International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Transformation of The Field of Educational Studies in The Context of Malay-Islamic Civilization in The Archipelago: Dynamics, Continuity, and Relevance in The Modern Era

Syarip[1]
[1]Universitas Islam Negeri Raden Fatah Palembang, Indonesia
Zuhdiyah[2]
[2]Universitas Islam Negeri Raden Fatah Palembang, Indonesia
Maryamah[3]
[3]Universitas Islam Negeri Raden Fatah Palembang, Indonesia
Nyayu Soraya[4]
[4]Universitas Islam Negeri Raden Fatah Palembang, Indonesia

Corresponding Author: syaripalmansuri@gmail.com

Abstract

This study examines the transformation of educational fields within the context of Malay-Indonesian Islamic civilization by focusing on its dynamics, continuity, and relevance in the modern era. Using a qualitative approach based on historical and library research, this study analyzes various scholarly works, historical documents, and contemporary studies published between 2020 and 2025. The findings reveal that Islamic education in the Nusantara has undergone significant transformation from traditional institutions such as surau, dayah, and pesantren to formalized systems integrated into national education frameworks. Despite these changes, core values such as tauhid, adab, and akhlaq remain central and continuously shape the epistemological foundation of Islamic education. The study also highlights the role of language, literacy, and intellectual traditions in sustaining educational continuity. In the modern context, Islamic education demonstrates strong adaptability through the integration of digital technologies, learner-centered pedagogies, and interdisciplinary curricula. However, challenges such as globalization, digital inequality, and identity preservation remain critical issues. This study concludes that Islamic education in the Malay-Indonesian world represents a hybrid model that successfully balances tradition and innovation. Its future development depends on the ability to maintain cultural and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

religious identity while responding to global educational demands.

Keywords: ***Islamic education; Malay-Indonesian civilization; educational transformation.***

INTRODUCTION

The study of education within the Malay-Indonesian Islamic civilization is of critical importance, as education has historically functioned not only as a mechanism for knowledge transmission but also as a central instrument for shaping religious identity, cultural continuity, and socio-political structures. Across the Nusantara region, Islamic educational institutions—ranging from traditional *pondok*, *surau*, and *pesantren* to modern madrasahs—have played a pivotal role in disseminating Islamic knowledge, embedding ethical values, and mediating the interaction between Islam and local cultural traditions. Historical scholarship demonstrates that these institutions were not limited to teaching jurisprudence and prophetic traditions but also facilitated the spread of Arabic language, Islamic ethics, and the integration of Islamic teachings with indigenous customs (Arif & Siraj, 2020; Firdausy et al., 2022; Hussin & Kamal, 2021; Mustapha et al., 2024; Najib et al., 2024; Zulhelmi et al., 2024).

The urgency of this inquiry is further intensified by contemporary dynamics such as globalization, modernization, and shifting political landscapes, which continuously reshape how Islamic education is conceptualized, institutionalized, and practiced across regions such as Aceh, Kelantan, Pattani, and other parts of the Malay world. Recent studies indicate that processes of Islamization through education, language, and cultural institutions have significantly influenced patterns of religious identity formation and the relationship between religion, state, and society (Mustapha et al., 2024; Pratama et al., 2023; Razali et al., 2020; Salaeh, 2023; Zulhelmi et al., 2024). In this regard, education serves as both a site of continuity and a locus of transformation, reflecting broader socio-cultural and political changes in the region.

Historically, the trajectory of Islamic education in the Nusantara reveals a rich network of intellectual centers such as Aceh, Pasai, Malacca, Kelantan, Pattani, and Buton, which contributed significantly to the development of Islamic scholarship and institutional learning. Aceh, for instance, has long been recognized as a major hub of Islamic intellectual activity, fostering networks of *ulama* and facilitating the transmission of knowledge across the Malay-Indonesian world (Arif & Siraj, 2020; Zulhelmi et al., 2024). Similarly, Kelantan and Pattani have been described as “Little Mecca,” functioning as key centers of Islamic learning and playing a strategic role in shaping religious identity and intellectual traditions in the region (Mustapha et al., 2024;

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Pratama et al., 2023). These historical trajectories underline the embeddedness of education within broader civilizational processes.

