



From Policy Formulation to Educational Outcomes: A Holistic Governance Analysis of Islamic Education Policy in Indonesia

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 <https://doi.org/10.66931/jpai.v2i01.410>

ABSTRACT

Keywords:

Islamic Religious Education Policy; Integration-Interconnection; Educational Governanc.

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Islamic Religious Education plays an important role in developing students' moral, spiritual, and social character in Indonesia. This study aims to analyze the formulation, implementation, and future direction of IRE policy in Indonesia amid the challenges of globalization and digital transformation. The research employed a qualitative library research approach using government regulations, policy documents, academic books, and scholarly articles as data sources. Data were analyzed through content analysis and critical discourse analysis. The findings indicate that IRE policy has evolved from a state-centered approach toward a more collaborative and integrative model that combines religious values with scientific and technological developments. The implementation of IRE policy is influenced by teacher competence, institutional capacity, and digital readiness, while challenges remain in the form of educational disparities, policy fragmentation, and digital inequality. The study concludes that future reforms should emphasize integration-interconnection, collaborative governance, digital transformation, and Maqasid al-Shariah to strengthen the relevance and sustainability of Islamic education in the twenty-first century.

Article History:

Submitted: 12-04-2025, Revised :10-05-2025, Accepted: 15-06-2026

Please cite this article in APA style as:

Afandi, A. J., Wijaksono, M. E. A., & Muis, A. (2026). *From Policy Formulation to Educational Outcomes: A Holistic Governance Analysis of Islamic Education Policy in Indonesia*. DAAR EL-MAKRIFAH: Journal of Islamic Religious Education, 2(1), 94-105. <https://jurnalstebibama.ac.id/index.php/jpai/>

INTRODUCTION

Islamic Religious Education constitutes one of the most strategic instruments in shaping the moral, spiritual, and intellectual foundations of Indonesian society. Within the national education system, IRE is not merely positioned as a formal subject but serves as a medium for character formation, religious development, ethical cultivation, and the reinforcement of national identity. In the contemporary era, marked by globalization, rapid technological advancement, digital transformation, and complex social changes, Islamic education faces unprecedented challenges that require a more integrative, adaptive, and transformative policy framework (Rahman & Zulhaq, 2024). Consequently, the development of Islamic education policies has become

increasingly important in ensuring that religious education remains relevant to the needs of modern society while preserving its essential spiritual values (Afandi, 2025; Sari et al., 2025; Yulistina & Yustina, 2025).

Historically, Islamic education policies in Indonesia have evolved through a long process of political, ideological, and socio-cultural transformations (Airawatta Al-Furqon, 2025; Shaker et al., 2023). From the colonial period to the post-reform era, educational regulations concerning Islam have continuously reflected the dynamic interaction between state interests, Muslim societal aspirations, and modernization demands (Jamil & Fadhilah, 2025; Maemonah et al., 2023). A significant milestone in this development was the enactment of Law Number 20 of 2003 on the National Education System, which strengthened the legal position of religious education within Indonesia's educational framework. This policy demonstrates the state's commitment to integrating religious values into national education while simultaneously responding to contemporary educational challenges (Asyibli et al., 2025; Hanafi et al., 2024).

From a public policy perspective, Islamic Religious Education should not be viewed solely as a pedagogical domain but also as a field of knowledge politics, identity construction, and value reproduction. As argued by Michael W. Apple (2004), educational policies are reflections of power relations and dominant ideologies operating within society (Afandi, 2025; Sari et al., 2025). In the Indonesian context, IRE policies represent the state's effort to maintain a balance between educational modernization and the preservation of religious and cultural values. Therefore, understanding Islamic education policy requires a multidimensional analysis that encompasses political, social, cultural, and educational dimensions rather than focusing exclusively on instructional aspects. The emergence of digital technologies has fundamentally transformed the educational landscape worldwide, including Islamic education (Affan & Habsi, 2025; Kartiko et al., 2026; Kosim et al., 2023). Digital learning platforms, artificial intelligence, big data systems, and educational management technologies offer significant opportunities for enhancing the effectiveness and accessibility of Islamic Religious Education (Mahdiyini, 2025; Mariyono, 2026; Widnyani et al., 2025). However, these developments also present substantial challenges, including moral degradation, cultural secularization, the spread of digital radicalism, misinformation, and the erosion of traditional scholarly authority. As a result, educational policymakers are increasingly required to formulate innovative strategies capable of integrating technological advancement with ethical and spiritual development (Mohamad Nur Utomo, 2024).

