religious Education is better understood as a process of continuity and adaptation than as a choice between two opposing positions. This finding is consistent with the historical character of Islamic intellectual tradition, which has demonstrated the capacity to engage with different forms of knowledge while maintaining its religious foundations. In this respect, Al-Attas (1993, 1999) provides an important theoretical explanation through the concept of *adab*, in which knowledge is inseparable from the recognition of the proper order of reality and the formation of the human person. Tradition, therefore, should not be reduced to inherited instructional practices; it also represents a normative orientation that gives direction to educational transformation.

This finding also extends the modernization perspective identified in previous studies. Yusuf and Ali (2025), Sunardi et al. (2025), and Taqiyuddin et al. (2025) demonstrate that *pesantren* can incorporate technological, curricular, and institutional changes while maintaining elements of their Islamic identity. The present study extends these findings by interpreting such changes not merely as institutional modernization or curricular adaptation, but as manifestations of a broader dialectical relationship between continuity and change. The significance of this distinction is that modernization does not automatically constitute a departure from tradition. It becomes dialectical

when new elements are critically negotiated in relation to existing values, knowledge structures, and educational purposes.

From this perspective, tradition and modernity should not be positioned as equivalent or completely interchangeable categories. Tradition provides the normative and identity-forming orientation, whereas modernity introduces new intellectual and social circumstances that require reinterpretation and adaptation. This position is particularly relevant to Islamic Religious Education because excessive preservation may reduce educational responsiveness, while uncritical adoption of modernity may weaken its Islamic orientation. The dialectical framework, therefore, provides a middle position in which continuity does not mean stagnation and change does not necessarily mean abandonment of tradition.

Epistemological, Methodological, and Axiological Tensions

The second finding identifies epistemological, methodological, and axiological tensions as interconnected dimensions of the encounter between tradition and modernity. These findings support Al-Faruqi's (1997) criticism of the separation between religious and secular knowledge. From an Islamic epistemological perspective, the problem is not the existence of different forms of knowledge but the construction of a hierarchy or separation that prevents them from entering into meaningful dialogue. The persistence of this tension explains why curricular integration alone may not be sufficient to overcome the dichotomy between religious and scientific knowledge.

The epistemological finding also corresponds with Abdullah et al.'s (2014) integration-interconnection framework. Abdullah emphasizes that religious and general sciences should interact through dialogue and mutual enrichment rather than through the dominance of one discipline over another. The present study extends this perspective by placing the interaction within a dialectical framework. Integration is not simply a relationship among disciplines; it is a process in which differences and tensions become the starting point for reinterpretation and reconstruction. Thus, dialectics explains the process through which integration can occur, while integration-interconnection provides a framework for organizing the relationship among different fields of knowledge.

The methodological tension similarly demonstrates that the issue is not whether traditional or modern methods are inherently superior. Textual approaches are important for preserving the normative foundations of Islamic education, while contextual, critical, empirical, and interdisciplinary approaches are necessary for relating those foundations to contemporary realities. This interpretation is supported by studies on *pesantren* transformation and contextual Islamic education (Masrurroh et al., 2025; Taqiyuddin et al., 2025; Yusuf & Ali, 2025). However, the present study adds that methodological integration should be understood as a complementary relationship, rather than merely the simultaneous use of different teaching techniques.

The axiological dimension provides another important distinction. Contemporary educational transformation often emphasizes competence, innovation, adaptability, and technological literacy, whereas Islamic educational tradition places strong emphasis on *adab*, morality, spirituality, and responsibility. These orientations should not necessarily be treated as contradictory. Rather, the findings suggest that contemporary competencies acquire a distinctive meaning when developed within an ethical and spiritual framework. In this respect, the findings of Asnawan et al. (2025) and Sumiyati et al. (2026) support the possibility of connecting contemporary competencies with character and value formation.

Integrative Epistemology as the Result of Dialectical Synthesis

The third finding provides the central theoretical implication of the study: integrative epistemology can be understood as a dialectical synthesis between the continuity of Islamic tradition and the transformative demands of modernity. This interpretation is consistent with the integration-interconnection perspective of Abdullah et al. (2014), but places greater emphasis on the process by which integration is produced. Revelation, reason, and empirical reality are not simply three separate components to be placed alongside one another; their relationship requires continuous interpretation and contextualization.

This point also distinguishes the present study from previous research on knowledge integration. Murniati (2025), Shofiyuddin and Kholiluddin (2025), Hatija (2024), and Sumiyati et al. (2026) demonstrate various possibilities for connecting Islamic and scientific knowledge in curriculum and learning. These studies are important because they show that integration can be implemented at curricular and pedagogical levels. However, the present study extends this discussion by identifying dialectics as the mechanism underlying the integration process. The central concern is therefore not simply how religious and scientific knowledge are combined, but how their differences are negotiated to produce a meaningful epistemological relationship.

