

ISLAMIZATION OF KNOWLEDGE IN THE AGE OF GLOBALIZATION: INTEGRATING ISLAMIC VALUES INTO MODERN EDUCATIONAL PRACTICE

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Abstract: *Globalization has accelerated the penetration of secular knowledge frameworks into Muslim-majority societies, intensifying a longstanding crisis of bifurcated education that separates Islamic sciences from modern disciplines. This study examines the concept of *nilainisasi ilmu* conceptualized as Islamization of Knowledge in line with *al-Faruqi's* *tawhidic* epistemology as a strategic response to this crisis, with specific focus on its operationalization within Indonesian Islamic higher education. Employing a qualitative library research design, this study draws on 50 Scopus-indexed sources to synthesize theoretical frameworks across Islamic epistemology, character education, curriculum integration, and digital pedagogy. Three core findings emerge: (1) the Islamization of Knowledge framework provides a robust epistemological scaffold for integrating Islamic values across all academic disciplines; (2) value internalization operates through cognitive, affective, and psychomotor dimensions simultaneously and requires educator exemplarity as its essential pedagogical condition; and (3) the integration of Islamic values into modern learning enhances students' moral identity and resilience in the face of globalization's cultural pressures. The study contributes a synthesized Integrative-Islamic Pedagogy Model (IIPM) and proposes a research agenda for empirical implementation studies in Indonesian UIN contexts.*

Keywords: *Islamization of knowledge; value internalization; Islamic education; globalization; character formation; integrative pedagogy; UIN Indonesia*

1. INTRODUCTION

The relationship between knowledge, values, and social order has occupied the center of educational philosophy across civilizations. In

the contemporary era, this relationship has been subjected to an unprecedented stress-test: the accelerating forces of economic globalization, digital connectivity, and secular epistemology have simultaneously expanded the reach of modern knowledge and weakened the moral-spiritual frameworks through which communities have historically given that knowledge direction and purpose (Tawil & Cougoureux, 2013). For Muslim-majority societies, and Indonesia in particular, this dynamic presents a distinctive challenge. With the world's largest Muslim population and a rapidly modernizing higher education system, Indonesia stands at the intersection of global knowledge flows and deep local Islamic traditions making it an especially productive site for examining how Islamic values can be systematically integrated into modern educational practice (Azra, 2014; Muhaimin, 2012).

The statistical dimensions of this challenge are significant. Indonesia's higher education sector comprises over 4,500 institutions, of which approximately 700 operate under the auspices of the Ministry of Religious Affairs as Islamic higher education institutions (*perguruan tinggi keagamaan Islam*), including 23 State Islamic Universities (*Universitas Islam Negeri/UIN*) (Kemenag RI, 2022). These institutions have explicitly committed to integrating Islamic values across all academic disciplines a mandate operationalized through their institutional transformation from Institutes (IAIN) to Universities (UIN). Yet empirical evidence consistently documents a gap between this aspiration and classroom reality: students demonstrate proficiency in Islamic rituals while exhibiting declining moral comportment, academic integrity, and civic responsibility what scholars have termed the 'character deficit' paradox of Indonesian higher education (Huda dkk., 2017; Suyatno dkk., 2019).

The scholarly literature has responded to this challenge from multiple directions. Al-Faruqi's (1982) foundational *Islamization of Knowledge* project established the epistemological framework for integrating Islamic worldview with modern disciplines (Al-Faruqi, 1982). Subsequent scholars have refined this framework for specific Indonesian contexts: Amin Abdullah's (2006) integrative-

interconnective model reconceptualized the relationship between Islamic and general sciences as dialogical rather than hierarchical (Abdullah, 2006); Muhaimin's (2012) curriculum integration framework developed practical strategies for value embedding in Islamic university contexts (Muhaimin, 2012); and more recent work has examined digital-era adaptations of these frameworks (Huda dkk., 2019; Zain dkk., 2022). However, three significant gaps persist in this literature: (1) insufficient synthesis of contemporary Scopus-indexed empirical evidence on effective implementation mechanisms; (2) limited attention to the psychomotor and affective dimensions of value internalization as distinct from cognitive transmission; and (3) absence of an integrated pedagogical model that connects epistemological foundations with classroom practice and character outcomes.

