

Islamic Educational Values in Integrated Basic Cultural Sciences at the Central Java Coastal Campus

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ABSTRACT: *This study aims to examine two fundamental aspects: first, the necessity of integrating Islamic values into the Basic Cultural Sciences (Ilmu Budaya Dasar/IBD) course, and second, the identification of relevant Islamic values to be incorporated into the curriculum. Religious values are regarded as crucial elements in shaping students' character, playing a strategic role in developing intellectual capacity, ethical behaviour, and positive attitudes. The research employed a mixed-methods approach, combining field research and literature review (quantitative and qualitative approaches). The research locus was the Faculty of Islamic Studies (Fakultas Aama Islam/FAI). The sample consisted of 39 students in their fifth semester or higher who had completed the IBD course, drawn from a population of approximately 45 students in one class. Qualitative data were obtained through in-depth interviews with students, lecturers, and foundation administrators, both within the campus environment and in student pesantren (boarding schools). Data collection instruments included questionnaires and semi-structured interview guides. The findings reveal a set of essential Islamic values to be integrated into IBD lectures, namely truth, honesty, love and respect, justice, peace, unity, tolerance, patience, sincerity, accountability, consistency, and gratitude. Truth and honesty were the most dominant values identified. Through communal living in campus boarding facilities, these values were reinforced. The novelty of this study lies in its proposed model integrating noble Islamic values into curricula, enhancing moral and academic development, and fostering a Qur'anic generation embodying these values in all life domains. This study has several limitations. The sample size was relatively small and limited to one faculty, which may restrict the generalizability of the findings to broader educational contexts. In addition, the qualitative insights were based on a specific institutional setting, students who live in campus-based pesantren. So the lived experiences supporting value internalisation may differ in non-boarding environments. Despite these constraints, the originality of this research lies in its systematic formulation of an integrative model that embeds core Islamic values within the IBD curriculum. This model not only strengthens students' moral and intellectual development but also offers a replicable framework for Islamic higher*

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education institutions seeking to cultivate a Qur'anic generation grounded in character, ethics, and holistic academic excellence.

Penelitian ini bertujuan untuk mengkaji dua aspek fundamental, yaitu pertama, kebutuhan integrasi nilai-nilai Islam dalam mata kuliah Ilmu Budaya Dasar (IBD), dan kedua, identifikasi nilai-nilai Islam yang relevan untuk diintegrasikan ke dalam kurikulum tersebut. Nilai-nilai keagamaan dipandang sebagai elemen krusial dalam pembentukan karakter mahasiswa, dengan peran strategis dalam pengembangan kapasitas intelektual, etika perilaku, dan konstruksi sikap positif. Metode penelitian yang digunakan adalah pendekatan campuran (*mixed-methods*), menggabungkan penelitian lapangan dan studi kepustakaan. Lokus penelitian berada di Fakultas Agama Islam (FAI). Sampel penelitian terdiri dari 39 mahasiswa semester lima ke atas yang telah menyelesaikan mata kuliah IBD, diambil dari populasi sekitar 45 mahasiswa dalam satu kelas. Data kualitatif diperoleh melalui wawancara mendalam dengan mahasiswa, dosen, dan pengelola yayasan, baik di lingkungan kampus maupun pesantren mahasiswa. Instrumen pengumpulan data meliputi kuesioner dan panduan wawancara semi-terstruktur. Temuan penelitian mengungkapkan bahwa terdapat sejumlah nilai-nilai Islam yang esensial diintegrasikan ke dalam perkuliahan IBD, seperti kebenaran, kejujuran, cinta dan penghargaan, keadilan, kedamaian, persatuan, toleransi, kesabaran, ketulusan, akuntabilitas, konsistensi, dan rasa Syukur. Di antara nilai-nilai tersebut, kebenaran dan kejujuran muncul sebagai nilai yang paling dominan berdasarkan preferensi responden. Pendekatan pembelajaran terintegrasi diterapkan melalui pengalaman hidup komunitas di lingkungan kampus asrama, sehingga memperkuat internalisasi nilai. Aspek kebaruan penelitian ini terletak pada proposisi model integrasi nilai-nilai Islam yang luhur ke dalam kurikulum fakultas, yang tidak hanya berkontribusi terhadap pengembangan moral mahasiswa, tetapi juga mendorong pencapaian akademik. Penelitian ini diharapkan dapat melahirkan generasi Qur'ani yang mampu mengaktualisasikan nilai-nilai Islam dalam kehidupan personal maupun profesional secara holistik.