A crucial dimension of Islamic education in the Nusantara lies in the role of language and literacy as vehicles of Islamization and knowledge transmission. The integration of Arabic into the Malay linguistic system—both at the lexical (*lafẓī*) and semantic (*maʿnawī*) levels—has significantly contributed to the formation of Islamic intellectual culture. The use of Jawi script, for example, became a powerful medium for religious instruction and cultural expression, while the translation and transliteration of the Qur'an into Malay facilitated broader access to religious knowledge (Auni & Hermanto, 2020; Hussin & Kamal, 2021; Mahfud et al., 2021; Wilandra, 2023). These developments highlight how language functions not merely as a communicative tool but as an epistemological foundation in Islamic education.

In addition to linguistic aspects, Islamic educational institutions in the Nusantara have historically demonstrated a dynamic interplay between formal and informal modes of learning. Traditional institutions such as *pesantren* and *pondok* have served as centers for the transmission of religious sciences, including *fiqh*, *tafsir*, and *tasawwuf*, while also producing local Islamic scholarship rooted in both Arabic and regional traditions (Najib et al., 2024; Salaeh, 2023; Zulhelmi et al., 2024). At the same time, the involvement of political and religious authorities—such as the Majlis Ugama and Malay customs institutions in Kelantan—illustrates how education is closely intertwined with governance, policy, and the construction of socio-religious order (Ali & Yusuf, 2021; Mustapha et al., 2024).

The transformation of educational landscapes from traditional to modern paradigms further reinforces the relevance of this study. Contemporary education has shifted from teacher-centered approaches to learner-centered models characterized by digital integration, collaborative learning, and the development of 21st-century competencies. The adoption of ICT-based learning, blended learning environments, and innovative pedagogies reflects a broader transformation in educational philosophy and practice (Deák & Kumar, 2024; Rawal, 2024). However, this transformation also raises critical concerns regarding digital inequality, institutional readiness, and the preservation of cultural and religious identity within modern educational frameworks (Mulyadi, 2025).

Moreover, globalization and modernity pose significant challenges to Islamic educational systems, particularly in balancing the integration of secular knowledge with religious traditions. In Indonesia and the broader Malay world, Islamic educational institutions are increasingly required to adapt to national education systems, adopt modern management practices, and incorporate

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

technological innovations while maintaining their core Islamic values (Kawakip, 2020; Rahman, 2020; Rozi et al., 2022). This tension between adaptation and preservation underscores the need for a nuanced understanding of how Islamic education can remain relevant in the era of globalization without losing its foundational identity.

In light of these considerations, this study aims to examine the transformation of educational fields within the context of Malay-Indonesian Islamic civilization by analyzing its dynamics, continuity, and contemporary relevance. By integrating historical, linguistic, institutional, and pedagogical perspectives, this research seeks to contribute to a more comprehensive understanding of how Islamic education in the Nusantara has evolved and how it can be recontextualized to address current and future challenges. Ultimately, this study positions education as a central axis in the construction and sustainability of Islamic civilization in the Malay-Indonesian world (Auni & Hermanto, 2020; Mustapha et al., 2024; Razali et al., 2020; Wilandra, 2023; Zulhelmi et al., 2024).

This study employs a qualitative research design using a historical and library-based (documentary) approach to examine the transformation of educational fields within the context of Malay-Indonesian Islamic civilization. The research focuses on tracing the dynamics, continuity, and contemporary relevance of Islamic education by analyzing a wide range of secondary data sources, including scholarly journal articles (2020–2025), classical Islamic manuscripts, historical records, and policy documents related to Islamic education in the Nusantara region. A historiographical perspective is utilized to reconstruct the development of educational institutions, intellectual traditions, and linguistic practices across key regions such as Aceh, Kelantan, Pattani, and other Malay cultural spheres. This approach allows for a contextual understanding of how education has evolved in response to socio-cultural, political, and epistemological shifts.

Data collection is conducted through systematic documentation and literature review, while data analysis follows a qualitative content analysis combined with a historical-comparative method. The analysis process involves three stages: data reduction (selection and categorization of relevant sources), data display (thematic organization based on dynamics, continuity, and transformation), and conclusion drawing. The study also applies a conceptual synthesis approach to integrate findings across disciplines—education, history, linguistics, and Islamic studies—thereby generating a comprehensive analytical framework. To ensure validity and reliability, source triangulation is employed by comparing multiple scholarly perspectives and cross-referencing historical and contemporary studies. This methodological framework is expected to

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

provide a robust foundation for understanding the transformation of Islamic education in the Malay-Indonesian world and its relevance in the modern era.