This study addresses these gaps through a systematic qualitative synthesis of current scholarly evidence. Three research questions guide the inquiry: (1) How does the Islamization of Knowledge framework conceptualize the relationship between Islamic values and modern disciplines, and what epistemological principles govern this integration? (2) Through what pedagogical mechanisms can Islamic value internalization be operationalized across cognitive, affective, and psychomotor dimensions in contemporary learning environments? (3) What evidence exists for the relationship between Islamic value integration in education and the development of student moral identity and character resilience in the context of globalization? The study's central argument is that *nilainisasi ilmu*, properly understood as a pedagogical-epistemological practice rather than merely a curricular label, constitutes the most contextually appropriate and theoretically coherent framework for addressing the character crisis in Indonesian Islamic higher education.

The Islamization of Knowledge movement, launched by Ismail Raji al-Faruqi through the International Institute of Islamic Thought (IIIT) in the early 1980s, represents the most systematic attempt to articulate a comprehensive Islamic epistemological alternative to secular Western knowledge frameworks. Al-Faruqi's (1982)

foundational argument rests on three premises: that knowledge is never value-neutral (Al-Faruqi, 1982); that the bifurcation of the Muslim educational system into 'religious' and 'secular' tracks produces intellectual schizophrenia and ethical fragmentation; and that the integration of the tawhidic worldview—the recognition of divine unity as the organizing principle of all knowledge—into every academic discipline constitutes both an intellectual necessity and a religious obligation. This framework has been extensively analyzed and critiqued in subsequent scholarship, with Wan Daud (1998) extending it through the concept of Islamization of the human sciences and Nasr (2010) situating it within the broader tradition of Islamic intellectual history (Nasr, 2010; Wan Daud, 1998).

Contemporary Scopus-indexed scholarship has both affirmed and productively complicated al-Faruqi's framework. Nasr et al. (2021) demonstrate that the tawhidic epistemological principle remains generative for contemporary curriculum design, particularly in STEM fields where the integration of ethical and metaphysical dimensions has been neglected (Nasr dkk., 2021). Rahman et al. (2020) conducted an empirical study across five Malaysian and Indonesian Islamic universities (Rahman dkk., 2020), finding that faculty who had received explicit training in Islamization of Knowledge principles demonstrated significantly higher integration behaviors in classroom teaching ($r = 0.67$, $p < 0.001$). Critically, Hashim and Langgulong (2008) distinguish between 'surface integration'—the addition of Islamic references to secular course content—and 'deep integration'—the restructuring of epistemic assumptions, research questions, and evaluative criteria in accordance with Islamic principles (Hashim & Langgulong, 2008). This distinction is central to understanding why many UIN integration initiatives have produced the former without achieving the latter.

The Indonesian institutionalization of Islamization of Knowledge through the UIN system has been analyzed extensively. Azra (2014) documents the historical trajectory from IAIN to UIN, arguing that the transformation was driven simultaneously by the internal logic of Islamic educational reform and by state-level policy decisions shaped by New Order and post-Reformasi educational

politics. Muhaimin (2012) provides the most detailed analysis of curriculum integration at UIN Maulana Malik Ibrahim Malang, identifying four integration levels: (1) parallel Islamic and general subjects taught separately; (2) complementary Islamic perspectives added to general courses; (3) interdisciplinary joint projects between Islamic and general faculties; and (4) transdisciplinary fundamental restructuring of disciplinary frameworks on Islamic epistemological principles. Most Indonesian UINs currently operate at levels 1 and 2, with aspiration toward level 3, and minimal achievement of level 4 (Khoiruddin, 2019; Wahid, 2021).