The synthesis can consequently be represented through three mutually related dimensions. Revelation provides normative and ethical orientation; reason provides analytical and reflective capacity; and empirical reality provides the context in which knowledge is tested, interpreted, and applied. This does not imply that the three sources have identical epistemological status. Rather, they perform different but complementary functions within an integrative educational framework. Such a distinction is important for avoiding both the reduction of Islamic education to textual transmission and the reduction of knowledge to purely empirical or instrumental reasoning.

The dialectical synthesis also has implications for the understanding of Islamic Religious Education itself. PAI should not be confined to the transmission of established religious information, nor should it simply adopt contemporary educational trends (Umar et al., 2024). Its distinctive role lies in creating a space where Islamic values can engage critically with contemporary knowledge and social realities. In this framework, students are expected not only to understand religious teachings but also to interpret their significance in relation to scientific development, technology, social change, and ethical challenges.

Theoretical Contribution of the Study

The main contribution of this study is therefore the conceptualization of dialectics as an epistemological mechanism of integration. Previous studies have demonstrated the possibility of preserving tradition alongside modernization and integrating religious knowledge with scientific knowledge. The present study brings these strands together by arguing that the relationship between tradition and modernity becomes educationally productive when their differences are subjected to continuous dialogue, critique, negotiation, and reconstruction.

This contribution also clarifies the distinction between integration as coexistence and integration as synthesis. Coexistence occurs when religious and modern elements are placed within the same educational institution or curriculum. Synthesis, by contrast, occurs when these elements interact at the levels of knowledge, methodology, values, and educational purposes. The latter represents a deeper form of integration because it changes how knowledge is understood and how education responds to contemporary realities.

Thus, the dialectical framework proposed in this study does not seek to eliminate the distinction between tradition and modernity. Instead, it preserves their distinctive contributions while establishing a productive relationship between them. Tradition provides continuity, identity, normative orientation, and ethical foundations; modernity provides new questions, methods, technologies, and contexts. Their interaction creates the possibility of an Islamic Religious Education that is simultaneously rooted in tradition, intellectually responsive, contextually relevant, and open to contemporary developments.

Conclusion

This study concludes that the relationship between tradition and modernity in Islamic Religious Education should not be understood as a choice between two opposing orientations. The literature reviewed demonstrates that their relationship is characterized by continuity, adaptation, and interaction. Islamic tradition provides normative, spiritual, ethical, and identity-forming foundations, while modernity introduces new intellectual, scientific, technological, and social contexts that require educational adaptation. The dialectical relationship, therefore, emerges through the continuous negotiation of what should be preserved, transformed, and reconstructed within Islamic education.

The study further identifies three interconnected dimensions of tension arising from this encounter: epistemological, methodological, and axiological. Epistemological tension concerns the relationship among revelation, reason, and empirical knowledge; methodological tension concerns the relationship among textual, contextual, critical, and empirical approaches; and axiological tension concerns the relationship between Islamic values such as *adab*, morality, and spirituality and contemporary demands for competence, innovation, and adaptability. These tensions demonstrate that meaningful integration requires more than the coexistence or combination of religious and modern educational elements.

The study consequently identifies integrative epistemology as a possible dialectical synthesis between tradition and modernity. In this framework, revelation provides normative and ethical orientation, reason functions as an instrument of critical inquiry, and empirical reality provides the context for the application and contextualization of knowledge. The main contribution of this study lies in positioning dialectics not merely as a description of the relationship between tradition and modernity, but as a mechanism for constructing knowledge integration in Islamic Religious Education. This perspective offers a theoretical basis for developing Islamic education that remains rooted in its religious tradition while being intellectually responsive and relevant to contemporary developments.

Bibliography

- Abdullah, M. A., Ilyas, H., Nasution, K., Suryadi, Mu'tasim, R., Faiz, F., & Fauzan, A. (2014). *Rekonstruksi Ilmu-ilmu Agama Islam*. Pascasarjana UIN Sunan Kalijaga Yogyakarta. <http://pps.uin-suka.ac.id>
- Al-Attas, S. M. N. (1993). *Islām and Secularism*. International Institute of Islamic Thought and Civilization.
- Al-Attas, S. M. N. (1999). *The Concept of Education in Islam : a Framework for an Islamic Philosophy of Education*. International Institute of Islamic Thought and Civilization (ISTAC).