Historical Dynamics of Islamic Educational Fields in the Malay-Indonesian World

The historical development of Islamic education in the Malay-Indonesian world reflects a dynamic and adaptive process shaped by socio-political, cultural, and intellectual transformations. Early Islamic educational practices were primarily centered on informal institutions such as *surau*, *dayah*, and *pesantren*, which functioned as community-based centers for religious learning and moral formation. These institutions were deeply embedded within local cultural contexts, allowing Islamic teachings to be transmitted in ways that were both accessible and culturally resonant. As noted by Nurjihan & Ainurahmah (2025) and Ubaidillah & Faiz (2025), such institutions played a crucial role in the localization of Islam through education, enabling the integration of Islamic values with indigenous traditions.

During the classical period, particularly between the 15th and 18th centuries, Islamic education in regions such as Aceh, Pasai, and Malacca experienced significant institutional consolidation. These regions emerged as intellectual hubs that attracted scholars and students from across the Malay world, facilitating the exchange of knowledge and the formation of transregional scholarly networks. Research by Mustapha et al (2024) and Pratama et al (2023) highlights how Kelantan and Pattani functioned as major centers of Islamic learning, often referred to as “Little Mecca,” reinforcing their role in shaping Islamic intellectual traditions. Furthermore, royal patronage strengthened these institutions, positioning education as a strategic tool for political legitimacy and social cohesion (Rolim Silva, 2025; Zulhelmi et al., 2024).

The colonial period introduced new challenges and transformations to Islamic education, as Western educational models and secular knowledge systems began to influence local institutions. In response, Islamic educational institutions adopted adaptive strategies, including curricular reforms and organizational restructuring, to maintain their relevance. Studies by Razali et al (2020) and Salaeh (2023) indicate that this period saw the emergence of hybrid educational models combining traditional religious instruction with modern secular subjects. This adaptive transformation reflects the resilience of Islamic education in negotiating external pressures while preserving its epistemological foundations.

In the post-independence and contemporary era, Islamic education has undergone further transformation through formalization and integration into national education systems. Madrasahs and Islamic universities have become institutionalized, offering structured curricula that

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

incorporate both religious and general subjects. According to Firdausy et al (2022) and Najib et al (2024), this institutionalization reflects broader efforts to align Islamic education with national development agendas while maintaining its religious identity. At the same time, traditional institutions such as pesantren continue to play a vital role, illustrating the coexistence of continuity and transformation within the educational landscape.

Table 1. phases of islamic educational development

Period	Key Institutions	Characteristics	Educational Focus
Early Islamization	Surau, Dayah	Informal, community-based	Basic Islamic teachings
Classical Era	Madrasah, Royal Centers	Institutional expansion	Fiqh, Tafsir, Hadith
Colonial Period	Hybrid Institutions	Adaptation to Western models	Religious + secular knowledge
Modern Era	Universities, Formal Madrasah	Formalization, integration	Integrated curriculum

The table illustrates the evolutionary trajectory of Islamic education across four major historical phases, supported by studies such as Mustapha et al (2024), Najib et al (2024), and Zulhelmi et al (2024), which emphasize the adaptability and continuity of Islamic educational institutions.

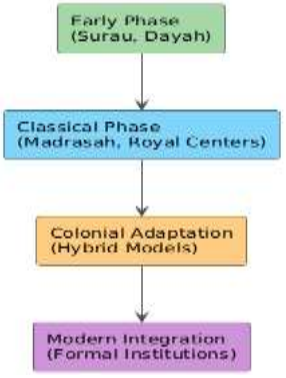


Figure 1. historical evolution of islamic education

The diagram visualizes the progressive transformation of Islamic education, aligning with historical analyses by Arif & Siraj (2020) and Razali et al (2020), which highlight the continuity and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

adaptation of educational institutions across different periods.