The relationship between globalization and education has generated a substantial and contested literature. Stromquist and Monkman (2014) distinguish between globalization's economic, political, and cultural dimensions, arguing that each generates distinct educational pressures (Stromquist & Monkman, 2014). The cultural dimension is most directly relevant here: the global diffusion of secular, individualist, and consumerist values through digital media platforms has created what Ritzer (2011) terms 'McDonaldization' of culture the standardization of value frameworks that crowds out local and religious alternatives (Ritzer, 2011). For Muslim students navigating globalized digital environments, this cultural pressure is documented empirically: Rahmatullah et al. (2021) found that Indonesian Muslim university students who reported high social media usage showed significantly lower scores on measures of Islamic moral identity compared to low-usage peers ($\beta = -0.31$, $p < 0.01$), though this relationship was moderated by Islamic education quality (Rahmatullah dkk., 2021).

The specifically Indonesian dimensions of this challenge have been extensively analyzed. Woodward et al. (2012) document the complex interplay between global Salafi influences, local Nahdlatul Ulama and Muhammadiyah traditions, and secular nationalist frameworks in shaping Indonesian Muslim identity creating what they term a 'pluralist pressure' on Islamic educational institutions to serve multiple, sometimes conflicting, identity formation functions (Woodward dkk., 2012). Hasyim (2015) argues that Indonesian Islamic

universities occupy a structurally paradoxical position: mandated by the state to produce both 'globally competitive' graduates (aligned with secular economic development goals) and 'Islamically grounded' individuals (aligned with religious formation goals), with minimal guidance on how to resolve these tensions when they conflict. This structural paradox directly motivates the present study's focus on integrated pedagogical frameworks (Hasyim, 2015).

Recent scholarship has highlighted the digital dimension of globalization's challenge to Islamic education with particular urgency. Huda et al. (2019) document how digital native students in Indonesian Islamic universities increasingly access knowledge through algorithmic recommendation systems that privilege engagement over epistemic quality, making it structurally difficult for educators to establish the depth of engagement required for genuine value internalization (Huda dkk., 2019). Zain et al. (2022) found that 73% of Indonesian Islamic university students reported that their primary source of Islamic knowledge was social media rather than formal coursework a finding with profound implications for the design of value integration curricula. These digital dynamics suggest that Islamization of Knowledge frameworks developed in the pre-digital era require significant adaptation for contemporary implementation.

Educational psychology has long distinguished between three domains of learning objectives: cognitive (knowledge and understanding), affective (attitudes, values, and dispositions), and psychomotor (skills and behavioral habits) a taxonomy originating with Bloom et al. (1956) and subsequently refined by Krathwohl et al. (1964) for the affective domain (Bloom dkk., 1956; Krathwohl dkk., 1964). The application of this taxonomy to Islamic value education has been systematically developed in the Indonesian context. Suyatno et al. (2019) conducted a large-scale survey (N = 1,240) across 12 Islamic universities in Indonesia, finding that most value education initiatives targeted cognitive dimensions almost exclusively, with affective and psychomotor dimensions receiving minimal intentional attention. This cognitive bias produced students who could articulate Islamic moral principles accurately but demonstrated low behavioral consistency in

applying them a finding consistent with the broader character education literature (Berkowitz & Bier, 2007; Lickona, 1991).

The affective dimension of Islamic value internalization has received growing scholarly attention. Ramayulis (2015) argues that affective transformation the genuine adoption of Islamic values as personally meaningful rather than externally imposed requires what he terms 'experiential resonance': pedagogical moments in which abstract Islamic principles connect viscerally with students' lived experiences and emotional realities (Ramayulis, 2015). Empirical support for this argument comes from Kamaruddin (2012), who found that Islamic value education programs incorporating service-learning components (designed to create affective resonance through direct engagement with community need), (Kamaruddin, 2012) produced significantly stronger moral identity outcomes than lecture-based programs ($d = 0.74$). More recent work by Anwar et al. (2021) demonstrates that mindfulness-based Islamic contemplative practices (tafakkur and muraqabah) integrated into university curricula significantly enhanced affective moral engagement among Indonesian Muslim students (Anwar dkk., 2021).

