Open Access

Check for updates

REVIEW ARTICLE   **Section:** *Philosophy & Religion*

Embedding Islamic values in higher education: Trends, practices, and future research agenda

Muhammad Labib Syauqi[1], Mochamad Yahya Ghozali[1], Rira Khairah[1], Kopri Nurzen[1], Asep Muksin[1], Muhammad Rizqi Romdhon[1], Ahmad Yusuf Prasetiawan[1], Muhamad Rezi[1], Dwi Sukmanila Sayska[1] & Dahrul Muftadin[1]

[1]Universitas PTIQ Jakarta, Indonesia
*Correspondence: d_hammouri@asu.edu.jo

ABSTRACT

This study provides a comprehensive mapping of research on *Islamic values in higher education* from 2015 to 2025. It combines bibliometric and content analyses to examine research trends, key contributors, dominant themes, and the ways in which Islamic values are defined, integrated, and implemented in higher education contexts. A systematic literature review (SLR) following the PRISMA protocol was conducted using the Scopus database. A total of 151 articles were analysed bibliometrically using the Biblioshiny (R package). From this dataset, 29 representative articles were selected for in-depth content analysis using inductive–deductive coding based on a predefined framework of Islamic value dimensions. The study reveals a steady annual growth rate of 13.58%, with Indonesia emerging as the most productive country, followed by Malaysia, the USA, and China. Thematic mapping indicates dominant focuses on *religiosity, character education, values integration, curriculum,* and *student development.* Content analysis shows that Islamic values are conceptualised as moral, ethical, and spiritual principles derived from the Qur'an, Hadith, and maqāṣid al-sharīʿah. The most frequently applied values include *amanah* (responsibility), *ihsan* (excellence), *adab* (ethics), and *tauhid* (unity of knowledge and faith), implemented through curriculum reform, student engagement, governance, and community service programs. This study integrates bibliometric and qualitative content analyses to provide a holistic understanding of Islamic values in higher education. It contributes a coding framework of value dimensions and identifies future research opportunities, enriching discussions on value-based pedagogy, spiritual leadership, and Islamic higher education policy.

KEYWORDS: bibliometric analysis, content analysis, higher education, Islamic values

Introduction

Islamic values play a central role in shaping the identity, direction, and goals of higher education in the Muslim world. Universities serve not only as institutions for the transmission of knowledge but also as spaces for the formation of character and moral development of the next generation of intellectuals. From an Islamic perspective, knowledge cannot be separated from ethical and spiritual values. Therefore, higher education grounded in Islamic values is expected to produce individuals who are knowledgeable, faithful, and moral. According to Al-Attas (1980), the core of Islamic education is the process of *ta'dib* (religious guidance), namely the instilling of good manners and the integration of knowledge with divine values. In the modern context, this means restoring the university's function as a place that not only produces skilled workers but also forms individuals with noble character who utilize knowledge as a path to devotion to God and the welfare of the community.

The application of Islamic values in higher education has become increasingly relevant amidst the currents of globalization, secularization, and the moral crisis gripping the academic world. Modern universities often adopt a pragmatic orientation, focusing on tangible outcomes and international rankings, while spiritual and ethical dimensions are increasingly neglected. Islamic values play a crucial role in balancing the scientific and human dimensions, the mastery of knowledge, and the maintenance of morality. Orgianus et al. (2024) demonstrated that integrating Islamic values into lecturer competency development and university governance can strengthen an academic culture of integrity, enhance work ethic, and foster a collaborative and harmonious academic environment. Therefore, the application of Islamic values in higher education is not merely an expression of religiosity but a strategic foundation for developing higher education with character and civility. Furthermore, Islamic values play a crucial role in guiding the goals of higher education, ensuring they align with the vision of *rahmatan lil-'alamin* (blessing for all the worlds). According to Al-Ghazali (*Ihya' Ulumuddin*), knowledge without moral values will lose its blessings and be prone to misuse. In the university context, this means that mastery of modern technology, economics, and science must always be linked to social and spiritual responsibility. Meutiawati et al. (2022) emphasized that Islamic values-based science teaching not only instills scientific understanding but also fosters divine awareness and moral responsibility towards nature and society. Thus, Islamic values provide normative direction for all disciplines to contribute to social welfare and justice. Furthermore, the importance of Islamic values also lies in their role in building ethical and equitable campus governance. Universities are not only places of learning, but also complex social ecosystems, where values such as *amanah* (trust), *'adl* (justice), *ihsan* (goodness), and *ukhuwah* (brotherhood) need to serve as the foundation for decision-making and relationships among academics. Research by Cikusin et al. (2024) at the Islamic University of Malang shows that applying Islamic multicultural values, such as *tasamuh* (tolerance) and *ta'awun* (cooperation), can strengthen campus social cohesion and foster a peaceful, inclusive academic climate. This demonstrates that Islamic values are not only relevant in theory but also make a real contribution to strengthening higher education institutions.

Finally, the internalization of Islamic values in higher education has strategic significance for the formation of a civilized scientific civilization (civilized knowledge). In the era of digital disruption and global transformation, Islamic higher education is required not only to adapt to change but also to become centers for the dissemination of universal values that bring peace and justice. As emphasized by Hashim (2017), modern Islamic education must combine academic excellence with an intense spirituality to produce scientists who are not only intellectually intelligent but also wise and possess integrity. Therefore, strengthening Islamic values in higher education is a long-term investment in developing individuals and societies that are knowledgeable, moral, and responsible towards humanity.

Literature Review

Based on a review of the existing literature, previous research on this topic indicates significant efforts to integrate Islamic values into higher education institutions. However, these studies also consistently highlight persistent implementation challenges, revealing a considerable gap between institutional goals and practical application.

A key study conducted by Sodikin & Ma'arif (2021) examined the implementation of moderate Islamic values, specifically within universities in East Java. Using a qualitative approach, their research found that although there was a notable emphasis on crucial values such as tolerance, rationality, and contextual understanding, their actual implementation remained highly inconsistent across different faculties. The integration was primarily confined to specific Islamic Religious Education (PAI) courses. A significant finding was that the success of this integration was not systematic; instead, it depended heavily on the personal initiative and commitment of individual lecturers rather than on any structured, top-down institutional support or policy. This ad hoc approach has led to a fragmented application in which values are not holistically embedded across the curriculum.

In a similar vein, the research by Rahmawati & Hasanah (2022) investigated how Islamic ethical values are integrated into the broader university curriculum, specifically for character formation. Using a mixed-methods approach, their study confirmed that while institutions demonstrate a strong formal commitment to moral and ethical education, the practical integration of these values remains mainly symbolic, inconsistent, and fragmented across various academic disciplines. They identified that the process is often siloed within specific faculties and lacks a unified institutional policy. Both studies converge on a similar set of obstacles: the absence of a clear, coherent curriculum framework; a significant deficit in pedagogical training for lecturers on how to effectively embed values; and the weakness or nonexistence of evaluation systems designed to measure value-based outcomes in students.