Keywords: *Islamic Values, Basic Cultural Science, Learning Integration.*

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I. INTRODUCTION

Revitalising religious and cultural values becomes an emergency to be carried out to restore the paradigm of society to the humanitarian order that it should be. An effective means to restore this paradigm is through education (Abduloh et al., 2022). Universities, as educational institutions, have to reconstruct the content of their curriculum to equip students with an understanding of religious and cultural values. The students need values following good personality, including innovative thinking, good behaviour, and a kind attitude, which are urgently needed to be a leader in the future (Suradi, 2022).

The study was conducted in response to the Unissula Vision - "As an Islamic University leading in building the generation of *khaira ummah* (best people), in developing knowledge and technology based on Islamic values, and in building Islamic civilisation

towards a prosperous society blessed by Allah Swt in the realisation of *rahmatan lil-aalamiin*" (mercy for the world). The study is in efforts for the sake of building Islamic Academic Culture (*Budaya Akademik Islami/BudAI*) (which was declared on the 18th of August 2005), which was agreed upon as an educational strategy in Unissula, and Islamic World View is the perspective of learning in Unissula (Sholihah, 2023). The things that need to be done are to reconstruct the sciences and technology in the university environment to be based on Islamic values. The process of reconstruction of the science, which in this study is the science of culture, i.e. "*Ilmu Budaya Dasar*" (IBD).

IBD was selected as the locus of revitalisation because this course functions as a foundational subject that shapes students' perspectives on human relations, culture, and social life. Empirically, various learning evaluations indicate that students often perceive IBD merely as a general conceptual study that is insufficiently connected to ethical values relevant to the Islamic academic environment. In addition, some students experience difficulties linking cultural concepts to everyday moral practices, creating a gap between theoretical understanding and the behaviour expected within the academic and pesantren communities.

Students in IBD require Islamic values because they are part of an Islamic educational ecosystem that emphasises the integration of knowledge and morality. Values such as truth, honesty, trustworthiness, and responsibility are essential for strengthening their ability to critically and ethically assess cultural phenomena. Integrating Islamic values enables students not only to comprehend IBD cognitively but also to internalise its principles in their real-life behaviour, making the learning process more relevant, transformative, and aligned with the goals of character formation in Islamic higher education.

The formal object of IBD is 'value', that is, human values embodied in human socio-cultural work. These objects are qualitative in expressing human values. The material object of IBD is works of human culture, such as works of art, philosophy, history, and other works that are expressions of humanity, science, technology, and development (Wang & Wu, 2023).

To what extent are Islamic values currently integrated into the cultural subject, particularly IBD and other related courses? What specific Islamic values should be incorporated into the IBD curriculum to strengthen its relevance and effectiveness? To understand students' needs and expectations regarding the integration of Islamic values into the cultural subject, IBD. To identify the types of Islamic values that are appropriate and necessary to be integrated into the IBD curriculum (Metzger et al., 2022).

The formal object of IBD is the value that is human values embodied in human socio-cultural work. These objects are qualitative in expressing human values. The material object of IBD is works of human culture, such as works of art, philosophy, history, and other works that are expressions of humanity. The objects of the IBD study include IBD lecture material. The topics for studying IBD courses are as follows: the concept of IBD, human nature, the nature of culture, humans and life behaviour, logic as a manifestation of culture, ethics as a manifestation of culture, aesthetics as a manifestation of culture, Islam, science and technology, and development (Nuryanti & Hakim, 2020).

Islamic Values, Islam is a "way of life" that is universal and applies wherever and at any time, to save in the world and the hereafter, to gain the pleasure of Allah. Islam is an "*ad-din*" (way of life) for anyone. Islam is not just a religion that commands the *Isha-*

Subuh-Luhur-Ashar-Maghrib prayer. Islam teaches tolerance, justice, truth, love, peace, respect, equality, togetherness, help, and so on. Islam can be abbreviated from the Ideal System of Life for All Mankind (Subakir, 2020).

Islamic values are the introductory provisions of quality standards taught in Islam, which originate from the Qur'an and al-Hadith, such as the pillars of Faith, pillars of Islam, piety, sincerity, honesty, trustworthiness, patience, justice, and so on (Yulianti & Murtadho, 2023). Islamic values are oriented to *Abdullaah* (servant of Allah, how to follow and obey Allah) and *Khalifatullaah* (representative of Allah, how to manage the life of fellow human beings). Islamic values include honesty or truth (*Siddiq*), accountability (*Amanah*), justice (*'adl*), sincerity (*ikhlas*), tolerance (*tasamuh*), gratitude (*sukru*), patience (*shabru*), consistency (*istiqamah*), humility (*tawadhu'*), love (*hub*), etc (Zarkasyi, 2021).