Previous studies have identified several persistent challenges in the implementation of Islamic education policies in Indonesia. (Asyibli et al., 2025) highlighted the continuing dichotomy between religious sciences and secular sciences within Islamic educational institutions, which often limits the development of holistic educational approaches. Similarly, (Wahidiya & Fadlan, 2025) emphasized the necessity of adopting an integration-interconnection paradigm that bridges religious knowledge and modern scientific disciplines. At

the global level, research by (Valencia-arias et al., 2026) suggests that religious education should move beyond dogmatic approaches toward dialogical and multicultural paradigms. Likewise, (Pacheco, 2026) argues that twenty-first-century education must not only focus on knowledge transmission but also foster moral agency, subjectification, and social responsibility among learners.

In the broader context of Islamic education, several scholars have examined the relationship between modernization, globalization, and religious learning. (Ginzarly & Teller, 2025) explains that the modernization of Islamic education in Southeast Asia is characterized by continuous negotiation between religious traditions and global modernity. Furthermore, (Mariyono, 2026) emphasizes the importance of promoting *wasathiyah* (moderation) through Islamic education as a strategy for addressing radicalism and identity polarization. Recent studies on digital transformation in Islamic education also reveal that artificial intelligence and educational technologies can significantly improve learning outcomes, although they may simultaneously contribute to the dehumanization of education if not accompanied by strong ethical and spiritual foundations. These findings indicate the urgent need for policy frameworks capable of harmonizing technological innovation with Islamic educational values.

Despite the growing body of literature on Islamic education policy, existing studies remain largely fragmented, focusing primarily on curriculum development, instructional practices, or institutional evaluation. Few studies have comprehensively examined the formulation, implementation, evaluation, and impact of Islamic Religious Education policies within a single analytical framework. Moreover, limited attention has been given to integrating contemporary perspectives such as digital governance, artificial intelligence, collaborative governance, and *Maqasid al-Shariah* into Islamic education policy analysis. Therefore, this study seeks to fill these gaps by providing a holistic and multidisciplinary examination of Islamic Religious Education policy in Indonesia. The novelty of this research lies in its comprehensive analysis of policy processes, integration of governance theory, critical pedagogy, knowledge integration, and *Maqasid al-Shariah* perspectives, as well as its synthesis of Western, Middle Eastern, and Indonesian scholarly traditions to formulate a transformative paradigm for Islamic education policy in the twenty-first century.

METHOD

This study employed a qualitative approach using a library research design to examine Islamic Religious Education (IRE) policies in Indonesia from conceptual, historical, normative, and theoretical perspectives. Library research was considered appropriate because the study focused on analyzing policy documents, educational regulations, and scholarly literature rather than collecting field-based empirical data. The primary sources consisted of official government documents, including the National Education System Law, regulations issued by the Ministry of Religious Affairs, national curriculum

frameworks, and policies related to the digital transformation of Islamic education. Secondary sources included peer-reviewed journal articles, academic books, dissertations, research reports, and other scholarly publications relevant to Islamic education policy, educational governance, and contemporary educational reforms. Data were collected through systematic document analysis and an extensive literature review. The analysis employed content analysis and critical discourse analysis to identify key themes, policy orientations, ideological foundations, power relations, and emerging paradigms within Islamic Religious Education policies. To ensure a comprehensive interpretation, the study integrated multiple analytical perspectives, including educational policy theory, governance theory, the integration-interconnection paradigm of Islamic education, and the Maqasid al-Shariah framework. These theoretical lenses provided a holistic basis for evaluating the formulation, implementation, and implications of Islamic education policies in responding to contemporary educational challenges in the digital and globalized era.

RESULT AND DISCUSSION

Result

Islamic Religious Education Policy Evolved and Been Formulated in Indonesia

The findings indicate that the development of Islamic Religious Education policy in Indonesia is closely intertwined with the historical relationship between religion and the state. During the Dutch colonial period, Islamic educational institutions such as pesantren and madrasah operated largely outside the formal educational system due to the implementation of dualistic educational policies. This condition encouraged Muslim communities to establish independent educational structures that preserved Islamic values while simultaneously resisting colonial domination. Following Indonesian independence, the government began institutionalizing religious education through the establishment of the Ministry of Religious Affairs in 1946. This development marked the beginning of formal state recognition of Islamic education. The enactment of Law No. 4 of 1950 further strengthened the legal foundation of religious education within schools, indicating the state's commitment to integrating religious instruction into the national education system.