The psychomotor or habituation dimension has deep roots in Islamic pedagogical tradition. The concept of ta'wid (habituation to virtuous practice) constitutes a cornerstone of classical Islamic education theory, articulated systematically by al-Ghazali in the *Ihya Ulum al-Din* (Al-Ghazali, 2005) and subsequently developed by Ibn Khaldun's analysis of moral character formation through repetitive practice (Tibawi, 1972). Contemporary educational neuroscience provides empirical grounding for this classical insight: Duhigg's (2012) habit formation research (Duhigg, 2012) and Baumeister and Tierney's (2011) ego depletion studies both support the argument that consistent behavioral practice is necessary for moral character development, complementing rather than replacing cognitive understanding and affective commitment (Baumeister & Tierney, 2011). The practical implication for Islamic education design is that value internalization

curricula must incorporate structured behavioral practice opportunities not merely cognitive instruction and affective appeals.

Across diverse educational traditions, the character and exemplary conduct of teachers have been identified as the primary vehicle of moral and value transmission surpassing curriculum content, institutional environment, and explicit instruction in its impact on student character formation (Berkowitz & Bier, 2007; Lickona & Davidson, 2005). This finding resonates deeply with Islamic pedagogical tradition, in which the concept of *uswah hasanah* (beautiful example) derived from the Quranic characterization of the Prophet Muhammad as the exemplary model (Q. 33:21) establishes teacher exemplarity as the pedagogical foundation of Islamic moral education (Nata, 2012; Ramayulis, 2015).

Recent empirical research has substantiated and refined this principle in Indonesian Islamic university contexts. Fathurrohman et al. (2022) found that students' perceptions of faculty moral exemplarity operationalized through observed consistency between faculty's teaching of Islamic values and their own behavioral conduct was the strongest predictor of student Islamic moral identity development ($\beta = 0.52$, $p < 0.001$), exceeding curriculum quality ($\beta = 0.28$), institutional environment ($\beta = 0.19$), and peer influence ($\beta = 0.23$) (Fathurrohman dkk., 2022). Importantly, Mahfud et al. (2021) demonstrate that this effect operates through social learning mechanisms: students engage in active observation and modeling of faculty conduct, particularly during informal interactions outside formal classroom settings (Mahfud dkk., 2021). These findings carry direct implications for faculty development policy in Indonesian UINs suggesting that institutional investments in faculty Islamic character formation are likely to yield higher student character development returns than equivalent investments in curriculum redesign alone.

The digital era has introduced new complexities into the educator exemplarity dynamic. Al-Khateeb (2020) documents how Indonesian Muslim university students increasingly evaluate faculty Islamic authenticity not merely through face-to-face observation but through

faculty social media presence creating new arenas of exemplarity that were absent from classical Islamic pedagogical frameworks (Al-Khateeb, 2020). Maulana et al. (2022) found that faculty who maintained consistent Islamic values expression across both classroom and digital contexts were rated significantly higher on perceived authenticity by students, with corresponding positive effects on student value internalization (Maulana dkk., 2022). This 'digital exemplarity' dimension represents an important extension of the classical *uswah hasanah* concept for contemporary implementation.

The scholarly literature on character education spans multiple disciplines and traditions, but a core empirical consensus has emerged: character is not merely taught but formed through sustained practice in value-consistent environments, relationships, and institutions (Berkowitz & Bier, 2007; Davidson dkk., 2014). Islamic character education scholarship has both drawn on and contributed to this consensus. Huda et al. (2017) systematically reviewed 45 empirical studies of Islamic character education programs in Southeast Asian contexts, finding that programs integrating four elements explicit Islamic value instruction, moral exemplarity, structured practice opportunities, and community reinforcement produced the strongest and most durable character outcomes (Huda dkk., 2017). This finding provides empirical support for a multi-dimensional integration model and aligns with the psychological literature on moral identity development (Aquino & Reed, 2002; Hardy dkk., 2014).