From these two foundational studies, a clear research gap emerges. The primary difference between the proposed research and these preceding studies lies in their scope and objectives. The study by Sodikin & Ma'arif (2021) is narrow in its focus, limiting its analysis almost exclusively to PAI courses, thereby failing to address the challenge of institution-wide integration. While the work of Rahmawati & Hasanah (2022) successfully identifies the broader institutional problem of fragmentation, it remains essentially diagnostic. It highlights the problem but does not proceed to develop or test a comprehensive, systematic model to resolve it.

Therefore, the central gap in the literature is the lack of a tested, comprehensive institutional model that systematically embeds Islamic values across *all* academic disciplines, not just religious ones. There is a pressing need for a framework that explicitly connects high-level institutional policy with practical classroom pedagogy and, crucially, with measurable assessment indicators.

Furthermore, several secondary gaps are apparent. The existing research has only minimally explored how modern digital learning technologies, now central to higher education, can be leveraged to strengthen and standardize this value-embedding process. Additionally, there is a distinct lack of quantitative or longitudinal studies that measure the long-term impact of these values on students' actual attitudes, ethical reasoning, and observable behaviors post-implementation. The current research aims to address these deficiencies by proposing and examining a more holistic, systematic, and measurable framework for value integration.

Islamic Values

The theory of Islamic values is rooted in the Islamic worldview, which places values at the core of all aspects of human life, including education. Islamic values are not only moral norms but also a system of meaning that unites knowledge, faith, and good deeds. One of the most influential theories is the Islamization of Knowledge theory proposed by Al-Faruqi (1982). He argued that modern science has become detached from its spiritual and ethical dimensions, necessitating its Islamization by integrating the principles of monotheism, justice, and mercy into all fields of knowledge. The goal is for knowledge to serve not only worldly advancement but also to bring benefits and blessings. In the context of higher education, this theory requires Islamic universities to develop curricula and research that are not merely morally neutral but oriented toward the goals of sharia (*maqasid al-shariah*).

To translate this normative vision into institutional practice, al-Faruqi articulated a work plan with five interlinked objectives for higher education: (1) mastery of the modern disciplines; (2) mastery of the Islamic intellectual legacy (*turāth*); (3) determining the specific relevance of Islam to each contemporary discipline; (4) creatively integrating Islamic values and the *turāth* with contemporary knowledge and real-world problems; and

(5) orienting the reformed disciplines to serve Islamic ideals in the present age. (Al-Faruqi, 1982) Taken together, these objectives put forward Islamization not as a rejection of modern science but as its ethical reorientation toward *tawḥīd* and the *maqāṣid*, guiding curriculum design, research agendas, and institutional governance.

Unlike al-Faruqi, Al-Attas (1991) emphasized that the Islamization of knowledge must begin with the Islamization of humanity. Al-Attas's project of the Islamization of knowledge proceeded by diagnosing and excising key elements of modern Western civilization that he regarded as epistemically and ethically distorting, and then reconstituting them within an Islamic conceptual scheme. Al-Attas adopts Imam al-Ghazālī's approach to the soul (*tazkiyat al-nafs*), in which purification begins by removing vices before the heart is adorned with virtues. In his view, the Islamic alternative to Western cultural categories comprises seven interrelated elements: (1) the human being (*al-insān*); (2) *dīn*; (3) *ʿilm* and *maʿrifah*; (4) *ḥikmah*; (5) *ʿadl*; (6) *ʿamal–adab*; and (7) the idea of the university (*al-kulliyyah/al-jāmiʿah*) (Wan Daud, 2003). He argued that proper education is a process of *ta'dib* (religious guidance), namely the formation of civilized human beings (*insan adabi*) capable of placing everything in its proper place according to moral and spiritual order. Values such as *ʿilm* (knowledge), *ʿadl* (justice), *hikmah* (wisdom), and *amanah* (responsibility) form the core of the Islamic value system that students and educators must internalize. Al-Attas' theory became the philosophical basis for the development of modern Islamic universities such as the International Islamic University Malaysia (IIUM), which integrates rational knowledge (*ʿaqli*) and revealed knowledge (*naqli*) into a unified educational system.

Furthermore, Auda (2011) developed the *Maqasid al-Shariah-Based Education Theory*, which reinterprets Islamic values within the framework of the objectives of Islamic law (*maqasid*). According to Auda, Islamic values must be interpreted systematically and contextually to meet the challenges of the times. *Maqasid-based education* aims to achieve *maslahah* (benefit) by developing human potential, promoting social justice, and fostering ethical innovation. This approach makes Islamic values not only normative but also applicable, implemented in academic policies, university management, and scientific research.

Furthermore, the Integration of *Naqli* and *Aqli* Knowledge theory developed at IIUM provides an institutional approach to implementing Islamic values in higher education. This theory emphasizes the importance of integrating revelation and reason within the educational system, so that knowledge does not lose its spiritual direction (Khalid., et.al. 2022). This approach is implemented at three levels: curriculum integration, the development of an Islamic academic culture, and the formation of civilized lecturers and students. In this theory, Islamic values are seen as the "soul" of all educational activities, not merely an add-on to ethics or morality.

Finally, the theory of *Tazkiyah-Based Education*, rooted in the thought of Al-Ghazali and expanded upon by Nasr (1996), places *tazkiyah al-nafs* (purification of the soul) at the core of the Islamic educational process. Higher education, from this perspective, is not merely the transfer of knowledge, but also spiritual and moral transformation. Values such as *ikhlas* (sincerity), *sabr* (patience), and *amanah* (responsibility) are considered the foundation for developing academic character with integrity. Thus, Islamic higher education functions not only to produce intelligent individuals but also individuals with a high level of ethical and spiritual awareness.

Overall, these Islamic value theories can be classified into three broad orientations: *First*, epistemological, which regulates the relationship between knowledge and revelation (as in the theories of Al-Faruqi and Al-Attas); *Second*, sociological, which emphasizes the application of Islamic values in policy systems and the welfare of society (such as the Auda theory and the IIUM model); and *Third*, spiritual-psychological, which focuses on personality formation and soul purification (such as the theories of Al-Ghazali and Nasr). These three orientations complement each other in building a paradigm of Islamic higher education that is not only academically superior but also rooted in universal moral, spiritual, and humanitarian values derived from Islamic teachings.

Guided by these three orientations, Islamic values are theorized here as a purpose-oriented ethical framework. On this holistic understanding, *maqāṣid al-sharīʿah* specifies the ultimate purpose on which education is based, while *al-amānah* ensures responsible stewardship and accountability towards achieving that ultimate purpose. Iḥsān excellence in living goes beyond minimum compliance; and ʿadl–maṣlaḥah gauges decisions and outcomes by justice and the common good. Together they form a coherent purpose-oriented

ethical basis for values-driven higher education.

At the foundational level, the doctrine of *maqāṣid al-sharīʿah* aims at protecting and promoting the five essentials: *dīn* (religion), *nafs* (life), *ʿaql* (intellect), *nasl* (lineage), and *māl* (property). From this perspective, Islamic values function as a teleological lens through which actions, policies, and institutions are evaluated according to their contribution to human well-being and public welfare (*maṣlaḥah*). The application of *maqāṣid* provides an ethical foundation in economics, governance, education, and institutional management.