During the New Order era, educational policies became highly centralized and closely linked to national development objectives. Islamic Religious Education functioned not only as a means of spiritual development but also as an instrument for fostering political stability and national identity. Although this period expanded access to religious education, policy formulation remained largely top-down and state-centered. A significant transformation occurred during the Reform Era. Democratization processes opened wider opportunities for public participation, educational decentralization, and recognition of religious rights. The enactment of Law No. 20 of 2003 on the National Education System represented a major milestone by affirming that every student has the right to receive religious education according to his or her faith. The study further

reveals that contemporary IRE policy formulation involves multiple stakeholders, including the Ministry of Religious Affairs, the Ministry of Education, Islamic organizations, educational experts, universities, teachers, and civil society groups. This reflects the shift from a traditional government-centered model toward a governance-oriented approach characterized by negotiation, collaboration, and policy networks.

Another important finding concerns the epistemological foundations of policy development. The integration-interconnection paradigm promoted by contemporary Muslim scholars seeks to overcome the longstanding dichotomy between religious sciences and modern sciences. This paradigm has increasingly influenced curriculum reform and educational policymaking, particularly within Islamic higher education institutions. Nevertheless, several challenges remain. Policy inconsistencies across administrations, overlapping authority between ministries, limited grassroots participation, and discrepancies between policy design and implementation continue to hinder the effectiveness of Islamic Religious Education governance. These issues demonstrate that policy formulation remains an evolving process requiring greater coordination and institutional integration.

Table 1. Table 1. Historical Evolution of Islamic Religious Education Policy in Indonesia

Period	Major Characteristics	Policy Orientation	Impact on IRE
Colonial Era	Dualistic education system	Marginalization of Islamic education	Growth of independent pesantren and madrasah
Early Independence	Establishment of Ministry of Religious Affairs	Formal recognition of religious education	Institutionalization of IRE
New Order Era	Centralized governance	National development and political stability	Expansion of religious education access
Reform Era	Democratization and decentralization	Educational rights and participation	Strengthening of IRE legal status
Contemporary Era	Digital transformation and globalization	Integration, moderation, and innovation	Curriculum reform and technological integration

Islamic Religious Education Policy Implemented in Contemporary Educational Practice

The findings demonstrate that the implementation of Islamic Religious Education policy is strongly influenced by the decentralization of Indonesia's educational system. Regional autonomy has provided schools and local governments with greater flexibility to adapt educational programs to local needs and cultural contexts. However, this flexibility has also generated disparities in educational quality across regions. One major issue identified in the implementation process is the unequal distribution of educational resources. Schools located in urban areas generally possess better infrastructure, internet connectivity, technological facilities, and access to professional development opportunities. In contrast, rural and remote schools often face significant limitations that affect the delivery of quality Islamic education.

The study also reveals that teachers play a pivotal role in translating policy into educational practice. Islamic Religious Education teachers are expected to function not only as instructors but also as mentors, moral guides, and character builders. Their ability to integrate pedagogical innovation with Islamic values significantly influences policy outcomes at the classroom level.

Figure 1. Digital Transformation and Educational Disparities in the Implementation of Islamic Religious Education Policy in Indonesia.



Despite this strategic role, many teachers continue to encounter challenges related to digital competence and innovative teaching methodologies. The rapid advancement of educational technology requires educators to develop new competencies in digital literacy, online learning management, and technology-enhanced pedagogy. Without adequate professional development, policy objectives may not be fully realized. Digitalization has emerged as one of the most transformative developments in contemporary Islamic education. Educational platforms, Learning Management Systems (LMS), digital libraries, and artificial intelligence-based learning tools have expanded opportunities for flexible and personalized learning. These innovations have improved access to educational resources and increased administrative efficiency. However, the findings also identify several risks associated with digital transformation. These include digital inequality, misinformation, online radicalization, excessive dependence on technology, and the potential erosion of human interaction within educational environments. Such challenges require balanced policies that combine technological innovation with ethical and spiritual development.

Overall, the implementation of IRE policy reflects a dynamic interaction between institutional capacity, teacher competence, technological readiness, and socio-cultural contexts. Successful implementation depends not only on

regulatory frameworks but also on the ability of educational institutions to adapt policies to rapidly changing societal conditions while maintaining Islamic educational values.