The concept of moral identity the degree to which moral traits are central to one's self-concept has emerged as a critical mediating variable in the Islamic character education literature. Mustafa and Nordin (2019) adapted Aquino and Reed's (2002) moral identity scale for Malaysian and Indonesian Muslim university students, finding strong psychometric properties and demonstrating that Islamic moral identity mediates the relationship between Islamic education quality and pro-social behavioral outcomes (Aquino & Reed, 2002; Mustafa & Nordin, 2019). Students with strong Islamic moral identity showed greater behavioral consistency between stated Islamic values and

observable conduct – a finding that directly addresses the 'character deficit' paradox documented by Suyatno et al. (2019). Importantly, Mohd Noor et al. (2020) found that Islamic moral identity strength significantly moderated the negative effects of high social media exposure on Islamic behavioral outcomes, suggesting that identity development is a key protective mechanism against globalization's cultural pressures.

2. METHOD

a. Research Design and Paradigmatic Positioning

This research employs a qualitative digital ethnographic methodology positioned within an interpretive epistemological framework. Digital ethnography, adapted from traditional ethnographic approaches in anthropology, constitutes a methodological approach well-suited to investigating social practices, communicative patterns, and meaning-making processes occurring within digital environments. Ethnographic orientation prioritizes sustained engagement with research participants and contexts, attention to emic (insider) perspectives and interpretive frameworks, and commitment to documenting the complexity and particularity of social practices rather than reducing them to pre-determined analytical categories. The digital adaptation of ethnographic methodology involves extending these principles to online and digitally-mediated contexts while attending carefully to the distinctive characteristics of digital communication environments: their scalability, asynchronicity, and technical mediation. The research is grounded within an interpretivist philosophical orientation recognizing that social phenomena, including religious communication and audience interpretation, are fundamentally shaped by the meanings and interpretations that

participants themselves construct. This philosophical positioning explicitly rejects positivistic frameworks seeking to identify universal causal laws in favor of approaches seeking to understand how meanings are constructed within specific social and cultural contexts. Within this interpretivist framework, qualitative research methods constitute the appropriate methodological approach, as qualitative approaches prioritize depth of understanding, attention to context and complexity, and generation of theoretically-rich descriptions grounded in empirical observation and participant perspective.

b. Literature Search and Source Selection

The primary database for source identification was Scopus (Elsevier), supplemented by Web of Science and Google Scholar for identification of relevant grey literature. Search terms were organized in three clusters: (1) epistemological terms (Islamization of knowledge, Islamic epistemology, tawhidic education, *nilainisasi ilmu*); (2) pedagogical terms (value internalization, Islamic character education, moral identity, integrative curriculum, Islamic higher education); and (3) contextual terms (globalization and education, Indonesian Islamic university, UIN, digital Islamic education). Boolean operators were used to combine terms within and across clusters. Initial searches yielded 312 potentially relevant sources; after application of inclusion criteria (Scopus-indexed, English or Indonesian language, published 2008–2024, directly relevant to research questions), 50 primary sources were retained for systematic analysis, supplemented by 15 foundational classical and theoretical texts. Excluded sources were primarily those addressing

peripheral topics (e.g., Islamic finance education, Quranic recitation pedagogy) without direct relevance to the core research questions.

c. Data Analysis

Analysis followed a three-stage protocol derived from Braun and Clarke's (2006) thematic synthesis approach, adapted for Islamic educational library research by Kusaeri and Aditomo (2019). Stage 1 (Data Condensation): each source was systematically annotated using a standardized coding framework derived deductively from the three research questions and inductively from emergent themes in the data. Stage 2 (Data Display): coded themes were organized into cross-source matrices, enabling identification of convergent findings, productive tensions, and gaps across the literature. Stage 3 (Conclusion Drawing): interpretive synthesis was conducted through abductive reasoning, moving iteratively between theoretical frameworks and empirical findings to generate the Integrative-Islamic Pedagogy Model (IIPM) as this study's primary theoretical contribution (Braun & Clarke, 2006; Kusaeri & Aditomo, 2019). Trustworthiness was established through systematic audit trail documentation, cross-researcher verification of coding, and member checking with two senior Islamic education scholars at UIN Suska Riau.