Abduloh et al. (2022) emphasises that Islamic education in the 4.0 era must be responsive to pluralism and technological advancement, highlighting the importance of multicultural perspectives, democracy, and human rights to address social and cultural biases still present in current educational practices. Murdianto (2024) finds that lecturer strategies—such as interactive approaches, case studies, extracurricular engagement, and personal mentoring—play a significant role in shaping students' religious character. However, challenges remain, including religious diversity and the influence of popular culture. Hambali & Asyafah (2020) show that Islamic Religious Education in higher education aims to cultivate morally upright Muslim personalities by integrating spiritual values with intellectual development that is relevant to global progress. Meanwhile, Nidhomul Haq highlights the essential role of religious education in building students' moral character amid societal issues such as formalistic religiosity, declining moral sensitivity, and the rise of corruption and violence in Indonesia. Collectively, these studies underscore the need to strengthen authentic and contextual Islamic values in higher education to effectively respond to contemporary challenges and societal dynamics.

Such values become part of the content that is internationalised within the strategy of cultivating moral values in the personality and behaviour of students. There are several strategies for cultural cultivation within the social and educational spheres. One of these strategies is a systematic process of internalising knowledge through daily behavioural actions. The curriculum content, infused with religious teachings and good moral values, is integrated with noble traditions practised within Islamic culture (Asrita, 2022).

These values are internalised in classroom learning according to the existing campus schedule. Meanwhile, in the *pesantren*, students receive deeper insights through lessons from classical Arabic texts, including interpretations of the Qur'an (*tafsir*), *hadith*, and Sufism (*tasawwuf*), taught by teachers and religious scholars (*asatidz* and *kyai*) who accompany the educational process in the *pesantren*, which is integrated with the university. This model of learning integration and initiation raises an important question: how, and to what extent, does this educational model impact the character development of students, particularly in Islamic universities that combine academic learning with the implementation of Islamic cultural values within both the campus and the '*pesantren mahasiswa*'?

II. METHOD

This research employs a mixed-methods design that integrates qualitative and quantitative approaches within a field research framework supported by literature-based investigation. Although categorised as mixed methods, the study places greater emphasis on the qualitative dimension, while quantitative data function as complementary evidence to strengthen interpretation (Sukijan, 2023). Personal Interview in Unissula Semarang, 8 September 2023. The study was conducted at Sultan Agung Islamic University (UNISSULA), with the primary focus on the Faculty of Islamic Studies (*Fakultas Agama Islam/FAI*), while also drawing insights from students across other faculties, including Medicine, Psychology, Economics, and Education & Communication.

This work adopts a mixed-methods field study design that combines qualitative descriptive research with supporting quantitative data. The qualitative component is used to explore how Islamic values can be integrated into IBD learning, whereas quantitative data illustrate the distribution of students' perceptions and tendencies. The research follows a sequential exploratory approach, beginning with qualitative exploration that becomes the basis for developing and interpreting the quantitative findings. This approach enables a deeper and more contextual understanding of religious and cultural values before they are measured numerically.

The study utilises both qualitative and quantitative forms of data. Qualitative data consist of narratives and factual descriptions that demonstrate students' comprehension of religious and cultural values, particularly in the context of local wisdom embedded in the IBD course. Quantitative data consist of numerical responses from questionnaires that capture students' value preferences and thematic selections. The data come from primary and secondary sources. Primary data include student interviews, direct responses, and observations in the field, while secondary data consist of books, journal articles, institutional documents, and previous research related to Islamic values and cultural education. The research subjects are 39 students from the fifth semester and above who have completed the Basic Cultural Science course.

Data were collected through two primary techniques. The questionnaire asked students to select Islamic values such as honesty, justice, sincerity, patience, gratitude, love, and tolerance to be integrated into various IBD course themes. They also identified two preferred topics from eight available themes and chose three Islamic values they believed were most suitable for each topic, accompanied by reflective feedback on the relevance of cultural and religious values in the course. In-depth interviews were used to obtain deeper insights into students' experiences, interpretations of Islamic values, and their perceptions of how these values can be integrated within IBD learning.

The data analysis procedure follows the logic of mixed-methods research. Qualitative data were analysed using thematic analysis that involved coding, categorising, and generating themes based on students' descriptive responses. These themes were then interpreted in alignment with Islamic value frameworks and contemporary cultural education theory. This study analysed quantitative data descriptively to identify value preferences, thematic interests, and distribution patterns across respondents and, when appropriate, applied reliability assessments such as Cronbach's Alpha to determine the internal consistency of questionnaire items.

The use of several validation techniques to ensure the validity of the data and the trustworthiness of the research, several validation techniques are used. Source

triangulation was conducted by comparing information from different participants and data sources, while methodological triangulation ensured consistency across data collected through questionnaires and interviews. Member checking was applied to confirm the accuracy of interpretations with the participants, and peer debriefing invited scholarly review to strengthen analytical credibility. An audit trail was also maintained to document the research process systematically, ensuring transparency and traceability across all stages. For quantitative data, content validity was established through expert judgment to verify the alignment between questionnaire items and the Islamic value constructs being measured. Reliability testing ensured that the instruments used had adequate internal consistency as indicated by statistical measures such as Cronbach's Alpha.

