

IMPLEMENTATION OF *SIBGHAH* AL-WASHLIYAH VALUES IN ISLAMIC RELIGIOUS EDUCATION LEARNING

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Abstrak: Penelitian ini dilatarbelakangi oleh pentingnya penguatan identitas dan karakter Islami mahasiswa melalui internalisasi nilai-nilai khas Al-Washliyah dalam pembelajaran Pendidikan Agama Islam. *Sibghah* Al-Washliyah, yang mencakup nilai tauhid, keilmuan, akhlak, moderasi beragama, dan semangat dakwah, dipandang sebagai fondasi strategis dalam pembentukan karakter mahasiswa di lingkungan Universitas Muslim Nusantara Al-Washliyah. Penelitian ini bertujuan untuk menganalisis implementasi nilai-nilai *Sibghah* Al-Washliyah dalam proses pembelajaran Pendidikan Agama Islam. Penelitian menggunakan pendekatan kualitatif dengan jenis studi deskriptif. Data dikumpulkan melalui wawancara mendalam dengan dosen dan mahasiswa, observasi proses pembelajaran, serta dokumentasi kebijakan institusi, kemudian dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa dosen memiliki pemahaman yang relatif baik terhadap nilai-nilai *Sibghah* Al-Washliyah, meskipun implementasinya masih bervariasi. Nilai istiqamah, akhlakul karimah, mujahadah, dan moderasi beragama terintegrasi dalam materi serta metode pembelajaran. Implikasi penelitian ini menegaskan perlunya penguatan implementasi nilai *Sibghah* Al-Washliyah secara berkelanjutan melalui kebijakan institusional dan pengembangan pembelajaran yang lebih sistematis.

Kata Kunci: *Sibghah* Al-Washliyah, Pendidikan Islam, Pembentukan Karakter

Abstract: This study is motivated by the importance of strengthening students' Islamic identity and character through the internalization of Al-Washliyah's distinctive values in Islamic Religious Education learning. *Sibghah* Al-Washliyah, which encompasses the values of tawhid, scholarship, morality, religious moderation, and the spirit of da'wah, is viewed as a strategic foundation for shaping student character at Universitas Muslim Nusantara Al-Washliyah. This study aims to analyze the implementation of *Sibghah* Al-Washliyah values in the learning process of Islamic Religious Education. The research employs a qualitative approach with a descriptive study design. Data were collected through in-depth interviews with lecturers and students, observation of the learning process, and documentation of institutional policies, and were analyzed through data reduction, data display, and conclusion drawing. The findings indicate that lecturers have a relatively good understanding of *Sibghah* Al-Washliyah values, although their implementation varies. Values such as istiqamah, akhlakul karimah, mujahadah, and religious moderation are integrated into learning materials and instructional methods. The implications of this study emphasize the need to continuously strengthen the implementation of *Sibghah* Al-Washliyah values through institutional policies and more systematic learning development.

Keywords: *Sibghah* Al-Washliyah, Islamic Education, Character Building

INTRODUCTION

Islamic Religious Education (Pendidikan Agama Islam) has a strategic position in the Islamic higher education system in Indonesia, not only as a vehicle for the transmission of religious knowledge, but also as a fundamental instrument in the formation of students' character, morality, and religious identity as a whole. In the context of higher education, Islamic Religious Education faces increasingly complex challenges in line with the strengthening of globalization, pluralism of values, moral relativism, and the massive penetration of digital technology into students' lives. This condition requires Islamic Religious Education to not only focus on cognitive aspects, but also to be able to internalize Islamic values in a contextual, reflective, and applicable manner in the real lives of students (Mukminin, 2025; Yanti et al., 2025). Therefore, Islamic Religious Education should ideally function as a space for value transformation that touches on the cognitive, affective, and psychomotor dimensions in a balanced manner.