Continuity of Values and Intellectual Traditions

Despite significant transformations, Islamic education in the Malay-Indonesian world demonstrates a remarkable continuity of core values and intellectual traditions. Central to this continuity is the emphasis on *tauhid*, *adab*, and *akhlaq*, which remain foundational across different historical periods. These values are consistently embedded in curricula and pedagogical practices, ensuring that education serves both intellectual and moral purposes. Studies by Kamil (2020) and Madjid et al (2021) emphasize that Islamic education in the Nusantara prioritizes ethical formation as a core component of learning.

The role of *ulama* as custodians of knowledge further reinforces this continuity through systems such as *sanad* and the use of classical texts (*kitab kuning*). These mechanisms ensure the preservation of intellectual authenticity while allowing contextual reinterpretation. Research by Arif & Siraj (2020) and Najib et al (2024) demonstrates how these traditions sustain scholarly continuity across generations. This dynamic continuity allows Islamic education to remain relevant without losing its foundational principles.

Traditional pedagogical approaches such as *halaqah* and memorization continue to coexist with modern educational practices. This hybrid model reflects an integration of tradition and innovation, enabling Islamic education to respond to contemporary challenges while maintaining its epistemological roots. Alfiyanto et al (2024) and Nor et al (2024) note that such integration strengthens both the depth and adaptability of Islamic learning systems.

Cultural expressions such as Malay literature and local traditions also play a significant role in sustaining continuity. These elements function as vehicles for transmitting Islamic values in culturally meaningful ways. According to Mahfud et al (2021) and Wilandra (2023), the integration of culture and religion in education reinforces identity formation and social cohesion in the Nusantara context.

Table 2. core values in islamic education

Value	Description	Educational Role
Tauhid	Unity of God	Theological foundation
Adab	Ethical behavior	Character formation
Akhlaq	Moral conduct	Social harmony
Sanad	Knowledge transmission	Authenticity

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

This table reflects findings from Kamil (2020), Madjid et al (2021), and Najib et al (2024), which highlight the enduring role of core Islamic values in shaping educational systems.

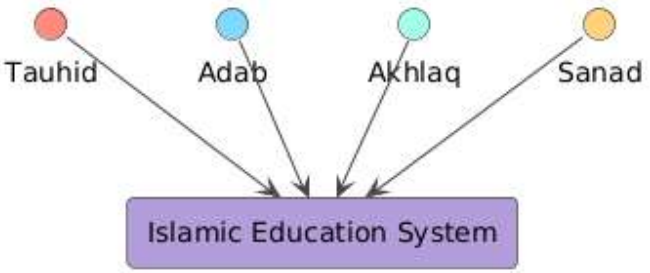


Figure 2. continuity framework

The diagram aligns with findings from Madjid et al (2021) and Wilandra (2023), illustrating how core values remain central to Islamic education across time.

Transformation of Curriculum and Pedagogy in the Modern Era

The transformation of curriculum and pedagogy represents a major shift in Islamic education. Traditional curricula focused on religious sciences have expanded to include modern disciplines such as science and technology. This integration reflects the need to prepare students for global challenges while maintaining Islamic identity. Studies by Marcotte & Gruppen (2022) highlight the growing importance of interdisciplinary and competency-based education.

Pedagogically, there has been a shift toward learner-centered approaches, including project-based learning and digital instruction. These methods enhance engagement and align with global trends in education. Rawal (2024) and Siminto et al (2024) emphasize that such approaches foster critical thinking and collaboration skills necessary for the 21st century.

Technology plays a crucial role in this transformation through the use of LMS, online learning, and digital tools. However, challenges such as digital inequality and teacher readiness remain significant. Donath et al (2023) and Holmqvist & Lelinge (2021) highlight the need for inclusive policies and professional development to ensure effective implementation. Despite these changes, Islamic education continues to integrate traditional and modern elements. This hybrid model ensures both relevance and continuity.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

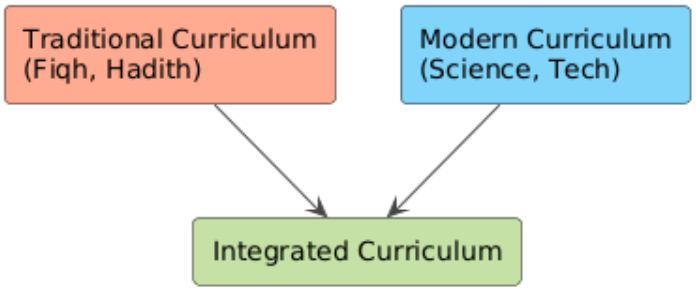


Figure 3. curriculum transformation

Relevance of Islamic Education in the Era of Globalization

Islamic education remains highly relevant in addressing global challenges, particularly in identity formation and ethical development. It provides a moral framework that helps individuals navigate complex modern realities. Mustapha et al (2024) and Razali et al (2020) emphasize its role in maintaining cultural and religious identity.