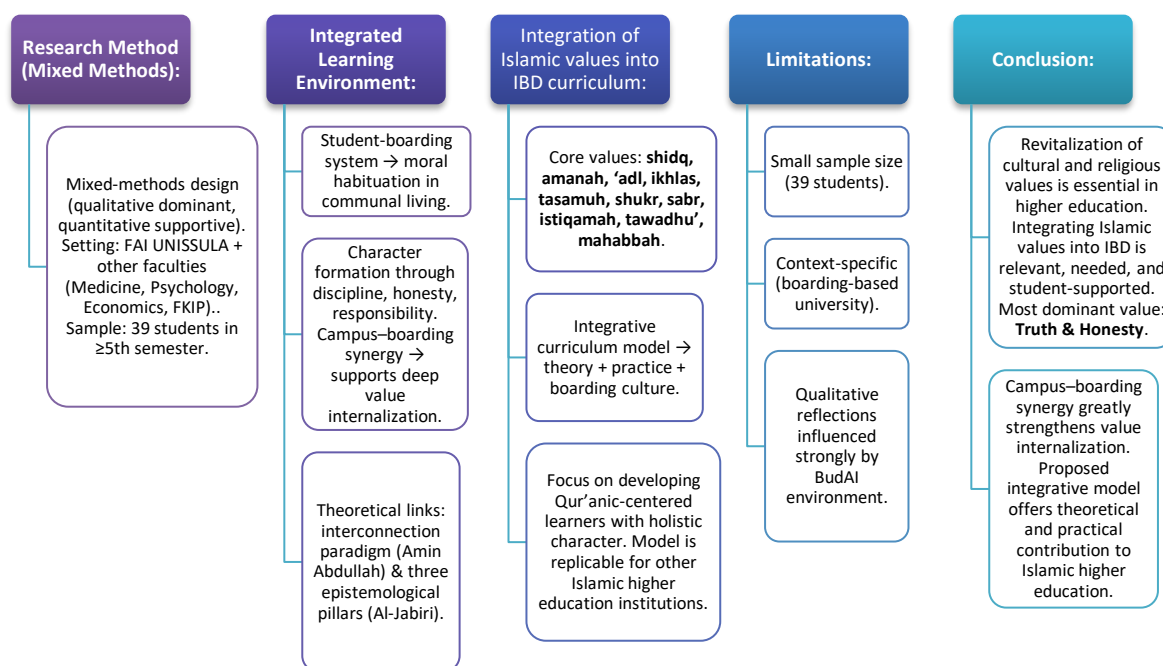


Figure 1. Research method flow

III. RESULT AND DISCUSSION

Islamic Values from IBD Lecturers in the Islamic Campus

In general, the impression of students on IBD lecturers is good and pleasant. A student said, "He always teaches the meaning of the IBD with Islamic values". Other students said, "Lecturers are very knowledgeable about the material taught, and always associated with the verses of the Qur'an". While other students said, "Wise and exciting, there are always recitation inserts while teaching". Other answers are: "Submission of material is easily understood and entered into Islamic values"; "The lecturer is good, the way to teach is good, it is just that sometimes it makes me sleepy"; "In teaching, there is an interactive relationship with students"; "Delivering clear material and accompanied by examples of events and sources of propositions", and so on (Fikri et al., 2025).

The general impression of students on the subject matter is: "The material has been linked to Islamic values by entering verses from the Qur'an"; "The subject matter is very interesting"; "The material is easy to understand"; "Very much following what is

needed in the basis of culture"; "The subject matter concerning IBD is interesting because it discusses about culture, also when lecturers explain arguments always accompany it"; "Very impressive, because the material for me is essential for our daily lives"; "Very interesting because it covers the behavior of cultural life and responsibility"; "IBD material is quite difficult because the cultures that are very large and extensive"; "Happy"; "Well"; "Easy to understand"; etc.

In general, the students want from the IBD courses as follows: Understand the existing culture; Science, and knowledge; Good attitude in society because in the material there are religious norms; Extensive insight and knowledge; Knowing the basics of the Qur'an regarding culture; Stay developed in students; Know the study of IBD by connecting verses of the Qur'an; Good grades and practical knowledge; Taking lessons to be practiced in daily life; Can understand cultures in Indonesia; Understanding science that has never been learned; A wise pattern of cultural thinking and attitudes; Knowing IBD studies and the basics of the Qur'an etc (Karmina et al., 2023).