In the framework of Islamic-based higher education, this challenge becomes even more complex when institutions have distinctive values that form their institutional identity. UMN Al-Washliyah, as part of a higher education institution under the auspices of Al-Jam'iyatul Al-Washliyah, has an institutional character that is formulated in the concept of *Sibghah Al-Washliyah*. This concept represents the educational identity of Al-Washliyah, which emphasizes true monotheism, openness to modern

science, noble character, religious moderation, and a spirit of da'wah (proselytizing) in social life (Dahlan et al., 2024). These values, such as *istiqamah*, piety, *shilah*, *akhlakul karimah*, *mujahadah*, and *madaniah*, should not only be normative jargon in institutional documents but should also be internalized in learning practices, especially in Islamic Education courses (Ridwan Nurdin & Ja'far, 2021).

However, empirical reality in various Islamic universities shows that the existence of strong institutional values does not necessarily guarantee the optimal implementation of these values in the classroom. This phenomenon is also found at UMN Al-Washliyah, where the *Sibghah Al-Washliyah* values have been formulated as an institutional identity but have not yet been fully and systematically integrated into the Islamic Religious Education learning process. Learning is often still oriented towards the delivery of normative material, while the dimension of institutional value internalization has not been developed through planned pedagogical strategies. This condition raises critical questions about how *Sibghah Al-Washliyah* values are implemented in Islamic Religious Education learning and what factors influence the effectiveness of their internalization.

A number of studies confirm that the internalization of religious values in Islamic Religious Education learning will not run optimally without the support of appropriate pedagogical strategies, reflective approaches, and a conducive academic environment (Sakbaniatun et al., 2025). Islamic Religious Education as a medium for shaping students'

moral attitudes and behavior requires a holistic and contextual approach so that religious values do not stop at the theoretical level but become part of students' awareness and practice of life (Mukminin, 2025). This is in line with the findings of Kurniawan et al. (2025), who emphasize that character building through Islamic Religious Education in higher education requires a systematic and reflective approach so that the internalization of values takes place deeply.

On the other hand, the current context of higher education is faced with students who are increasingly critical, rational, and intellectually mature. The approach to internalizing values can no longer be equated with primary and secondary education patterns but must be adapted to the needs of character and spiritual formation of students as academics living in the Society 5.0 era (Sumarto, 2021). Therefore, value-based learning in Islamic higher education must be designed to be more dialogical, contextual, and relevant to the social reality of students.

Previous studies show that Islamic higher education institutions generally have institutional values that form the basis of academic culture, such as the values of Muhammadiyah, Nahdlatul Ulama, and Al-Washliyah (Indriya et al., 2022). The implementation of these values in higher education requires systematic integration into the curriculum, learning methods, and evaluation systems so that institutional values truly become part of the students' learning experience (Nasution, 2024; Latif et al., 2023). However, most studies still focus on the internalization of general religious

values, such as religious morality, tolerance, and character, both in primary and secondary education (Sulistyaningrum et al., 2024; Karyadi, 2025).

Research that specifically examines the internalization of distinctive institutional values, such as *Sibghah Al-Washliyah*, in the context of Islamic Religious Education in higher education is still relatively limited. The study by Ramdani et al. (2025), for example, emphasizes the importance of integrating moral and religious values in Islamic Religious Education learning at universities, but does not relate this to specific institutional identities. Thus, there is a research gap that needs to be filled, particularly regarding how *Sibghah Al-Washliyah* values are implemented in practice in Islamic Religious Education learning at UMN Al-Washliyah.

Based on these conditions, this study aims to analyse the implementation of *Sibghah Al-Washliyah* values in Islamic Religious Education learning at UMN Al-Washliyah by examining pedagogical strategies, lecturer and student interactions, and forms of learning evaluation used in the process of internalizing values. The distinction of this study lies in its focus on specific institutional values as the identity of higher education institutions, rather than merely general religious values. This study is expected to contribute to enriching the study of Islamic Religious Education in Islamic higher education institutions, particularly in the development of institutional value-based learning models. The novelty of this research is directed at strengthening conceptual and empirical understanding of how *Sibghah Al-*

Washliyah values can be transformed from normative concepts into living pedagogical practices in Islamic Religious Education learning in higher education.