Al-amānah (trustworthiness) is a central ethical principle that governs the relationships among humans and with God, among humans, and between humans and resources (including the environment). This theory emphasizes that an individual's or institution's ability to uphold trust and responsibility generates social capital, minimizes corruption, and reinforces moral legitimacy. In professional and organizational settings, *amānah* becomes an indicator of integrity, accountability, and ethical responsibility.

While *al-amānah* secures accountability, excellence requires an inner moral engine; iḥsān supplies that engine by moving practice beyond minimal compliance. Iḥsān is an internalized standard of ethical excellence, cultivating spiritual consciousness and prosociality beyond minimum compliance. *Iḥsān* refers to performing actions with excellence and moral perfection, going beyond mere compliance. It emphasizes the development of spiritual consciousness (*taqwa*) and moral behavior that seeks the best outcomes for others and the environment. In theory, *iḥsān* functions as an internalization mechanism that encourages prosocial behavior, ethical professionalism, and service-oriented organizational culture. It is commonly applied in character education, moral leadership development, and public service ethics.

ʿAdl (justice) and *maṣlaḥah* (public welfare) provides the procedural justice and welfare criteria for evaluating policies and outcomes. *ʿAdl–maṣlaḥah* are complementary principles — justice provides the procedural and distributive framework, while *maṣlaḥah* serves as the criterion for public benefit. This theory posits that Islamic values demand a balance between individual rights and collective interests; a lawful policy under Sharia must also be evaluated based on its socio-economic and justice outcomes. In policymaking, the *ʿadl–maṣlaḥah* framework serves as a normative foundation to ensure long-term welfare and social.

Within the ethical dimension of Islamic social and economic justice, the values of *ʿadl* (justice) and *maṣlaḥah* (benefit) occupy a central position in the Islamic value system because they serve as the foundation for social and economic justice. In the context of higher education, the emerging issue is how Islamic universities can uphold the principles of distributive justice and social responsibility through economic policies, scholarships, and ethical institutional governance.

According to Chapra (2008), the Islamic vision of development must balance material growth with moral well-being, so that *maṣlaḥah* is measured not solely by economic profit but by its contribution to societal well-being. This aligns with the concept of Islamic moral economy put forward by Asutay (2012), who asserts that the Islamic economic system is oriented toward social justice and a balance between spirituality and productivity. In the context of higher education, this principle can be realized through Islamic financial governance, green *waqf* (Islamic endowment), and social entrepreneurship programs that emphasize socio-economic sustainability. Thus, the ethical dimension of social justice in Islamic values emphasizes that Islamic higher education is not only a space for intellectual development, but also a practical arena for social justice based on *maqāṣid al-sharīʿah*.

In the ecological and sustainability dimension, the principles of *khilāfah* (human leadership over the earth) and *ḥifẓ al-bīʾah* (environmental stewardship) are crucial aspects of Islamic values often overlooked in classical theory. The challenge is how these spiritual values can be integrated into academic practices and university policies in response to the global ecological crisis.

Nasr (1996) asserts that modern environmental degradation stems from humanity's loss of spiritual awareness of the sacredness of nature. From this perspective, humans, as *khalifah*, are required not only to possess knowledge but also to be responsible for maintaining ecological balance as a form of devotion to God. Helfaya et al. (2019) expands on this idea through the concept of eco-Islam, an environmental ethics paradigm based on the values of *amanah* (responsibility) and *iḥsān* (moral perfection) that guide sustainable ecological behavior. In higher education, this dimension can be realized through green campus programs, eco-jihad curricula, and

research based on fiqh al-biʾah. Therefore, the ecological dimension strengthens the theory of Islamic values as a holistic paradigm that combines spirituality, ecological responsibility, and social sustainability.

In terms of gender and social inclusivity, the principles of *musāwah* (equality) and *raḥmah ijtimāʿiyyah* (social compassion) are fundamental Islamic values that guarantee human dignity without gender or social discrimination. The question is how Islamic universities can embody these values in policies, curricula, and academic cultures that often remain patriarchal.

Al-Khawaldeh (2015) asserts that Islam essentially supports gender justice because all humans are *ʿibād Allāh* (servants of God) with equal spiritual potential. Similarly, Barlas (2019) critiques patriarchal readings of the Qur'an and calls for a reinterpretation based on the *maqāṣidī* interpretation to uphold the principles of *musāwah* and *ʿadl*. In the context of higher education, these values can be realized through gender-friendly campus policies, the empowerment of women in research and leadership, and a curriculum that instills social inclusivity and *tasāmuh* (tolerance). By incorporating the dimensions of gender and inclusivity, Islamic values theory is not only normative, but also transformative in fighting for social justice in the academic world. In the digital ethics and technology dimension, the digital revolution and artificial intelligence have brought significant changes to education, but they also raise issues of ethics, privacy, and moral responsibility (Idris et al., 2024; Ramli et al., 2024). The question is how Islamic values such as amanah (honesty and responsibility) and iḥsān (the ethics of perfection) can be applied to the governance of educational technology. In the context of higher education, the value of amanah guides academic integrity in the use of data and AI, while the value of iḥsān encourages students and lecturers to use technology with the intention of worship and benefit. Thus, the digital ethics dimension extends Islamic values theory to the technological era, making it a moral guide for a just and humane digital civilization.

Furthermore, Islamic values are often found in folktales. The folktale of *Sang Piatu* among the Pasemah ethnic group in Kedurang contains many Islamic values that are ideal to be used as an educational tool regarding Islamic values, thereby creating religious children (Nafisendy, et al., 2025). The monarch depicted in the *'Andai-Andai'* folk tales emerges as a figure characterized by elevated social empathy, fostering community welfare and exemplifying effective leadership. Similarly, the character of Beteri embodies compassion towards others, serving as an exemplar of virtue and beauty. Furthermore, the orphan's portrayal depicts filial devotion towards his grandmother alongside devout religious observance (Junaidi, et al., 2024). Stories about *Beteri* carry the value of social intelligence. These values, including caring, alignment, influence, empathic accuracy, and social cognition, are evident in Beteri's interactions with others, her approach to problems, and her behavior in daily life (Junaidi, et al., 2024). Parental education is critical for the development of children's intelligence; academic, emotional, and social. That intelligence becomes part of the family's responsibility (Junaidi, et al., 2022). Islamic values are often found in folktales. The folktale of *Sang Piatu* among the Pasemah ethnic group in Kedurang contains many Islamic values that are ideal to be used as an educational tool regarding Islamic values, thereby creating religious children (Nafisendy, et al., 2025).

Higher Education

Education serves to develop students' cognitive abilities and plays a fundamental role in shaping their character and personality, grounded in moral and spiritual values (Maksum et al., 2025). Education also is widely recognized as the cornerstone of human development, encompassing not only the transmission of knowledge and skills but also the cultivation of moral values, attitudes, and behavior (Chofifah et al., 2025). AI tools are pivotal in fostering character development by embedding moral values within language instruction (Yanti, et al, 2025). Teachers employed various methods, including routine-based habituation, moral modeling, visual media, and collaborative programs with parents, to cultivate values such as honesty, discipline, empathy, and spiritual awareness (Tohirin, et al, 2025).