The Impacts and Future Directions of Islamic Religious Education Policy in Indonesia

The findings indicate that Islamic Religious Education policy has contributed significantly to the development of religious identity, moral character, and social cohesion within Indonesian society. Through formal educational institutions, Islamic values such as honesty, responsibility, tolerance, and social solidarity are transmitted to younger generations, reinforcing both religious and national identities. One of the most important impacts of IRE policy is its contribution to religious moderation. In an era characterized by increasing social polarization and digital extremism, Islamic education serves as an important platform for promoting tolerance, peaceful coexistence, and respect for diversity. The concept of *wasathiyah* (moderation) has become a central principle in contemporary Islamic educational discourse. The study also reveals positive impacts on character education. Islamic Religious Education supports the cultivation of ethical behavior, spiritual awareness, empathy, and civic responsibility. These dimensions are increasingly recognized as essential components of holistic education in the twenty-first century.

Nevertheless, several limitations continue to affect policy outcomes. Formalistic approaches to religious instruction often emphasize memorization and cognitive achievement while neglecting deeper moral and spiritual transformation. Consequently, educational success is frequently measured through examination results rather than through behavioral and character development. Another challenge concerns educational inequality. Variations in infrastructure, teacher quality, institutional resources, and technological access create uneven educational experiences across different regions and institutions. These disparities limit the ability of policies to achieve equitable outcomes nationwide. The findings further suggest that future policy reform should be guided by the principles of *Maqasid al-Shariah*. This framework emphasizes the protection and development of religion, life, intellect, family, and property, providing a comprehensive philosophical foundation for educational policy. By incorporating these principles, Islamic education can respond more effectively to contemporary issues such as social justice, environmental sustainability, and digital transformation.

Finally, the future direction of Islamic Religious Education policy should focus on collaborative governance, curriculum transformation, and responsible technological integration. Educational policies should promote digital literacy, critical thinking, character education, transformative spirituality, religious moderation, and global competencies. Artificial intelligence, adaptive learning systems, and big data analytics offer significant opportunities for educational improvement, provided that humanistic and ethical dimensions remain at the

center of the educational process. These findings suggest that the future success of Islamic Religious Education depends on its ability to balance religious authenticity, scientific advancement, technological innovation, and societal needs within a holistic and transformative educational framework.

Discussion

The findings of this study demonstrate that Islamic Religious Education (IRE) policy in Indonesia has undergone a significant transformation from a traditional religious instruction model toward a more comprehensive educational framework that integrates spiritual, social, and technological dimensions. The historical analysis reveals that the development of IRE policy has always been influenced by the dynamic relationship between religion, state authority, and societal change. This finding supports Apple's view that educational policies are not merely technical instruments but also reflect ideological orientations and power relations within society. The evolution of IRE policy from the colonial period to the contemporary era illustrates how educational governance has continuously adapted to changing political, social, and cultural contexts. The study also confirms the relevance of the integration-interconnection paradigm in addressing the longstanding dichotomy between religious and scientific knowledge. Consistent with the ideas of Al-Faruqi (1982), Al-Attas (1993), and Amin Abdullah, the findings indicate that contemporary Islamic education can no longer rely on a fragmented epistemological framework. The integration of religious values with scientific knowledge is increasingly necessary to prepare students for the complexities of the twenty-first century. This result strengthens previous studies by Azra (2012) and Muhaimin (2019), which argue that the future of Islamic education depends on its ability to bridge spiritual development with intellectual and professional competencies. Consequently, policy reform should prioritize interdisciplinary learning models that connect Islamic teachings with contemporary scientific and technological developments.

Another important finding concerns the growing influence of governance-based approaches in educational policymaking. The involvement of multiple stakeholders—including government institutions, educational organizations, academics, religious leaders, and civil society—demonstrates a shift from centralized policymaking toward collaborative governance. This finding aligns with contemporary governance theories that emphasize participation, transparency, and shared responsibility in public policy processes. However, the study also reveals that policy coordination remains constrained by institutional dualism, particularly between the Ministry of Religious Affairs and the Ministry of Education. Such fragmentation often creates inconsistencies in policy implementation and educational management, suggesting the need for stronger inter-institutional collaboration and policy coherence. Regarding policy implementation, the findings highlight the central role of teachers in translating policy objectives into educational practice. Consistent with Hargreaves' concept

of the transformational educator, Islamic Religious Education teachers are expected to function not only as transmitters of knowledge but also as facilitators of character formation, moral development, and social responsibility. Nevertheless, the study identifies significant challenges related to digital literacy, pedagogical innovation, and technological adaptation. These findings suggest that educational reforms cannot succeed solely through curriculum changes; they must also be accompanied by sustainable professional development programs that strengthen teachers' competencies in both pedagogy and digital technology.