METHOD

This study uses a qualitative approach with a descriptive-interpretative design to gain an in-depth understanding of the implementation of *Sibghah* Al-Washliyah values in Islamic Religious Education (Pendidikan Agama Islam) at UMN Al-Washliyah. The qualitative approach was chosen because this study seeks to explore the meaning, process, and practice of internalizing values from the perspective of actors directly involved in learning, namely lecturers and students, which cannot be measured quantitatively. The descriptive-interpretative design allows researchers to present an empirical description of Islamic Religious Education learning while interpreting the dynamics of institutional value implementation in the context of Islamic higher education (Creswell, 2013; Latif et al., 2023).

The research was conducted at UMN Al-Washliyah, Medan, which is a university under the auspices of the Al-Jam'iyatul Al-Washliyah organization with a strong *Sibghah* Al-Washliyah value identity. The selection of the research location was based on its relevance as an institution that formally uses *Sibghah* Al-Washliyah as the basis for academic policy, particularly in Islamic Education learning, making it a representative context for examining the implementation of institutional values in learning practices.

The research informants consisted of Islamic Education lecturers, students who took Islamic Education courses in the odd semester of the 2024/2025 academic year, and study program administrators who were involved in the planning and implementation of learning. Informants were selected using purposive sampling with the criteria of direct involvement in Islamic Religious Education learning and experience in integrating *Sibghah* Al-Washliyah values. To enrich the data, snowball sampling was used to recruit additional informants recommended by the initial informants and considered to have relevant understanding of the research focus (Nasution, 2024).

Data collection was carried out through in-depth interviews, participatory observation, and documentation studies. Semi-structured interviews were used to explore the informants' understanding of the concept of *Sibghah* Al-Washliyah, strategies for implementing values in Islamic Religious Education learning, and factors supporting and inhibiting the internalization of the values of . Participatory observation was conducted in the Islamic Religious Education learning process to directly observe pedagogical practices, lecturer and student interactions, and student responses to the integration of values in learning. Documentary studies included analysis of syllabi, RPS, academic policies, and Islamic Religious Education teaching materials to examine the consistency between normative policies and learning practices (Latif et al., 2023; Nasution, 2024).

Data analysis was conducted simultaneously and continuously through the

stages of data reduction, data presentation, and conclusion drawing as proposed by Miles and Huberman (2009). The data obtained were coded and categorized to find the main themes related to the implementation of *Sibghah* Al-Washliyah values. Data validity was maintained through source and technique triangulation, as well as member checking by confirming preliminary findings with informants to ensure that the researchers' interpretations were consistent with the meanings intended by the informants (Creswell & Poth, 2016).

RESULTS AND DISCUSSION

Overview of Understanding of *Sibghah* Al-Washliyah Values

The results of the study show that most Islamic Education lecturers and students at UMN Al-Washliyah have a good understanding of the *Sibghah* Al-Washliyah values based on Islamic principles, which include the aspects of monotheism, openness to knowledge, modernity, noble character, religious moderation, and enthusiasm for da'wah. This understanding does not only appear as theoretical knowledge but also as part of the personal beliefs of lecturers and students. Lecturers tend to understand these values as a philosophical foundation that must be used as a basis in the preparation of lesson plans, selection of teaching materials, and learning strategies in the classroom. This is in line with the findings of " , which emphasizes that the integration of *sibghah* values into the higher education curriculum must be carried out intensively and structurally in order to influence the attitudes

and behaviors of students in the context of daily learning.