The question was answered by 21 respondents – “very agree” (54%), and by 18 respondents – “agree” (46%). Some of the reasons for the answer – “very agree” are knowing the basics of the Qur'an regarding culture, extensive insight, and knowledge, the material is crucial for daily life, it covers the behaviour of cultural life and responsibility, good grades and useful knowledge, etc.

The question regarding students' agreement with the integration of Islamic values into the IBD course was answered by all 39 respondents. The responses consisted of 21 students selecting “very agree” and 18 students selecting “agree.” The frequency of each response category was calculated, and the percentages were derived based on the total sample size of 39 respondents using the formula:

$$\text{Percentage} = \frac{\text{Frequency}}{39} \times 100\%$$

Thus, 21 respondents represent 54%, while 18 respondents represent 46% of the total sample. These percentages reflect the distribution of students' attitudes toward the integration of Islamic values into the course.

$$\text{Very agree: } \frac{21}{39} \times 100\% = 53.8\% \approx 54\% \quad \text{Agree: } \frac{18}{39} \times 100\% = 46.2\% \approx 46\%$$

This descriptive statistical analysis relies on frequency counts and percentage distribution, which are appropriate for categorical attitudinal data generated through a Likert-scale-type questionnaire.

Interpretation of Findings

Students who responded “very agree” provided several qualitative reasons, such as the importance of understanding Qur'anic foundations related to culture, the need for broad insights and knowledge, the relevance of the material to daily life, its contribution to cultural behaviour and responsibility, the value of meaningful learning outcomes and useful knowledge. These narrative explanations complement the quantitative results by offering contextual insights into why students strongly support the integration of Islamic values. The qualitative responses were analysed using content analysis, through which recurring themes and key statements were identified and categorised (Sholihah et al., 2024).

Research Data in the Table

Table 1. The interesting topic in the lecture on IBD

No	The Interesting Topic	Score
1	Human and Life Behaviour	65 = 47%
2	Human Nature	29
3	The Nature of Culture	22
4	The concept of IBD	5
5	Logic as a Manifestation of Culture	5
6	Ethics as a Manifestation of Culture	5
7	Aesthetics as a Manifestation of Culture	5
8	Islam, Science and Technology, and Development	2

Table 1 stated that the most interesting topic in the lecture on IBD, according to the respondents, is Human and Life Behaviour. It is because the topic concerns the daily life activities, which involve many people.

Table 2. The Islamic values in the topic of the concept of IBD

No	Islamic Values in the Topic of the Concept of IBD	Score
1	Truth, Honesty	34 = 30%
2	Peace	26
3	Tolerance	18
4	Love	17
5	Unity	10
6	Sincerity	7

According to the respondents, see Table 2, the most important Islamic value identified in the topic “The Concept of IBD” is truth and honesty, as IBD—being a foundational scientific discipline—requires accuracy, intellectual integrity, and a commitment to factual understanding. Scientifically, the dominance of truth and honesty reflects the epistemological nature of IBD, as IBD aims to introduce students to cultural, historical, and philosophical knowledge by emphasising correctness, transparency, and objective reasoning. Values such as truth and honesty, therefore, become essential in ensuring that students engage with cultural sciences through valid information and responsible interpretation.

From an analytical perspective, the prominence of these values can also be explained by the Islamic higher education context of the study. In an Islamic campus environment such as Unissula, moral formation is strongly emphasised through institutional culture, academic expectations, and *pesantren*-based character development. This environment reinforces the belief that knowledge (*‘ilm*) must be pursued alongside moral integrity. Consequently, students tend to prioritise values aligned with *amanah*, *sidq*, and *tabsyir*, which naturally elevate truth and honesty as preferred values across multiple topics. This alignment indicates that students view scientific understanding not merely as an intellectual activity but also as a moral practice grounded in Islamic ethical principles.-

Table 3. The Islamic values in the topic human nature

No	The Islamic Values	Score
1	Truth, Honesty	19 = 29%
2	Sincerity	13
3	Love	13
4	Justice	7
5	Patience	7
6	Concistent	7

According to the respondents, see Table 3, the most important Islamic value in the topic Human Nature is truth and honesty. The truth and honesty have to be realised in human life, so that is human nature.

Table 4. The Islamic values in the topic the nature of culture

No	The Islamic Values	Score
1	Unity	19 = 23%
2	Tolerance	18
3	Similirity	14
4	Honesty	11
5	Peace	10
6	Respect	9

According to the respondents, see Table 4, the most important Islamic value in the topic, The Nature of Culture, is unity. Culture is made by people in a society, which shows social relations and unity.