Higher education, also called tertiary or post-secondary education, refers to learning after high school. It usually happens at universities, colleges, and vocational schools and involves earning academic degrees or professional credentials beyond high school (Ogunode, 2025). Higher education offers specialized, in-depth study in specific fields or disciplines, research activities, and sometimes practical work, such as in medical

or technical programs. Its aim is to develop advanced knowledge, critical thinking, professional skills, and personal growth (Patel et al., 2025). Higher education is often voluntary and linked to career advancement, economic development, social progress, and lifelong learning (Bashir et al., 2025; Ritonga & Amaroh, 2022). Formal education beyond high school prepares individuals for specialized careers or further academic pursuits, provided by institutions like universities and colleges (Kabombo, Thelma & Ngulube, 2025; Muslim et al. 2015).

Theoretical Framework: Higher Education Perspectives

The theoretical foundations of this study draw on four prominent perspectives in higher education studies. The Humboldtian model of higher education, new institutionalism, academic capitalism, and functionalism. Each framework provides a distinct lens to understand how universities operate, transform, and integrate values, including Islamic values, within complex social, economic, and ideological environments. Together, these perspectives enable a multidimensional understanding of the dynamics between value systems, institutional structures, and global educational trends.

1. The Humboldtian Model of Higher Education

The Humboldtian model, originating from the early nineteenth-century German university reforms under Wilhelm von Humboldt, remains one of the most enduring conceptual foundations for modern higher education. Humboldt envisioned the university as a moral and intellectual community dedicated to the unity of teaching and research (*Einheit von Forschung und Lehre*), academic freedom (*Lehrfreiheit*), and the holistic cultivation of the human being (*Bildung*) (Anderson, 2004). Rather than viewing education merely as vocational training, the Humboldtian model emphasizes the development of intellectual autonomy, moral reasoning, and spiritual maturity through rigorous inquiry and self-cultivation.

This humanistic ideal resonates deeply with Islamic educational philosophy, particularly with the concept of *ta'dīb* (ethical formation) and *tazkiyah* (purification of the soul). Both paradigms view knowledge not only as instrumental but also as a means of moral and spiritual refinement. In Islamic higher education, the *unity of knowledge (tawḥīd al-ʿilm)* mirrors Humboldt's notion of the indivisibility of teaching and research: knowledge is pursued for truth and human perfection, not for utility alone. Embedding Islamic values such as *ihsān* (excellence), *amanah* (trustworthiness), and *adab* (ethics) thus reinforces the Humboldtian vision of education as character formation (*Bildung*), positioning Islamic values as part of an integral academic mission rather than as peripheral moral supplements.

Yet, the Humboldtian ideal is challenged by the pressures of global ranking systems, employability demands, and commercialization—forces that have transformed universities worldwide into performance-driven institutions. The integration of Islamic values within this shifting landscape can therefore be understood as an effort to reclaim the humanistic, spiritual, and ethical mission of higher education in an era of technocratic rationality (Ash, 2006).

2. New Institutionalism in Higher Education

The theory of new institutionalism provides a sociological framework for understanding how universities adapt to and are shaped by broader institutional environments—laws, norms, accreditation bodies, and global ranking systems (Meyer, 2020). John and Brian (1977) argue that institutions tend to adopt standardized practices not necessarily for efficiency but for legitimacy. In higher education, this manifests in the isomorphism of structures and procedures across universities worldwide, as institutions mimic global "best practices" to appear modern, competitive, and credible.

This theoretical lens is particularly relevant for analyzing Islamic higher education systems, which often face the dual pressures of aligning with international academic standards while preserving their distinctive religious identity. Embedding Islamic values, such as *tawḥīd*, *ʿadl* (justice), and *ihsān*, into curricula and governance must therefore be understood within this tension between global conformity and local authenticity. From the new institutionalist perspective, the integration of Islamic values can serve both as a mechanism

for internal legitimacy—affirming moral and cultural identity—and as an adaptive strategy to meet external expectations of quality and accountability.

Moreover, institutional theory allows exploration of how values become "institutionalized" within the university's structure and culture. This involves translating normative beliefs into organizational practices, policies, and routines. The process of embedding Islamic values can thus be seen as a gradual institutional transformation rather than a top-down imposition—a negotiation between *sharīʿah*-based ethics and the secular norms of global academia.

3. Academic Capitalism

The concept of *academic capitalism*, developed by Slaughter and Larry (1997), critically examines how universities increasingly operate according to market logics, engaging in competition for funding, students, patents, and prestige. Under this paradigm, higher education institutions become entrepreneurial actors, aligning their research, curricula, and governance with economic incentives and neoliberal values. The university's mission of knowledge creation is thus entangled with market imperatives, potentially undermining its ethical and moral foundations.

In the context of embedding Islamic values, academic capitalism presents both a challenge and an opportunity. On the one hand, the commodification of knowledge may marginalize spiritual and moral dimensions of education, reducing the university to an enterprise focused on "outputs" and "returns." On the other hand, the same entrepreneurial spirit could be reoriented toward *maqāṣid al-sharīʿah*—the higher objectives of Islamic law that emphasize human welfare (*maslahah*), justice, and ethical excellence. Islamic higher education institutions could thus model a form of *"ethical entrepreneurship"* in which innovation and market engagement are guided by principles of *amanah* (responsibility) and *ihsan* (excellence).

This framework enables researchers to critique the structural forces shaping value integration, highlighting how economic rationalities interact with ethical and religious commitments. It also prompts questions about how universities can balance their financial sustainability with their spiritual and social missions.

4. Functionalism in Higher Education

Functionalist theory, rooted in the works of Durkheim (1956) and Parsons (1951), views education as a social institution that contributes to societal stability and cohesion. Within this framework, higher education serves several key functions: socialization, value transmission, selection and stratification, and the maintenance of social integration (Parsons, 1951) (Paulsen, 2006). Universities thus act as sites for reproducing societal norms, beliefs, and collective consciousness.

From this perspective, embedding Islamic values in higher education can be seen as fulfilling the moral and integrative function of education. Islamic higher education seeks to socialize students into a framework of ethical behavior, communal responsibility, and divine accountability, thereby contributing to both individual development and societal harmony. This aligns with Durkheim's assertion that moral education is the foundation of social cohesion—a principle also echoed in Islamic thought through *ummah*-centered ethics and *ʿadl* (justice). Moreover, functionalism underscores how education maintains equilibrium within changing societies. In the context of globalization, the introduction of Islamic values can act as a stabilizing moral force, grounding students and institutions in transcendent principles amid rapid social and economic transformations. Thus, embedding Islamic values is not merely an ideological act but a sociological necessity to ensure holistic social development.

Synthesis

Collectively, these four theories illuminate the multifaceted nature of value integration in higher education. The Humboldtian model situates Islamic values within the moral and intellectual ideal of holistic education; new institutionalism explains the structural and normative constraints faced by universities; academic capitalism exposes the market pressures that threaten value-based education; and functionalism highlights the societal role of embedding moral and spiritual values. Together, they form a comprehensive theoretical lens through

which embedding Islamic values can be understood not merely as a religious aspiration but as an educational, institutional, and social transformation.