On the other hand, students showed varying levels of understanding between the aspects of tauhid and science and the aspects of morals and da'wah. This reflects differences in the level of internalization of values among groups, where theoretical aspects are easier to understand than the practical dimensions and their implementation in academic and social life. Furthermore, the results of observations and interviews reveal that the implementation of *Sibghah* Al-Washliyah values in Islamic Religious Education learning occurs through several main strategies:

First, the integration of Al-Washliyah values into the syllabus, semester learning plans for Islamic Education courses, and teaching materials. Lecturers have incorporated *Sibghah* values into the syllabus and teaching materials as part of the learning objectives. For example, each topic in the Islamic Education course " " is included in the RPS and the material is taught to reflect strong tauhid values and the relationship between faith and social action as part of da'wah in campus life. Such integration supports the view of Lukmaul Hakim et al. that the internalization of institutional values in Islamic higher education requires a curriculum design that explicitly includes these values as *outcomes* of Islamic education (Hakim, 2020) .

Second, interactive learning methods based on discussion and reflection. Students are involved in reflective discussions about the relationship between Islamic concepts and the realities of life across disciplines.

This is done to strengthen the understanding of concepts into concrete actions (Latif et al., 2023). This study also shows that effective value-based learning in higher education requires an interactive and reflective approach so that students are able to understand the connection between values and their academic activities.

Third, strengthening values through holistic evaluation. Islamic Education lecturers at UMN Al-Washliyah have modified the assessment rubric to include affective and spiritual aspects, not just cognitive aspects. This includes students' self-reflection on the values learned, as well as their involvement in campus religious activities. The integration of value-based evaluation is in line with Parawansah's research, which shows that effective Islamic learning evaluation is one that includes cognitive, affective, and spiritual dimensions to support character education (Parawansah & Sofa, 2025).

Implementation of *Sibghah* Al-Washliyah Values in Islamic Religious Education at UMN Al-Washliyah

Islamic Religious Education at UMN Al-Washliyah is not merely a process of transferring Islamic knowledge, but also a strategic vehicle for the comprehensive formation of students' Islamic character. In the context of higher education, Islamic Religious Education plays an important role in shaping students' perspectives, attitudes, and life orientations so that they are in harmony with Islamic values and able to respond to the challenges of modern life. As a university affiliated with the Al-Jam'iyatul Al-Washliyah organization, UMN Al-

Washliyah bears the ideological and moral responsibility of instilling Islamic values that are not only normative but also contextual and relevant to social, cultural, and national dynamics.

The institutional identity of UMN Al-Washliyah is reflected in the concept of *Sibghah* Al-Washliyah, which forms the basis of values in all academic activities, including Islamic Religious Education. *Sibghah* Al-Washliyah is understood as an Islamic personality trait that emphasizes a balance between faith, knowledge, morals, and social commitment. In the context of Islamic Education learning, the values of *Sibghah* Al-Washliyah are directed at shaping students who are not only intellectually capable () but also spiritually mature, moral, and oriented towards the benefit of the people. The core values in *Sibghah* Al-Washliyah include *istiqomah*, piety, *silah*, *akhlakul karimah*, *mujahadah*, and *madaniah*, which are interrelated and form a unified system of educational values.

The value of *istiqomah* occupies a fundamental position in Islamic Religious Education because it is directly related to consistency of attitude and steadfastness of commitment in practicing Islam. *Istiqomah* is defined as the ability to remain on the path of righteousness in a sustainable manner, whether in the dimensions of worship, morality, or academics. In the context of lectures, this value is implemented through the habit of time discipline, sincerity in following the learning process, and continuity in carrying out religious obligations on campus (Annisa, 2021). *Istiqomah* is not understood as a static

attitude, but as a dynamic process that requires awareness, perseverance, and personal responsibility.

The role of Islamic Education lecturers is very strategic in instilling the value of *istiqomah*, especially through exemplary attitudes and academic professionalism. Lecturers who are consistent in their words, behavior, and academic commitment provide concrete examples for students of how *istiqomah* is manifested in real life. Through this process of exemplary behavior and habit formation, students are guided to build personal integrity, moral resilience, and long-term commitment to values of goodness. *Istiqomah* ultimately becomes the foundation of character that enables students to remain steadfast in Islamic principles amid social pressures, intellectual challenges, and the dynamics of campus life.