- Al-Faruqi, I. R. (1997). *Islamization of Knowledge General Principles and Work Plan*. The International Institute of Islamic Thought (IIIT).
- Asnawan, Dewi, C., Nasith, A., & Sohwang, A. (2025). The Relationship Between Curriculum Innovation, Lecturer Interaction Quality, and Digital Learning Styles on the Effectiveness of Islamic Education Among Millennials. *Nadwa: Jurnal Pendidikan Islam*, 19(2), 2502–8057. <https://doi.org/10.21580/nw.2025.19.2.28031>
- Creswell, J. W. (2009). *Research Design; Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications Ltd.
- Hasan Marwiji, M., Wahyudin, Setiono, J., Qomaruzzaman, B., Zaqiah, Q. Y., & kunci, K. (2024). Integrasi Kurikulum Pondok Pesantren dan Madrasah Aliyah pada Mata Pelajaran Rumpun Pendidikan Agama Islam di Alwasilah Lilhasanah Islamic Boarding School. *JIIP (Jurnal Ilmiah Ilmu Pendidikan)*, 7(3), 2528–2535. <https://doi.org/10.54371/jiip.v7i3.4100>
- Hatija, M. (2024). Paradigma Integrasi Agama dan Sains dalam Pembelajaran Pendidikan Agama Islam. *TALIM: Jurnal Studi Pendidikan Islam*, 7(2), 265–289. <https://doi.org/10.52166/talim.v7i2.6614>
- Masruroh, S., Rahmatiani, L., Hananto, A., Utomo, A. A. B., & Ali, A. (2025). Reconstruction of Education Curriculum Management based on Deep Learning in the Era of Digital Transformation. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(04), 1411–1425. <https://doi.org/10.30868/ei.v14i04.9293>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis : A Methods Sourcebook* (3rd ed.). SAGE Publications, Inc.
- Murniati, A. (2025). Integrating Religion and Science: A Desecularistic-Implementative Curriculum Model in Indonesian Islamic Universities. *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, 14(01), 63–80. <https://doi.org/10.22219/progresiva.v14i01.38200>
- Samhudi, Idris, S., & Al Husaini M Daud. (2025). The Concept of Ta'dib According to Syed Muhammad Naquib Al-Attas and Its Relevance to Contemporary Islamic Education. *Dirasah: Journal Pendidikan Islam*, 6(2), 306–371. <https://doi.org/10.31332/jpi.v6i2.12204>
- Samhudi, S., & Sani, A. (2026). The Role of Islamic Education in Shaping the Digital Ethics of Alpha Generation. *KUTTAB, Jurnal Ilmu Pendidikan Islam*, 10(1), 103–117. <https://doi.org/10.30736/ktb.v10i1.2726>
- Samhudi, Warul Walidin, & Zulfikar Ali Buto Siregar. (2025). Rekonseptualisasi Peran Guru dalam Inovasi Kurikulum Pendidikan Agama Islam di Era Kurikulum Merdeka. *Tarlim: Jurnal Pendidikan Agama Islam*, 8(2), 233–248. <https://doi.org/10.32528/tarlim.v8i2.3726>
- Shofiyuddin, A., & Kholiluddin, T. (2025). Rekonstruksi Integrasi Agama, Sains, dan Teknologi dalam Pengembangan Pembelajaran Pendidikan Agama Islam di Era Digital. *AL AUFA : Jurnal Pendidikan Dan Kajian Keislaman*, 7(2), 51–74. <https://doi.org/10.32665/alaufa.v7i02.6283>
- Siregar, P. (2014). Integrasi Ilmu-ilmu Keislaman dalam Perspektif M. Amin Abdullah. *MIQOT*, 335–354. <http://www.uin-suka.info/ind/index2.php?>
- Sumiyati, Hayati, N., Fitriyah, A., Safitrianingsih, & Suprpto, F. (2026). Integrasi Sains dan Agama Dalam Paradigma Filsafat Pendidikan Islam. *JDP: Jurnal Dinamika Pendidikan*, 12(2), 315–322. <https://doi.org/10.64540/c8e4q448>
- Sunardi, Hasan, M. S., Arif, M., Kartiko, A., & Nurulloh, A. (2025). Combining Tradition and Modernity in the Pesantren-Based Madrasah Curriculum. *Urwatul Wutsqo*, 14(1), 71–85. <https://doi.org/10.54437/urwatulwutsqo.v14i1.1724>

- Taqiyuddin, T., Iwan, I., & Aspandi, A. (2025). The Transformation of Traditional Islamic Boarding Schools into Integrated Pesantren: Curriculum, Governence, and Technological Adaption. *Pedagogik: Jurnal Pendidikan*, 12(1), 160-177. <https://doi.org/10.33650/pjp.v12i1.10408>
- Umar, M., Ismail, F., Rahmi, S., & Arifin, Z. (2024). Transforming of Moderate Character Education in Islamic Educational Institutions. *Nazhruna: Jurnal Pendidikan Islam*, 7(1), 171–188. <https://doi.org/10.31538/nzh.v7i1.4168>
- Yusuf, Y. S., & Ali, N. (2025). Strategi Pembelajaran Integratif di Pesantren Dengan Menggabungkan Tradisi dan Modernitas. *JIES: Journal of Islamic Education Studies*, 3(2), 173–180. <https://doi.org/10.58569/jies.v3i2.1164>