Human Capital Theory

This theory, developed by Schultz (1961) and Becker (1964), holds that education is an investment that increases a person's abilities, skills, and productivity. In the context of higher education, this theory views universities as institutions that produce superior human resources for economic and social development. Higher education thus serves an instrumental function in developing the professional competencies required by the job market. However, from an Islamic perspective, this theory is complemented by spiritual values so that human development is not solely oriented towards material things, but also towards the welfare and social justice (*maslahah 'ammah*). Several researchers, such as Hashim (2017), believe that integrating Islamic values into a human capital framework can produce "Ethical Human Capital," namely, productive individuals who are ethical and morally responsible.

Transformative Learning Theory

Developed by Mezirow (1991), this theory emphasizes that higher education should not only transfer knowledge but also transform students' ways of thinking, attitudes, and identities. In this theory, the learning process occurs when individuals reflect on old assumptions and form new, more critical, open, and meaningful perspectives. In an Islamic context, this theory aligns with the concepts of *tazkiyah al-nafs* (self-purification) and *tarbiyah ruhaniyyah* (spiritual education), where students develop not only cognitively but also morally and spiritually. Fitriyawany et al. (2022) demonstrate that learning grounded in Islamic values can be a transformative form of learning that fosters ethical awareness, social empathy, and responsibility towards humanity.

These two theories, Human Capital Theory and Transformative Learning Theory, can be combined with Islamic values theory to build a comprehensive model of Islamic higher education: academically superior, socially productive, and morally civilized. This integration of the three gives rise to the Islamic Higher Education Development paradigm, where universities serve as centers for the development of knowledge that is valuable, just, and oriented towards human sustainability.

1. Student Development Theory

Chickering's theory, widely applied in higher education, outlines seven vectors of student development: developing competence, managing emotions, moving from autonomy toward interdependence, developing mature interpersonal relationships, establishing identity, developing purpose, and developing integrity. These vectors highlight that the university is not merely a place for intellectual instruction, but also a critical site for moral, emotional, and spiritual maturation.

In the context of Islamic education, this theory resonates, intending to form insan kamil (the complete human being). Embedding Islamic values such as *amanah* (trustworthiness), *ihsan* (spiritual excellence), and *adab* (ethics) contributes to students' holistic development, guiding them toward personal integrity and a meaningful life purpose. Thus, this theory supports the argument that value-based education is not an external addition but an intrinsic part of student formation within Islamic higher education (Chickering & Reisser, 1993; Shuhari et al., 2018).

2. Academic Capitalism

The theory of academic capitalism critiques the transformation of universities into market-oriented institutions driven by competition, branding, and external funding. Higher education institutions, under this logic, are increasingly seen as economic actors rather than moral communities. This shift presents a structural challenge to embedding ethical and spiritual values, as financial considerations often take precedence over formative goals. Islamic higher education institutions, or value-driven universities more broadly, can respond to this challenge by reasserting their foundational missions. Embedding Islamic values—such as *tauhid* (unity of knowledge and faith), *'adl* (justice), and *rahmah* (compassion)—offers a counter-narrative to the commodification of education.

It repositions the university not merely as a provider of skills for the market, but as a moral institution tasked with cultivating ethical leaders and socially responsible graduates (Slaughter & Rhoades, 2004).

3. Humboldtian Model of Higher Education (von Humboldt, 1810)

The Humboldtian model envisions the university as a space for the unity of teaching and research, intellectual freedom, and the holistic development of individuals. Originating in 19th-century Germany, it posits that the purpose of education is not simply vocational training but the cultivation of cultural, intellectual, and ethical sensibilities through scholarly inquiry.

This model aligns closely with Islamic educational philosophy, which also emphasizes tarbiyah (*holistic nurturing*) and the pursuit of balanced knowledge (*'ilm*) integrated with faith (*iman*). Embedding Islamic values within this framework affirms that the spiritual and moral dimensions of learning are not in tension with academic excellence but are essential to it. In this light, value integration becomes a reaffirmation of the university's original humanistic mission (von Humboldt, 1988).

Methods

Research Design and Framework

This study employs a Systematic Literature Review (SLR) combined with bibliometric analysis and content analysis to map research on Islamic values in higher education over the period 2015–2025. The SLR approach follows the PRISMA 2020 Statement guidelines, which emphasize transparency in the processes of identification, screening, eligibility, and inclusion of articles (Page et al., 2021). The integration of SLR, bibliometric analysis, and content analysis enables a comprehensive exploration of publication trends, scholarly collaborations, and the definition, integration, and implementation of Islamic values within the context of higher education.

Search Strategy

This study uses the Scopus database as its primary data source, as it provides the broadest coverage of peer-reviewed, reputable academic publications across various disciplines, including education, the social sciences, religious studies, and the humanities. The selection of Scopus is grounded in methodological considerations: compared to the Web of Science, Scopus offers a more diverse and inclusive representation of articles, particularly within the social sciences and humanities (Pranckutė, 2021).

Moreover, Scopus is recognized for its rigorous curation system, continuous monitoring, and independent oversight by an advisory board that ensures the integrity and quality of its indexed publications (Baas et al., 2020). Another advantage of Scopus lies in its provision of detailed author and institutional profiles, comprehensive bibliometric indicators, and advanced citation analysis features.

Additionally, Scopus is well integrated with analytical software such as Biblioshiny (Bibliometrix R-package), which facilitates systematic scientific network mapping and data visualization (Aria & Cuccurullo, 2017; Dervis, 2019). The search strategy in this study employed three groups of search terms, as outlined below.

- Islamic values term:

    "Islamic value*" OR "Islamic ethic*" OR "Islamic spirituality" OR "Islamic worldview" OR "Islamic moral*" OR "Islamic character" OR religiosity OR akhlak OR adab OR tauhid OR ihsan OR amanah OR "maqasid shari'ah*".

- Higher education term:

    "higher education" OR university* OR college* OR "tertiary education" OR campus".

- Student activities term:

    "curriculum" OR "student engagement" OR "student affairs" OR "service learning" OR "community service" OR "volunteering" OR "student leadership" OR "faith-based" OR "co-curricular" OR "extracurricular".

The three groups of search terms were combined using the Boolean operator AND to generate a search that was specific to the research topic.

Inclusion and Exclusion Criteria

The screening stages are presented in Table 1.

Table 1. Inclusion and exclusion criteria

Criteria	Inclusion	Exclusion
Articles published in 2015-2025	√	
Document type:		
a. Journal articles	√	
b. Conference proceedings	√	
c. Book Chapters		√
d. Reviews		√
e. Books		√
f. Erratum		√
g. Editorials		√
h. Withdrawn		√
i. Letters		√
Language:		
a. English	√	
b. Other than English		√
Field of Science:		
a. Sosial Humaniora	√	
b. Science and Technology: Medicine, Nursing, Health, Engineering, Mathematics, and Pure Science		√
Keyword exclusion: Other than Islamic religion (for example: Christian, Hindu, Catholic, etc.)		√

Source: Author compilation, 2025

The final results were used for bibliometric analysis. Furthermore, 29 selected articles were purposively chosen based on metadata completeness, thematic relevance, and implementation context for in-depth content analysis. The PRISMA 2020 flowchart is presented in Figure 1.