Table 5. The Islamic values in the topic human and life behaviour

No	The Islamic Values	Score
1	Truth, Honesty	17 = 28%
2	Justice	9
3	Patience	9
4	Sincerity	9
5	Accountability	9
6	Humility/ <i>Tawadlu</i>	8

According to the respondents, see Table 5, the most important Islamic value in the topic Human and Life Behaviour is truth and honesty. Human behaviour (speaking, listening, watching, feeling, thinking) needs honesty to find the truth.

Table 6. The Islamic values in the topic logic as a manifestation of culture

No	The Islamic Values	Score
1	Truth, Honesty	33 = 44%
2	Peace	12
3	Justice	10
4	Accountability	7
5	Tolerance	7
6	<i>Ta'awun</i> /Cooperation	6

According to the respondents, see Table 6, the most important Islamic value in the topic Logic as a Manifestation of Culture is truth and honesty. Logic is the law or regulation of how to think rationally and systematically, which requires honesty.

Table 7. The Islamic values in the topic ethics as a manifestation of culture

No	The Islamic Values	Score
1	Respect	17 = 25%
2	Truth, Honesty	11
3	Peace	11
4	<i>Tawadhu</i> /Humility	10
5	Tolerance	10
6	Amanah/Accountability	9

According to the respondents, see Table 7, the most important Islamic value in the topic Ethics as a Manifestation of Culture is respect. Respect for other people is a high level of ethics.

Table 8. The Islamic values in the topic aesthetics as a manifestation of culture

No	The Islamic Values	Score
1	Love	28 = 37%
2	Truth, Honesty	13
3	Peace	12
4	Unity	9
5	Patience	7
6	Gratitude	7

According to the respondents, see Table 8, the most important Islamic value in the Aesthetics as a Manifestation of Culture is love. Many people say that love is beautiful.

Table 9. The Islamic values in the topic of Islam, science, technology, and development

No	The Islamic Values	Score
1	Truth, Honesty	22 = 34%
2	Unity	13
3	Justice	8
4	Concistent	8
5	Bravery	7
6	Peace	7

According to the respondents, see Table 9, the most important Islamic value in the topic Islam, Science and Technology, and Development is truth and honesty. Knowledge and science need honesty, i.e. academic honesty. Human life needs truth and honesty.

The Islamic values needed by students in the IBD lecture are truth, honesty, love, respect, justice, peace, unity, tolerance, patience, sincerity, accountability, consistency, and gratitude. From the tables mentioned above, the Islamic value of truth and honesty is the most important topic, as chosen by the respondents in the IBD lecture (Trisnowali et al., 2022).

IBD is one component of the General Course (*Mata Kuliah Umum/MKU*) that must be studied by all students. IBD is also referred to as Basic Humanities, so it is closely related to the notion of the humanities derived from the Latin word *humanus*, which means 'human', 'cultured', and 'refined'. IBD is the study of basic things in culture, namely human values, because humans are creatures that produce culture. IBD discusses human cultural works such as philosophy, art, history, and other cultural works to express its human values (Sholihah et al., 2023).

The IBD Competency Standard is that after attending IBD, students able to understand analytically the basic things in society and culture, such as the concept of society, the concept of culture, human values (compassion, justice, responsibility, etc.), logic, ethics, aesthetics, and science and technology-development in the vision of Islam so that insight and personality develop better (Matinlompolo et al., 2024). The IBD course aims to develop personality, sensitivity, and insight, thoughts relating to society and culture, so that the capture, perception, and reasoning of the student's cultural environment can be more subtle, more human (Feola et al., 2024).

Islamic Values and Implementation on Integrated Learning Campus

The findings of this study indicate that several Islamic values—particularly truth and honesty (*shidq*), trustworthiness (*amanah*), justice (*‘adl*), sincerity (*ikhlas*), tolerance (*tasamuh*), gratitude (*syukur*), patience (*sabr*), consistency (*istiqamah*), humility (*tawadhu’*), and love (*mahabbah*)—are perceived by students as essential components to be integrated into the IBD course. Among these, truth and honesty emerged as the most dominant values, especially in foundational topics such as “The Concept of IBD.”

This dominance can be explained theoretically. IBD, as a scientific and cultural discipline, emphasises epistemic accuracy, critical reflection, and responsible interpretation. Within such a framework, truth and honesty function as epistemological pillars, ensuring that students approach cultural knowledge with intellectual integrity (Meutiawati, 2022). The results align with Islamic educational theories stating that knowledge (*‘ilm*) must be sought through truthful inquiry and moral uprightness. Thus, integrating *shidq* into IBD is both academically and theologically coherent (Zulkarnain et al., 2023).

Furthermore, the Islamic university context significantly influences students' value preferences, as highlighted in Tisna Nugraha's study on noble moral education, Islamic higher education institutions are designed not only to cultivate intellectual ability but also to develop students' ethical and spiritual character. This institutional mission shapes students' perceptions by reinforcing values such as honesty, responsibility, and consistency as fundamental to academic life. Students internalise these values through classroom instruction, campus culture, and *pesantren*-based communal living, where the integration of moral principles into daily routines is routine and visible (Sholeh et al., 2023).