3. RESULTS AND DISCUSSION

a. The Epistemological Architecture of Islamization of Knowledge

The systematic analysis of 50 Scopus-indexed sources reveals a convergent finding: the Islamization of Knowledge

framework provides a theoretically coherent and educationally productive epistemological architecture for integrating Islamic values into modern academic disciplines, provided that it is understood as a deep restructuring of epistemic assumptions rather than a surface-level addition of Islamic references to secular content. This finding confirms and extends the distinction drawn by Hashim and Langgung (2008) between surface and deep integration, providing empirical grounding for what was previously an intuitive scholarly claim (Hashim & Langgung, 2008).

The tawhidic epistemological principle the recognition of divine unity as the organizing framework of all knowledge operates in classroom practice through three mechanisms identified across the analyzed literature. First, through ontological reframing: disciplines are introduced not as value-neutral descriptions of an autonomous secular reality, but as human attempts to understand a divinely created and sustained cosmos (Nasr, 2010; Nasr dkk., 2021). Second, through axiological integration: each discipline's evaluative criteria what counts as good research, valid evidence, and significant findings are examined in relation to Islamic ethical principles, creating space for critical engagement with secular disciplinary assumptions (Khoiruddin, 2019; Rahman dkk., 2020). Third, through teleological orientation: disciplinary knowledge is consistently situated in relation to its ultimate purpose the service of *maslahah* (human welfare) and the fulfillment of the divine mandate of *khalifah* (stewardship) preventing the fragmentation of

specialized expertise from broader human responsibility (Wahid, 2021; Wan Daud, 1998).

These findings carry significant implications for Indonesian UIN curriculum design. The predominant 'parallel' integration model in which Islamic studies courses are required additions to otherwise conventionally secular disciplinary programs is insufficient for achieving genuine Islamization of Knowledge. The evidence supports Muhaimin's (2012) 'transdisciplinary' model as the aspirational target, with 'interdisciplinary' integration as the achievable medium-term goal for most Indonesian UINs. Critically, the analyzed literature consistently identifies faculty epistemological formation rather than curriculum redesign alone as the primary lever for achieving deeper integration levels. Rahman et al. (2020) estimate that faculty development in Islamization of Knowledge principles produces three times the classroom integration behaviors of equivalent investment in curriculum reform, a finding with direct policy implications for UIN resource allocation.

The so-what significance of this finding is epistemological and practical simultaneously. Epistemologically, it confirms that the character deficit paradox in Indonesian Islamic higher education is not primarily a motivational or disciplinary problem but an epistemological one: students have internalized the implicit message of bifurcated education that Islamic values belong to the religious domain, not the academic one and behave accordingly. Practically, it suggests that addressing the character deficit requires not stricter enforcement of Islamic behavioral codes but deeper

epistemological integration that makes Islamic values intrinsic to rather than extrinsic additions to all forms of academic learning.

b. Mechanisms of Islamic Value Internalization Across Learning Dimensions

The second major finding concerns the pedagogical mechanisms through which Islamic value internalization operates across cognitive, affective, and psychomotor dimensions. The analyzed literature reveals that effective value internalization requires simultaneous engagement across all three domains a finding that directly challenges the predominantly cognitive orientation of most Indonesian Islamic higher education value programs (Suyatno dkk., 2019). This multi-dimensional model constitutes the core of the Integrative-Islamic Pedagogy Model (IIPM) developed in this study.

At the cognitive dimension, Islamic value internalization requires more than memorization of Islamic ethical principles or recall of Quranic verses. The analyzed literature converges on critical Islamic reasoning the capacity to apply Islamic epistemological frameworks to novel disciplinary problems as the target cognitive competency. Anwar et al. (2021) demonstrate that problem-based learning assignments requiring students to analyze real-world ethical dilemmas from Islamic epistemic perspectives produce significantly greater cognitive integration than conventional lecture-based Islamic ethics courses (Anwar dkk., 2021). Rahmatullah et al. (2021) found that collaborative inquiry projects in which students research the Islamic dimensions of their major field of study produced the strongest gains in what they term

'disciplinary Islamic reasoning' the application of Islamic analytical frameworks within specific academic disciplines. These findings suggest a shift from content-transmission to competency-development as the organizing principle of cognitive-dimension value integration (Rahmatullah dkk., 2021).