The findings further indicate that digital transformation has become one of the most influential factors shaping the future of Islamic education. The integration of Learning Management Systems (LMS), artificial intelligence, educational databases, and online learning platforms has expanded access to educational resources and improved administrative efficiency. These results support recent studies emphasizing the potential of educational technology to enhance learning effectiveness and institutional performance. However, the findings also reveal several risks, including digital inequality, misinformation, online radicalization, and the potential dehumanization of learning processes. Therefore, digital innovation should not be viewed merely as a technological advancement but as a process that must remain grounded in ethical, spiritual, and humanistic values.

From the perspective of educational outcomes, the study confirms that IRE policy contributes significantly to strengthening religious identity, character formation, and social cohesion. The promotion of values such as tolerance, moderation, empathy, responsibility, and social solidarity reflects the broader objectives of Islamic education beyond cognitive achievement. This finding supports the concept of *wasathiyah* (Islamic moderation) as proposed by Saeed (2018), which emphasizes balanced, inclusive, and peaceful approaches to religious education. In the context of increasing social polarization and digital extremism, the role of Islamic Religious Education in fostering moderation and intercultural understanding becomes increasingly strategic for maintaining social harmony and national unity. Despite these positive contributions, the study identifies several structural and pedagogical challenges that continue to limit policy effectiveness. Formalistic approaches to religious instruction, unequal educational resources, disparities in technological infrastructure, and excessive emphasis on administrative indicators often reduce the transformative potential of Islamic education. Many evaluation systems continue to prioritize academic performance while neglecting deeper dimensions such as moral transformation, spiritual awareness, and social engagement. This finding suggests the need for more holistic evaluation frameworks capable of measuring the multidimensional outcomes of Islamic education.

Finally, the study argues that the future direction of Islamic Religious Education policy should be guided by a transformative paradigm rooted in *Maqasid al-Shariah*, collaborative governance, and responsible technological innovation. The integration of digital literacy, critical thinking, character

education, spiritual development, and global competencies is essential for preparing learners to navigate contemporary challenges. In this regard, Maqasid al-Shariah provides a comprehensive philosophical framework that aligns educational objectives with human welfare, social justice, intellectual development, and ethical responsibility. Therefore, the reformulation of IRE policy should move beyond administrative improvement toward the creation of a holistic educational ecosystem capable of balancing religious authenticity, scientific advancement, technological innovation, and human development in the era of globalization and artificial intelligence.

CONCLUSION

This study concludes that Islamic Religious Education (IRE) policy in Indonesia has evolved through a complex interaction between religious values, state authority, educational reforms, and societal transformation. Historically, the development of IRE policy reflects the government's continuous effort to strengthen the role of religious education within the national education system while adapting to political, social, and cultural changes. The findings reveal that contemporary IRE policy is increasingly characterized by a governance-oriented approach that involves multiple stakeholders and promotes the integration of religious and scientific knowledge as a response to the demands of modern education. The study further demonstrates that the implementation of IRE policy is influenced by several key factors, including educational governance, teacher competence, institutional capacity, and technological readiness. The integration of digital technologies, learning management systems, and artificial intelligence has expanded opportunities for improving educational quality and accessibility. However, significant challenges remain, such as regional disparities, limited digital literacy, policy fragmentation, and the risk of dehumanization in technology-based learning. These issues indicate that effective policy implementation requires not only regulatory support but also continuous investment in human resources, infrastructure, and educational innovation. Finally, the findings highlight that Islamic Religious Education plays a strategic role in strengthening religious identity, character formation, social cohesion, and religious moderation in Indonesia. To enhance its relevance in the twenty-first century, future policy reforms should adopt a holistic and transformative framework based on the principles of integration-interconnection, collaborative governance, digital transformation, and Maqasid al-Shariah. Such an approach will enable Islamic education to balance spiritual values, scientific advancement, technological innovation, and human development, thereby contributing to the creation of a more inclusive, adaptive, and sustainable educational system in the era of globalization and artificial intelligence.

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