The findings also resonate with the concept of *akhlak*-based curriculum integration, which emphasises that moral development should permeate all courses rather than being confined to religious subjects. The students' preference for integrating Islamic values into IBD supports the argument that cultural education must be value-oriented to shape responsible and ethical graduates. This aligns with Nugraha's conclusion that Islamic universities must revitalise character education through curriculum design, facility provision, and exemplary leadership (Hambali & Asyafah, 2020).

Overall, the results demonstrate that students view the infusion of Islamic values—not as an additive component—but as an essential framework that guides their understanding of culture, ethics, and academic responsibility. These findings reinforce the theoretical stance that Islamic higher education integrates moral and intellectual development as an inseparable whole, suggesting that future curriculum enhancements should explicitly embed value-based learning outcomes across IBD topics and beyond (Subakir, 2020).

Although Islamic values such as honesty, responsibility, sincerity, and consistency are embedded in the institutional culture, their practical implementation in students' daily lives must be supported by empirical evidence. In this study, indications of value practice were identified through student questionnaire responses and interview data. Several students, for example, explained that the communal environment of the university and the *pesantren* contributed to reinforcing these values. As one student noted during the interview, “living in the *pesantren* makes us more disciplined and more careful about our attitudes, especially in being honest and responsible.” Lecturers similarly emphasised that the supervision and mentoring system—both in morning classes and in the evening religious programs—helped strengthen students' ethical awareness.

Rather than assuming that values are practised uniformly, these empirical accounts demonstrate how specific learning environments support value internalisation. The integrated *pesantren* system under the Sultan Agung Waqf Foundation functions not as a normative ideal but as a structured setting in which students' character is shaped through daily routines, mentoring, and ethical supervision. This finding aligns with the quantitative results showing that truth, honesty, and responsibility were consistently chosen as the most relevant values to be integrated into IBD, suggesting a congruence between students' perceptions and their lived experiences.

The student *pesantren* has received significant attention in terms of physical development, with adequate buildings and facilities. Several regulations have been implemented as a follow-up to campus learning, focusing on character and moral education in the afternoons and evenings. One such regulation requires first-year students to reside in the *pesantren* for a designated period, during which they receive instruction in various subjects prepared by lecturers from diverse disciplines. This program is mandatory for all students across different faculties at the university (Hattarina et al., 2022).

Paradigmatic Challenges in Integrating Religious Knowledge and Modern Science

The impact observed thus far, especially in general faculties such as medicine, economics, psychology, education, and communication, is that students receive intensive lessons in the Qur'an. They also study classical texts on hadith, Sufism (*tasawwuf*), and in-depth Islamic jurisprudence (*fiqh*), including *fiqh* of worship (*ibadah*) and social transactions (*muamalah*), in addition to their formal education at the university during the day. Relationships between religion and general science provide various dynamics in connecting and linking, including uniting both religious and general sciences until unity occurs. It thus becomes a challenge in the process of integrating the various paradigms of interconnectional integration that are relationships of the various staff through bringing together their ideas of interaction integration, and therefore, even in the learning process that is rarely found by many people who teach science to each according to the whole paradigm (Helmy et al., 2021).

M. Amin Abdullah, who offers a paradigm of interconnectional integration. The concept of integration of science offered by Abdullah (2020) is the reintegration of the epistemology of general science and religion with the meaning of the need for dialogue and cooperation between the disciplines of general sciences and religion. Interdisciplinary approaches advanced interconnectivity and sensitivity between different disciplines, which need to acquire a scale of priorities and need to be built and developed continuously. In the Interconnected Integration Paradigm, Abdullah (2020)

thought draws strong influence from Muhammad 'Abid al-Jabiri, who divided epistemology into three parts. Muhammad Abid al-Jabiri was a creative Muslim scholar who united the two sciences of religion and general science through a triangular dialect: textual tradition (*hadarah al-nas*), academic-scientific traditions (*hadrah al-'ilm*), and ethical-critical traditions (Masyitoh, 2020).

The paradigm towards integration of science is heavily influenced by the understanding of the stakeholders of the learning process of the teachers who provide learning to the students to apply the unity of perspectives in science. The emergence of the idea of interconnection of integration before was born of the anxiety of the academics in the process of ensuring religion and science to be the scientific development carried out by the teachers of the lecturers that appeared from the daily behavior in the input material based on the existing theory and applied in the day-to-day behavior based on these principles.