Bibliometric Analysis

The 151 included articles underwent bibliometric analysis using the Biblioshiny (R package) software. Indicators analysed include: annual scientific production, authorship patterns, institutional affiliations, country productivity, highly cited documents, keyword co-occurrence networks, and collaboration networks (authors/institutions/countries). These analyses address RQ1 (trends), RQ2 (contributors), and RQ3 (themes & keywords).
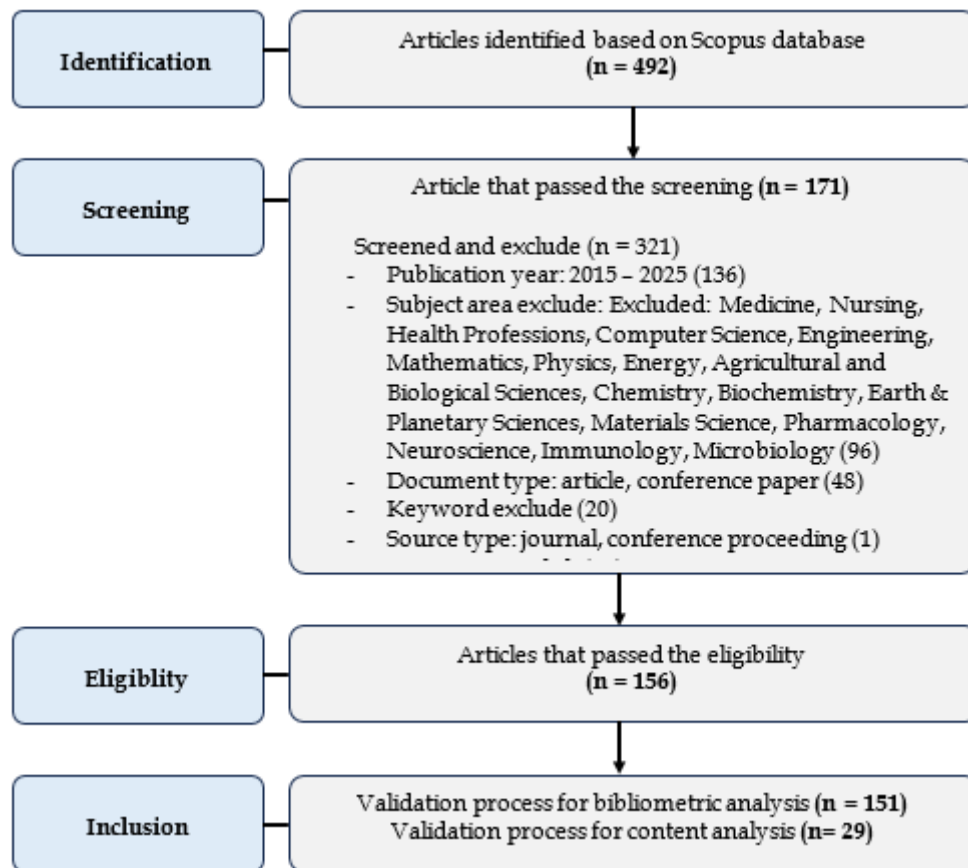
Figure 1. The PRISMA flow diagram illustrates the screening process

Content Analysis

A purposive subsample of 29 articles (selected for relevance, metadata completeness, and representation of contexts) was subjected to in-depth content analysis to answer RQ4 (definitions, integration, implementation) and RQ5 (research gaps & future agenda). Coding was conducted via an inductive–deductive approach: initial coding categories derived from prior literature on Islamic value dimensions (e.g., *amanah*, *ihsan*, *adab*, *tauhid*), followed by emergent coding. A coding framework (**Appendix A**) guided data extraction: article ID, value dimension, implementation context, observed outcome, etc.

Data Synthesis

Quantitative bibliometric results were synthesised using descriptive statistics and visual network maps. Qualitative content findings were aggregated thematically, then mapped against the coding framework to identify value dimensions, implementation mechanisms, and outcomes. Triangulation between bibliometric and content data ensures robustness and addresses the multi-method research questions holistically.

Results and Discussion

General Mapping of the Field of Islamic Values Studies in Higher Education

This section presents a general mapping of the field of research on Islamic values in higher education based on results from a bibliometric analysis using Biblioshiny (Bibliometrix R-package, 2025). The study includes three main aspects, namely, (1) main information of the dataset to describe the general characteristics of the publications (Table 2), (2) annual scientific production which shows the trend of research development during the period 2015-2025 (Figure 2), and (3) most globally cited documents which indicate the most influential works in this field (Table 3).

Table 1 shows that research on Islamic values in higher education has developed quite rapidly over the past decade (2015-2025), with an annual growth rate of 13.58%. The 151 documents across 112 publication sources indicate that this field has attracted the attention of researchers across disciplines and institutions. The average of 3.01 collaborators per document and 18.54% international collaborations suggest that the topic is collaborative and involves global networks, although authors from Muslim countries still write most works.

Meanwhile, the average of 6.14 citations per document reflects a moderate but stable scholarly influence. In addition, the combined number of author keywords (581) and Plus keywords (241) indicates the diversity of study approaches and subthemes.

Figure 2 shows that publications on Islamic values in higher education fluctuate before entering a significant spike in 2024. In 2022, there was a decline (only 8 articles). This decline can be understood academically as a result of normalization following the COVID-19 pandemic wave, during which many institutions and researchers are still in transition from emergency to routine research. Bibliometric studies show that the pandemic drove a surge in research on COVID-19-related topics and online learning, but as a consequence, some non-COVID fields saw a drop in productivity in 2022 (Aristovnik et al., 2023). Then, from 2023 to 2024, there is a strong surge (increasing to 20 in 2023 and 33 in 2024). Several reasons support this phenomenon logically and globally: the themes of sustainability and campus social responsibility have become a robust global agenda in the post-pandemic era, making research on values such as trust, *khalifah* (stewardship), and *adl* (justice) more relevant and widely published. Recent studies suggest that embedding sustainability in higher education has become an "emerging mandate" by 2024 (Ankareddy et al., 2025; Buckner & Zhang, 2024; Muhamad et al., 2024). In addition, issues of character, morality, inclusion, and moderation are gaining momentum, especially in a global environment increasingly concerned with holistic education and values. For example, studies on inclusive education showed a surge in publications in 2024-2025 (Yang et al., 2025). The rise in publications in 2023-2024 reflects that the topic of Islamic values in higher education is now in the "second wave" of research, as institutions begin to address not only technology and access, but also character, morality, and social responsibility.