The value of piety is developed as an essential goal of Islamic Religious Education, both in personal and social dimensions. Personal piety is reflected in the strengthening of faith, perseverance in worship, and spiritual awareness that guides students' daily behavior. In the lecture process, Islamic Education lecturers integrate the value of *tauhid* into the teaching material so that students understand that academic activities are not merely intellectual activities, but part of devotion to Allah. This understanding encourages students to interpret learning as worship that has spiritual value.

On the other hand, Islamic Education learning also emphasizes the importance of social piety as a manifestation of faith in

social life. Students are encouraged to relate Islamic concepts to social issues, such as justice, humanity, and concern for others. Thus, the piety that is built is not individualistic but oriented towards the common good. Islamic Education learning serves as a medium for shaping individuals who are spiritually pious and responsive to social realities.

The value of *silaturahmi* or friendship is an important element in building a harmonious academic climate based on Islamic brotherhood. At UMN Al-Washliyah, *silaturahmi* is manifested through a culture of mutual respect, polite communication, and constructive cooperation between lecturers, students, and educational staff. Islamic Education instills the understanding that maintaining good relationships is part of worship and a means of strengthening Islamic brotherhood. Through class discussions, group work, and various academic activities, students are trained to build healthy, inclusive social relationships oriented towards the common good.

The value of *silah* not only serves to strengthen the internal cohesion of the academic community, but also expands students' social networks with the surrounding community. Thus, the campus acts as a social learning space that fosters solidarity, tolerance, and a sense of togetherness within the framework of Islamic values (M. Abdul Malik, 2009).

The value of *akhlakul karimah* is at the core of the Islamic Education learning mission at UMN Al-Washliyah. Noble character is seen as a key indicator of the

success of Islamic education because it reflects the quality of internalization of faith values in students. In learning practices, these values are instilled through exemplary behavior, habit formation, and critical reflection. Lecturers not only convey moral concepts normatively, but also display behavior consistent with Islamic teachings, such as honesty, trustworthiness, politeness, and justice.

Students are guided to practice *akhlakul karimah* values in academic interactions, student organizations, and daily life. This moral guidance aims to shape individuals with strong character, high ethics, and the ability to be role models in society. Thus, Islamic Religious Education contributes directly to the moral development of the younger generation based on Islamic values (Herawati et al., 2025).

The value of *mujahadah* is interpreted as spiritual and intellectual sincerity in facing various challenges in life. In the context of learning, *mujahadah* is reflected through a high learning ethic, perseverance in seeking knowledge, and patience in facing academic difficulties. Students are encouraged to view the learning process as a form of intellectual *jihād* that is a form of worship. Lecturers play a role in motivating students to continue to improve themselves, both in terms of knowledge, skills, and morality. *Mujahadah* guidance fosters students who are resilient, disciplined, and highly competitive (Walid, 2011).

Madaniah values describe the orientation of Islamic Religious Education learning towards the formation of a civilized

and cultured society. *Madaniah* is understood as the integration of Islamic values with modern life principles that uphold justice, tolerance, and humanity. In learning, students are introduced to the concepts of religious moderation, plurality, and national responsibility (). These values are realized through the development of inclusive, dialogical, and democratic attitudes, so that students can become religious and nationalistic citizens.

Overall, the implementation of the values of *istiqomah*, piety, *silah*, *akhlakul karimah*, *mujahadah*, and *madaniah* in Islamic Education at UMN Al-Washliyah demonstrates a holistic and integrative approach to education. These six values form a comprehensive framework for Islamic character education, covering spiritual, moral, social, and civilizational dimensions. Islamic Religious Education learning is not only oriented towards cognitive achievement, but also towards the transformation of students' personalities as people of faith, knowledge, moderation, and real contribution to the progress of the Indonesian people and nation.

Analysis of Factors Supporting and Hindering the Implementation of Al-Washliyah *Sibghah* Values

The supporting factors for the implementation of *Sibghah* Al-Washliyah values include institutional commitment. UMN Al-Washliyah has strong organizational support for the implementation of *Sibghah* Al-Washliyah values. This is manifested through formal policies such as academic guidelines,

semester learning plan guidelines that include institutional values, and internal lecturer training.