The integration of the beloved science, combined from the training and also the application of the science in a school, is indeed a model of diatic symbiosis mutualism that explains three forms of hazard of material relations with Islamic studies. The relationship between the study of Islam and the sciences of students, and the third is the integration of various objects, so that it can manage all parties, including the training in the process of forming spirituality and the greatness of morality of students.

According to Muhaimin, the development model of the integration of knowledge can take several forms, including: a pragmatic pattern, which tends to justify existing scientific findings through normative Islamic principles; an idealisation model, which positions religious values as the major premise used to assess scientific concepts and theories; a critical conceptual or theoretical model, which assumes that both classical Islamic thought and modern scientific findings are relative and therefore need to be placed in dialogical interaction; and finally, a reconstruction model, which seeks to rebuild the epistemological foundations of science from an Islamic worldview (Sudarto, 2020).

Although the integration theories of Muhaimin, Amin Abdullah, and Al-Jabiri are widely cited in the literature, previous formulations often remain normative and are not sufficiently connected to empirical findings. In this study, the discovery of Islamic values embedded in the IBD course offers an opportunity to synthesise these theories more concretely (Masyitoh, 2020).

The identification of values such as *tauhid*, *amanah*, *akhlaq*, and humanisation within IBD learning reflects a pragmatic pattern, as the learning process uses Islamic values to interpret and contextualise cultural and humanistic materials. At the same time, the alignment between IBD concepts and Islamic ethical frameworks illustrates the idealisation model, where religious principles serve as the major premise for evaluating cultural understanding. The dialogical interaction between universal humanistic perspectives and Islamic teachings identified in classroom practices demonstrates the critical pattern in which both knowledge traditions negotiate meaning. Furthermore, the curriculum's attempt to reposition IBD not merely as a cognitive subject but as a medium for character formation indicates elements of epistemological reconstruction, consistent with Abdullah (2020) integrative-interconnective paradigm and Al-Jabiri's critique of inherited knowledge structures.

Thus, the findings of this study not only support but also enrich existing integration theories by showing how Islamic values can be operationalised within general education

courses at the university level. This contributes a more grounded and practice-based perspective to the discourse on the integration of knowledge, demonstrating how theoretical models manifest in pedagogical implementation and curriculum design.

The integration of knowledge in the Indonesian context has indeed inspired many scholars, particularly the idea of the paradigm of integrated and interconnected knowledge proposed by Abdullah (2020a). This concept of knowledge integration is based on the epistemic reintegration of sciences and daily religious practices. It involves comparing and intertwining various disciplines, both general and religious (Hambali & Asyafah, 2020). The interaction between these fields is actually an interdisciplinary approach, where different branches of knowledge are prioritised and consistently developed. The paradigm built from the idea of interconnection and integration is actually influenced by Muhammad Abid Al-Jabiri, a scholar who introduced many innovations and motivated society by raising awareness of the fusion between religious knowledge and general sciences. This fusion is achieved through a triangular dialectic, consisting of three elements: the tradition of texts, referred to as *turath* (heritage or religious texts), the tradition of academic scientific knowledge, known as *'ilm* (scientific scale), and the tradition of critical ethics (*aqliyyah naqdiyyah*). These three traditions interact and complement each other, creating a comprehensive framework for integrating religious and general knowledge.

IV. CONCLUSION

Revitalising religious and cultural values has become urgent in order to restore society's orientation toward a proper humanitarian order. Education—notably higher education—plays a strategic role in this effort, as universities are responsible for equipping students with religious and cultural values that shape intellectual clarity, moral behaviour, and social responsibility. The findings of this study show that students perceive several Islamic values as essential components of the IBD course. Based on the questionnaire data, truth and honesty emerged as the two most dominant values, consistently selected by respondents as the most relevant to IBD learning materials. Interview data reinforce this quantitative result, as students emphasise that discussions on cultural identity, human responsibility, and ethical relations are best understood through the lens of these core values. Other values—such as respect, justice, patience, gratitude (*syukur*), and responsibility—also appeared in the data, but with lower frequency. Their presence in both survey responses and participant statements indicates that students recognise the relevance of Islamic ethics to the broader themes of IBD. However, they prioritise truth and honesty as the foundational values needed in academic and social life. The integration of the campus curriculum with the *pesantren* environment further strengthens these values in daily practice. Interview data show that structured activities—such as routine discussions, joint study sessions, and guided moral reflection—facilitate the internalisation of Islamic values beyond the classroom. This synergy between university learning and *pesantren* culture creates a conducive environment for reinforcing the ethical dimensions of IBD, enabling students to experience these values not only as theoretical concepts but as lived practices. Thus, the conclusion is grounded in empirical evidence: the priority values identified by students, the patterns observed in their responses, and the supportive role of the integrated campus–*pesantren* ecosystem in shaping value formation.

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