Tabel 2. Main information

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	2015:2025
Sources (Journals, Books, etc)	112
Documents	151
Annual Growth Rate %	13,58
Document Average Age	3,34
Average citations per doc	6,139
References	1399
DOCUMENT CONTENTS	
Keywords Plus (ID)	241
Author's Keywords (DE)	581
AUTHORS	
Authors	444
Authors of single-authored docs	31
AUTHORS COLLABORATION	
Single-authored docs	32
Co-Authors per Doc	3,01
International co-authorships %	18,54
DOCUMENT TYPES	
article	138
conference paper	13

Sumber: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Gambar 2. Annual Scientific Production
Sumber: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Productivity and Collaboration Map of Authors, Institutions, and Countries

This section presents a mapping of productivity and collaboration in Islamic values in higher education research over the period 2015-2025. The analysis identifies the most contributing authors, the most active institutions, and the countries that are the main centers of research production and collaboration. This mapping not only highlights the number of publications but also reveals the patterns of scientific networks between researchers and between countries, thereby illuminating the global dynamics in the development of the discourse on Islamic values in higher education.

Figure 3 shows the ten most productive authors in research on the theme of Islamic values in higher education during the period 2015-2025. Two authors, Barnes, M. E., and Brownell, S. E., top the list with four publications each. Both are known for their work on moral reasoning and inclusive education in Western higher education contexts, which have become references for ethics and values approaches in global education. Several other authors, such as Dunlop, H. M., Hendrix, T. M., Sinatra, G. M., and Wong, M. Y., have two publications, showing consistent but more specific contributions to particular subfields, for example, character studies, student spirituality, and moral engagement. Meanwhile, the group of authors with one publication (such as Abd Razak, H. W. A.; Abdillah, H. T.; and Abdul Malik, Md) generally come from Islamic higher education institutions in Southeast Asia (especially Indonesia and Malaysia), which shows the emergence of emerging scholars in the region. In general, this pattern illustrates that research on Islamic values in higher education is cross-contextual and collaborative, with an initial dominance of global researchers (non-Muslim countries) focusing on moral and ethical issues of education, followed by a new wave of contributions from Southeast Asian Muslim researchers bringing the perspectives of faith-integrated education and Islamic character formation.

Figure 4 shows a map of the collaboration network between authors in the field of study during 2015-2025. This network visualization shows relatively small and dispersed collaboration clusters, indicating that research in this topic is still fragmented and has not yet formed a large research community that is intensively connected at the global level. Larger nodes, such as Barnes, M. E. and Hendrix, T. M., occupy central positions in the main red network. Both are core researchers with high levels of collaboration and serve as links between other smaller groups. This suggests that Barnes and Hendrix act as key actors in initiating or leading cross-institutional research on moral, spiritual and values in higher education. In addition to these main groups, there are several other micro-clusters (e.g. involving Abdul-Majid, Abu-Muhammad, or Alzahrani) that show limited collaboration at the institutional or regional level, mostly from Southeast Asia and the Middle East. Each cluster tends to have strong internal linkages but few inter-cluster bridges, so there is no sustainable cross-regional collaboration.
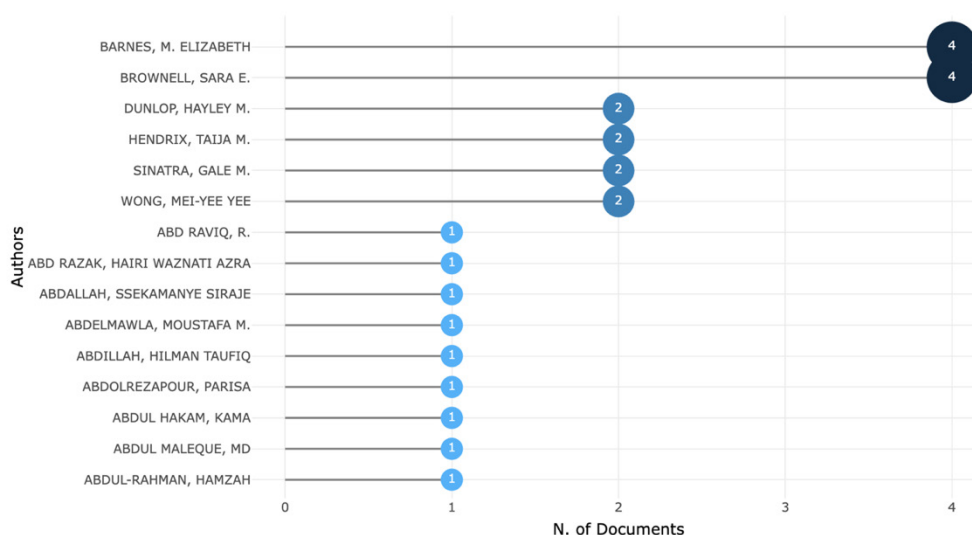
Figure 3. Most Relevant Authors