At the affective dimension, the literature identifies three critical mechanisms: experiential resonance, relational attachment, and narrative engagement. Experiential resonance (Kamaruddin, 2012; Ramayulis, 2015) occurs when pedagogical experiences create emotional connections between abstract Islamic principles and students lived realities most effectively through service-learning, community engagement, and contemplative practices. Relational attachment refers to the formation of meaningful Islamic mentorship relationships between faculty and student's relationships that function as the primary vehicle for value transmission in classical Islamic pedagogical tradition (*suhbah*) and that empirical research confirms remain potent in contemporary university contexts (Fathurrohman dkk., 2022; Mahfud dkk., 2021). Narrative engagement involves the strategic use of Islamic exemplary narratives (*qisas*) and contemporary Muslim role model stories to create affective identification with Islamic moral ideals a mechanism with strong empirical support from moral psychology research on narrative identity (McAdams, 2013; Mustafa & Nordin, 2019).

At the psychomotor dimension, the *ta'wid* (habituation) principle provides the theoretical framework, supported by contemporary neuroscientific evidence on habit formation. The practical instantiation of this principle in university contexts

requires the design of structured behavioral practice opportunities embedded within regular academic routines: research integrity practices that enact Islamic honesty values, collaborative learning structures that practice Islamic consultation (*musyawarah*), and service-learning assignments that embody Islamic social responsibility. Huda et al. (2017) found that programs systematically integrating behavioral practice across multiple academic contexts produced character outcomes lasting beyond program completion a durability advantage not found in programs focusing on cognitive or affective dimensions alone (Huda dkk., 2017). This durability dimension is of particular practical importance given the character deficit paradox's manifestation as inconsistency between professed values and observed behavior.

The integration of these three dimensions within a coherent pedagogical framework constitutes the IIPM proposed by this study. The model specifies that effective Islamic value internalization requires: (a) epistemological groundwork establishing the tawhidic principle as the organizing framework for all disciplinary learning (cognitive foundation); (b) affective resonance creation through experiential, relational, and narrative pedagogical approaches (affective activation); (c) structured behavioral habituation through discipline-specific Islamic practice opportunities (psychomotor embedding); and (d) faculty exemplarity as the essential pedagogical condition that authenticates and sustains value transmission across all three dimensions. The model is explicitly non-linear: the four elements

operate simultaneously and mutually reinforce each other, rather than constituting a sequential instructional steps.

c. Islamic Value Integration and the Development of Student Moral Identity

The third major finding concerns the relationship between Islamic value integration in education and the development of student moral identity and character resilience in the context of globalization. The analyzed literature provides convergent evidence that well-designed Islamic value integration programs those addressing cognitive, affective, and psychomotor dimensions through the mechanisms identified in Finding 2 produce measurable improvements in Islamic moral identity and corresponding improvements in behavioral character outcomes. This finding confirms this study's central argument while specifying the conditions under which it holds.

The evidence for Islamic moral identity development as a mediating mechanism is particularly strong. Mustafa and Nordin (2019) demonstrate that Islamic moral identity fully mediates the relationship between Islamic education quality and Islamic behavioral outcomes meaning that Islamic education enhances behavioral character not directly but by first strengthening the centrality of Islamic values to students' self-concept, which in turn motivates behavioral consistency. Mohd Noor et al. (2020) extend this finding by demonstrating that Islamic moral identity moderates the negative effects of social media exposure on Islamic behavioral outcomes students with strong Islamic moral identity maintain Islamic behavioral standards despite high social media exposure, while those with weak Islamic moral identity show

significant behavioral deterioration (Mohd Noor dkk., 2020). This finding reframes the globalization-education relationship: globalization's threat to Islamic moral character is real but not deterministic; the strength of Islamic moral identity developed through quality Islamic education functions as a protective buffer.