Additionally, Islamic education contributes to cultural preservation by integrating local wisdom with Islamic teachings. This approach ensures that globalization does not erode local traditions. Wilandra (2023) highlights the importance of cultural literacy in sustaining identity.

Islamic education also promotes social harmony and pluralism by emphasizing tolerance and mutual respect. Studies by Pratama et al (2023) and Salaeh (2023) show its role in fostering peaceful coexistence in multicultural societies. Finally, the future of Islamic education depends on its ability to innovate while preserving its core values. Continuous research and policy development are essential for ensuring its sustainability and relevance.

Table 4. contemporary relevance

Aspect	Contribution
Identity	Cultural-religious formation
Ethics	Moral development
Society	Social harmony
Innovation	Adaptive learning

CONCLUSION

This study demonstrates that the transformation of educational fields within the Malay-Indonesian Islamic civilization is characterized by a dynamic interplay between historical

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

evolution, continuity of core values, and adaptive responses to modern challenges. Islamic education in the Nusantara has evolved from informal, community-based institutions into more formalized and integrated systems, while maintaining its foundational emphasis on *tauhid*, *adab*, and *akhlaq*. The findings reveal that despite significant structural and pedagogical transformations—particularly during the colonial and modern periods—Islamic education has consistently preserved its intellectual traditions through mechanisms such as *sanad*, classical texts, and the enduring role of *ulama*. This continuity highlights the resilience of Islamic educational systems in maintaining their epistemological identity amid changing socio-political and cultural contexts.

Furthermore, the study underscores the contemporary relevance of Islamic education in addressing the complexities of globalization, technological advancement, and cultural transformation. The integration of modern curricula, learner-centered pedagogies, and digital technologies reflects a necessary adaptation to global educational trends, while efforts to preserve cultural and religious identity ensure contextual relevance. Islamic education in the Malay-Indonesian world thus emerges as a hybrid and integrative model that balances tradition and innovation. Ultimately, this study affirms that education remains a central axis in sustaining Islamic civilization in the Nusantara, and future development should focus on strengthening this balance through policy innovation, interdisciplinary research, and culturally grounded educational practices that are responsive to the demands of the modern era.

FUTURE DIRECTIONS

Future research should prioritize empirical investigations into the effectiveness of hybrid pedagogical models that integrate traditional Islamic educational values with emerging technologies such as artificial intelligence and virtual learning environments, particularly in underrepresented regions of the Nusantara. Additionally, longitudinal studies examining the long-term impacts of digital inequality on educational outcomes in Islamic institutions, as well as comparative analyses between Malay-Indonesian educational systems and other Islamic civilizational contexts (such as the Middle East and South Asia), would provide valuable insights for policy development. Scholars should also explore the potential of interdisciplinary curricula that more explicitly connect Islamic ethics with contemporary global challenges—including climate change, economic justice, and digital ethics—to enhance the relevance and applicability of Islamic education in addressing twenty-first-century societal issues. Furthermore, research into the preservation and digitization of classical Malay-Islamic manuscripts and Jawi literary

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

traditions, combined with community-based participatory approaches, will be essential for safeguarding cultural heritage while fostering innovative educational practices that remain rooted in local wisdom and Islamic intellectual continuity.

REFERENCES

Alfiyanto, A., Hidayati, F., & Ghazali, M. (2024). Integration of Adaptive Learning Technology in the Context of Islamic Education in Indonesia. 3. https://doi.org/http://dx.doi.org/10.47006/iscis.v0i3.21907

Ali, M. S. B. M., & Yusuf, I. (2021). Parti Islam Se-Malaysia (Pas) in Malaysia Politics: A History of Tuan Guru Nik Aziz's Scholarship and Leadership in Establishing an Islamic State in Kelantan. Ulumuna, 25(1), 108–136. https://doi.org/10.20414/ujis.v25i1.433