In addition, most Islamic Education lecturers have a good understanding of the concepts and practices of Al-Washliyah values, enabling them to contribute significantly to the implementation of these values in Islamic Education learning. This understanding is also reinforced by their academic experience and involvement in religious activities.

Furthermore, there is also a flexible curriculum. This curriculum provides space for the integration of Al-Washliyah *sibghah* values into various sub-topics of Islamic Education learning, allowing lecturers to explore these values creatively and contextually.

Although lecturers have a good understanding of the values of *Sibghah* Al-Washliyah, it is still not systematic, so there is still a need for specific pedagogical training in integrating values effectively into learning design. Without adequate methodological skills, value implementation strategies are still sporadic and cannot be implemented systematically.

Feedback from students in Islamic Religious Education shows that students who experience value-based Islamic Religious Education show positive changes in their academic attitudes and behavior, such as: (1) Higher spiritual awareness. Students become more reflective in connecting knowledge with Islamic values, strengthening their spiritual orientation outside the classroom both inside and outside the UMN Al-Washliyah environment; (2) Better academic

ethics. Many UMN Al-Washliyah students showed improvement in academic integrity, for example, being honest in midterm and final exams, and being responsible in academic assignments; Participation in religious and social activities. Students who participated in Islamic Religious Education based on Al-Washliyah values tended to be more active in campus activities that were in line with the values of da'wah and various social services.

This phenomenon is consistent with Muharrom's research, which shows that strong internalization of institutional values in higher education has an impact on students' social behavior and involvement in religious activities outside the classroom (Muharom, 2023).

However, this study further emphasizes the identity of the Islamic organization (*Sibghah* Al-Washliyah) as the foundation of values, not merely the internalization of general values. This is an important innovation, as many studies only touch on the internalization of general values such as religious moderation or multiculturalism, while this study places *Sibghah* as an institutional value that is characteristic of Islamic higher education institutions. This enriches the literature on Islamic religious education in Islamic universities and opens up new perspectives in the study of contextual and practical value internalization.

CONCLUSION

The implementation of *Sibghah* Al-Washliyah values in the Islamic Education learning process at UMN Al-Washliyah has

been running well, but not yet systematically, and continues to reflect the Islamic identity of the institution as a university affiliated with the Al-Washliyah organization. The *Sibghah* Al-Washliyah values implemented, namely *istiqomah* (steadfastness), *kesalehan* (piety), *shilah* (brotherhood), *akhlakul karimah* (good character), *mujahadah* (striving), and *madaniah* (civilization), have been carried out well in the form of Islamic Education learning activities. The Al-Washliyah *Sibghah* values are implemented in Islamic education values in the form of monotheism, scientific knowledge, modernity, morals, religious moderation, and a spirit of *da'wah*, which are generally well understood by Islamic Education lecturers and students. The implementation of *Sibghah* Al-Washliyah values in Islamic Education learning is realized through semester learning plans for Islamic Education courses, teaching materials, contextual pedagogical strategies, and the integration of Islamic values. This process is not only oriented towards students' cognitive mastery, but also seeks to shape students' religious character, academic ethics, and social awareness as part of the holistic goals of Islamic education. Thus, Islamic Religious Education at UMN Al-Washliyah functions not only as a transfer of religious knowledge but also as a means of shaping students' identities and characters in line with Al-Washliyah Islamic values (). However, this study also identified several challenges in implementing the values of *Sibghah* Al-Washliyah. Variations in lecturers' abilities to integrate scientific and moral values into modern pedagogical

approaches indicate the need to improve capacity and common perception among educators. In addition, the limited time for Islamic Religious Education, the lack of *Sibghah*-based pedagogical training, and the suboptimal evaluation system that measures students' affective and spiritual aspects are obstacles that need serious attention from the institution.

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