The digital dimension of this finding deserves particular attention. Zain et al. (2022) document how Indonesian Islamic university students with high Islamic moral identity actively appropriate digital platforms as arenas for Islamic value expression and community participating in online Islamic study groups, following Islamic scholars' digital content, and using social media for Islamic da'wah (Zain dkk., 2022). This finding challenge's pessimistic framings of digital globalization as uniformly erosive of Islamic values, suggesting instead that digitally sophisticated Islamic moral identity formation could leverage globalization's digital infrastructure for Islamic value reinforcement rather than experiencing it as a threat. The educational implication is significant: *nilainisasi ilmu* in the digital era requires not just the protection of students from digital cultural pressures but the formation of Islamic digital agency the capacity to navigate and utilize digital environments in accordance with Islamic values.

The so-what significance of these findings is both theoretical and practical. Theoretically, they demonstrate that the relationship between globalization and Islamic educational values is not a zero-sum competition in which the advance of one necessarily implies the retreat of the other, but a complex interaction in which the quality of Islamic moral identity formation determines how

students navigate globalization's cultural pressures. Practically, they suggest that the most effective institutional response to globalization's challenge is not defensive restricting students' exposure to global cultural influences but developmental: investing in the quality of Islamic moral identity formation through the multi-dimensional IIPM framework identified in Finding 2.

4. Conclusion

This study has demonstrated three findings that collectively advance the scholarly understanding of *nilainisasi ilmu* as an educational framework for Indonesian Islamic higher education in the era of globalization. First, the Islamization of Knowledge framework provides a theoretically coherent epistemological architecture for deep rather than superficial integration of Islamic values across academic disciplines, operating through ontological reframing, axiological integration, and teleological orientation of disciplinary knowledge. This architecture is most effectively instantiated through faculty epistemological formation rather than curriculum redesign alone. Second, Islamic value internalization requires simultaneous engagement across cognitive, affective, and psychomotor learning dimensions through specific mechanisms critical Islamic reasoning, experiential resonance, relational attachment, narrative engagement, and behavioral habituation with faculty exemplarity as the essential condition for their integrated operation. These mechanisms are synthesized in the Integrative-Islamic Pedagogy Model (IIPM) as this study's primary theoretical contribution. Third, quality Islamic value integration produces measurable Islamic moral identity development, which functions as a protective mediator against globalization's cultural pressures and enables students to navigate digital environments with Islamic agency rather than mere Islamic defensiveness.

These findings are of direct relevance to the scope of *Sophist: Jurnal Sosial Politik, Kajian Islam dan Tafsir*, as they address the social-political dimensions of Islamic educational governance in Indonesia's rapidly changing religious and cultural landscape. They contribute to

the journal's ongoing engagement with questions of Islamic identity formation, the relationship between Islamic and modern knowledge traditions, and the governance of Islamic institutions in the context of globalization.

This study's limitations are inherent to its library research design: the absence of primary empirical data means that the IIPM remains a theoretically synthesized model awaiting empirical testing in specific Indonesian UIN contexts. The predominance of Malaysian alongside Indonesian sources in the Scopus literature means that some findings may require contextual calibration for specifically Indonesian institutional and cultural conditions. Additionally, the focus on university-level education leaves unexplored the crucial question of how Islamic value integration at primary and secondary levels shapes the baseline character formation with which students arrive at Islamic universities.

Future research should pursue three priorities: (1) empirical testing of the IIPM through controlled intervention studies at Indonesian UINs, using pre-post Islamic moral identity and behavioral outcome measures; (2) longitudinal research tracking the durability of Islamic moral identity development beyond university graduation, examining how alumni navigate professional and civic contexts; and (3) examination of how digital Islamic identity formation Islamic social media communities, online Islamic learning, and digital da'wah engagement interacts with formal university Islamic value integration to produce composite character outcomes. This research agenda would transform *nilainisasi ilmu* from a normative aspiration into an evidence-based pedagogical practice capable of meeting the distinctive challenges of Islamic education in the twenty-first century.

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