Arif, R., & Siraj, F. M. (2020). Shaykh 'Abd Al-Ra'ūf Al-Fanṣūrī (1615-1693 CE): A Study of His Contribution to the Development of Islamic Education in the Malay World. Jurnal Akidah & Pemikiran Islam, 22(2), 205–238. https://doi.org/10.22452/afkar.vol22no2.6

Auni, A. K. E., & Hermanto, H. (2020). Islamization of Melayu-Nusantara Society Through Language Approach According to Syed Muhammad Naquib Al-Attas. Khalifa Journal of Islamic Education, 4(1), 49. https://doi.org/10.24036/kjie.v4i1.41

Deák, C., & Kumar, B. (2024). A Systematic Review of STEAM Education's Role in Nurturing Digital Competencies for Sustainable Innovations. Education Sciences, 14(3), 226. https://doi.org/10.3390/educsci14030226

Donath, J. L., Lüke, T., Graf, E., Tran, U. S., & Götz, T. (2023). Does Professional Development Effectively Support the Implementation of Inclusive Education? A Meta-Analysis. Educational Psychology Review 2023 35:1, 35(1), 30-. https://doi.org/10.1007/S10648-023-09752-2

Firdausy, H., Fatkhi, R. M., & Thohari, F. (2022). Baḥr Al-Madhī and the Establishment Momentum of Ḥadīth Studies in Nusantara in the 20th Century. Ilmu Ushuluddin, 9(1), 15–48. https://doi.org/10.15408/iu.v9i1.20953

Holmqvist, M., & Lelinge, B. (2021). Teachers' collaborative professional development for inclusive education. European Journal of Special Needs Education, 36(5), 819–833. https://doi.org/10.1080/08856257.2020.1842974

Hussin, M., & Kamal, M. H. (2021). Translation of Al-Quran Into Malay Language in the Malay World. Ijish (International Journal of Islamic Studies and Humanities), 4(1), 32. https://doi.org/10.26555/ijish.v4i1.3322

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Kamil, I. M. M. (2020). (Book Review) William R. Roff (1967): The Origins of Malay Nationalism, Kuala Lumpur. University of Malaya Press. 297 Pages. Journal of Al-Tamaddun, 15. https://doi.org/10.22452/jat.vol15no1.14

Kawakip, A. N. (2020). Globalization and Islamic Educational Challenges: Views From East Javanese Pesantren. Ulumuna, 24(1), 105–131. https://doi.org/10.20414/ujis.v24i1.385

Madjid, Abd., Santoso, S., & Ridwan, M. (2021). Pengalaman Beragama; Keharmonisan Dan Minoritas Dalam Masyarakat Suku Muslim Akit Siak Riau-Indonesia. Al-Ulum, 21(1), 222–243. https://doi.org/10.30603/au.v21i1.1924

Mahfud, C., Astari, R., Kasdi, A., Mu'ammar, M. A., Muyasaroh, M., & Wajdi, F. (2021). Islamic Cultural and Arabic Linguistic Influence on the Languages of Nusantara; From Lexical Borrowing to Localized Islamic Lifestyles. Wacana Journal of the Humanities of Indonesia, 22(1), 224. https://doi.org/10.17510/wacana.v22i1.914

Marcotte, K. M., & Gruppen, L. D. (2022). Competency-Based Education as Curriculum and Assessment for Integrative Learning. Education Sciences 2022, Vol. 12, Page 267, 12(4), 267. https://doi.org/10.3390/EDUCSCI12040267

Mulyadi, M. (2025). From Tradition to Transformation: Reimagining Islamic Religious Education in the Digital Age. El-Tarbawi, 18(1), 82–105. https://doi.org/10.20885/TARBAWI.VOL18.ISS1.ART4

Mustapha, A. S., Zainol, N. Z. N., Mohammad, C. A., Khalim, M. A., Muhammed, N. K. W., & Faid, M. S. (2024). Al-Fatani's Perspectives on Islamic Family Law: Insights From Hidayah Al-Muta'allim Wa'Umdah Al-Muta'alim. Journal of Islamic Thought and Civilization, 14(1), 247–265. https://doi.org/10.32350/jitc.141.15

Najib, M. N. M., Zarif, M. M. M., & Mamat, M. A. (2024). Manuskrip Kesultanan Melayu Buton Bertajuk Taḥsīn Al-Awlād Fī Ṭā'At Rabb Al-'Ibād: Suatu Pengenalan Naskhah Dan Kandungan. Sains Insani, 9(2), 429–439. https://doi.org/10.33102/sainsinsani.vol9no2.717

Nor, A., Yusuf, M., & Arabi, I. (2024). Strategies for Improving the Professionalism of Islamic Education Teachers at University. Tafkir: Interdisciplinary Journal of Islamic Education, 5(1), 41–61. https://doi.org/10.31538/TIJIE.V5I1.774

Nurjihan, A. Z., & Ainurahmah, A. (2025). The Curriculum of Islamic Educational Institutions Integrated with Local Wisdom. Interdisciplinary Journal of Islamic Education, 1(2), 1–11. https://doi.org/10.24260/IJIE.1.1.62

Pratama, F. S., Erasiah, E., Dalela, R., Ardy, M. S., & Dewi, S. K. (2023). KELANTAN THE LITTLE MECCA: ITS INFLUENCE ON THE ARCHIPELAGO'S 15th-19th CENTURY ISLAMIC

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

CIVILISATION TO THE PRESENT DAY. Jurnal Lektur Keagamaan, 21(1), 125–156. https://doi.org/10.31291/jlka.v21i1.1110

Rahman, A. (2020). Dinamika Tradisi Pendidikan Salaf Pesantren Lirboyo Kediri Di Tengah Arus Modernisasi. Jurnal Pendidikan Islam, 9(1), 48–60. https://doi.org/10.38073/jpi.v9i1.232

Rawal, S. B. (2024). Exploring Exciting Ways to Teach: A Comprehensive Analysis of Modern Teaching Methods. World Journal of Education and Humanities, 6(3), p36. https://doi.org/10.22158/wjeh.v6n3p36

Razali, Wan M. F. A. W., Shamsuddin, S. S. S., Aziz, M. A. A., & Mohamed, M. F. (2020). Laysa Kamithlihi Shay'un: The Interpretation of Mutashābihāt Verses and Traditions by 'Abd Al-Qadir Wangah in Risālah Manhaj Ahl Al-Sunnah. Jurnal Akidah & Pemikiran Islam, 1–24. https://doi.org/10.22452/afkar.sp2020no1.1

Rolim Silva, L. H. (2025). Sport in Qatar: Nation-Building, Cultural Identity, and Royal Influence. The International Journal of the History of Sport. https://doi.org/10.1080/09523367.2025.2564325

Rozi, A. F., Dewi, R. A., Fatah, I. K., Mahmud, M., & Madekhan, M. (2022). Urgensi Pendidikan Islam Non-Dikotomi Di Era Society 5.0. Kuttab, 6(1), 92. https://doi.org/10.30736/ktb.v6i1.782

Salaeh, F. (2023). Reviving the Legacy the Role of Islamic Education in Patani, South Thailand. Syamil Jurnal Pendidikan Agama Islam (Journal of Islamic Education), 11(1), 39–59. https://doi.org/10.21093/sy.v11i1.5890

Siminto, S., Imelda, I., Setyaningsih, R., Cahyono, D., & Rahmat, A. (2024). Strategies for Teacher Excellence in the 21st Century Education Era: Integration of Technology, Curriculum, and Multidisciplinary Teaching in Elementary Schools. Ijgie (International Journal of Graduate of Islamic Education), 5(1), 1–13. https://doi.org/10.37567/ijgie.v5i1.2635

Ubaidillah, U., & Faiz, M. F. (2025). Beyond the Sacred Walls: Reimagining Pesantren's Architecture of Islamic Moderation. Ulumuna, 29(1), 32–70. https://doi.org/10.20414/UJIS.V29I1.1362

Wilandra, S. S. (2023). Hikayat Raja Pasai Sebagai Sumber Historiografi Menurut Perspektif Syed M. Naquib Al-Attas. Tsaqafah, 19(2), 485–511. https://doi.org/10.21111/tsaqafah.v19i2.9185

Zulhelmi, A., Fajri, A., AR, N., Hisyam, R., & Trisnady, I. A. (2024). The Struggle of the Aceh Society in the Historical Framework of Malay and Nusantara. Jurnal Adabiya, 26(1), 79. https://doi.org/10.22373/adabiya.v26i1.20689

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License