Source: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)
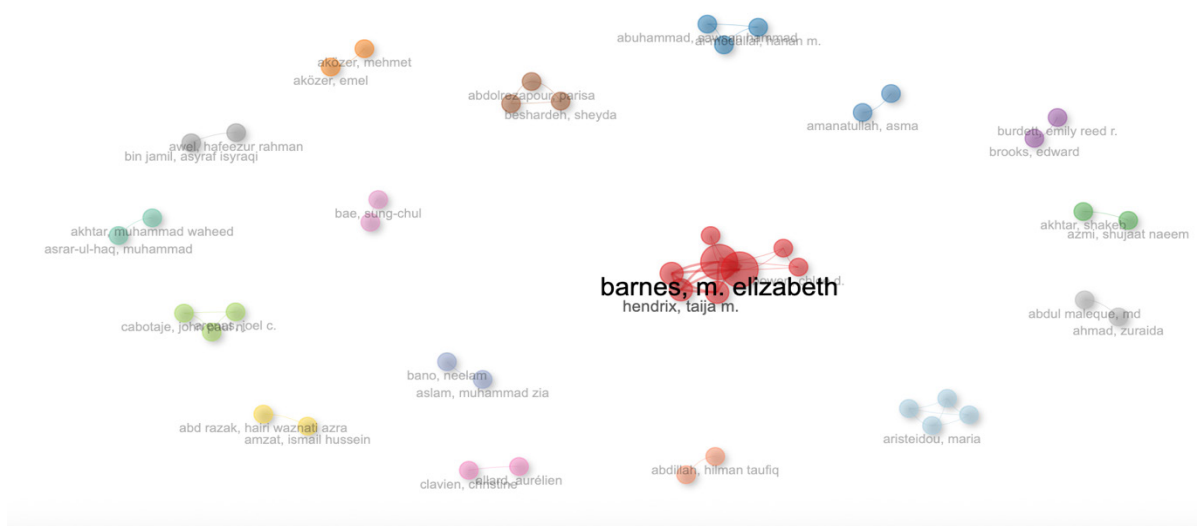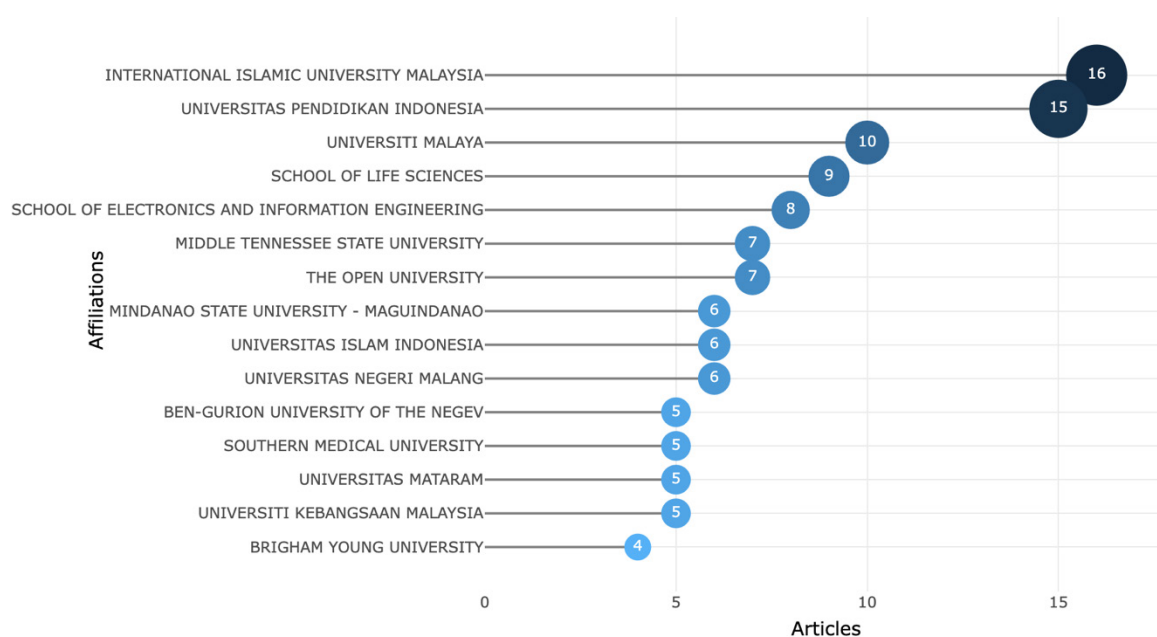
Figure 4. Collaboration network – authors
Sumber: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Figure 5 illustrates the university affiliations that have been the most productive in publishing research on Islamic values in higher education during the period 2015–2025. The data indicate that the International Islamic University Malaysia (IIUM) ranks first with 16 articles, followed by the Universitas Pendidikan Indonesia (UPI) with 15 articles, and Universiti Malaya with 10 articles. These three institutions serve as leading centers for advancing research on the integration of Islamic values into modern higher education systems.

The dominance of universities in Southeast Asia, particularly in Malaysia and Indonesia, reflects the region's strategic position as a social laboratory for implementing Islamic values–based education. Institutions such as IIUM and UPI are known for their mandates to integrate science, technology, and Islamic values into their curricula and pedagogical frameworks, aligning with the vision of holistic Islamic education, which emphasizes a balance among knowledge, faith, and morality (Hanafi, 2021).

Furthermore, the presence of affiliations from Europe and North America—such as Middle Tennessee State University, The Open University, and Ben-Gurion University of the Negev—demonstrates that the discourse on religious and moral values in higher education has evolved into a cross-cultural conversation that extends beyond Muslim-majority contexts. This collaboration signals a growing global interest in integrating spirituality and ethics into modern higher education, particularly in the post-pandemic era, which has prompted deep reflection on the humanistic orientation of education (Alkhnbashi et al., 2024; Broadbent et al., 2023).

Figure 5. Most Relevant Affiliations
Source: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)
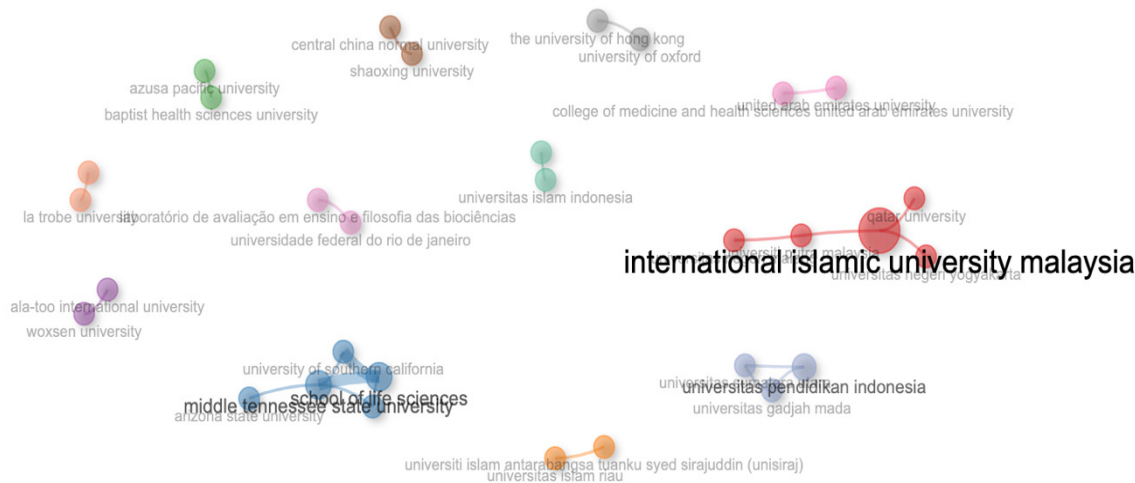
Figure 6. Collaboration network – affiliations
Source: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Table 3 shows that Indonesia ranks first with 115 publications, followed by the United States (75), China (55), and Malaysia (44). Indonesia's dominance reflects its central role in advancing Islamic values in higher education, particularly through policies on religious moderation and character strengthening in Islamic higher education institutions (PTKI) (Mukhibat et al., 2024). Malaysia also demonstrates a substantial contribution through the Islamization of Knowledge (IoK) agenda implemented at universities such as IIUM and Universiti Malaya (Hanafi, 2021).

The presence of non-Muslim-majority countries such as the United States (75 articles), Australia (20 articles), and the United Kingdom (17 articles) indicates the expanding global and intercultural engagement with studies on Islamic values, particularly in areas concerning ethics, spirituality, and sustainability (Ankareddy et al., 2025; Broadbent et al., 2023; Raj and Padmakumari, 2024;).

Overall, this publication landscape highlights the dominance of Southeast Asia alongside increasing international participation, underscoring the cross-cultural and global nature of research on Islamic values in higher education.

Figure 7 illustrates that Indonesia serves as the primary hub of international collaboration in research on Islamic values in higher education, maintaining strong networks with Malaysia, the United States, and China. The Indonesia–Malaysia connection reflects a shared agenda to integrate Islamic values into higher education systems. At the same time, collaborations with the United States signify a growing trend of cross-cultural and interfaith research.

The China–Saudi Arabia and Turkey–Germany partnerships indicate an expansion of global research networks in Islamic ethics and education, though several countries—such as Oman and Slovenia—continue to operate independently. Overall, this pattern underscores a paradigm shift from localized studies toward multidisciplinary and transnational collaborations, reflecting the increasing globalization of research on Islamic values in higher education.
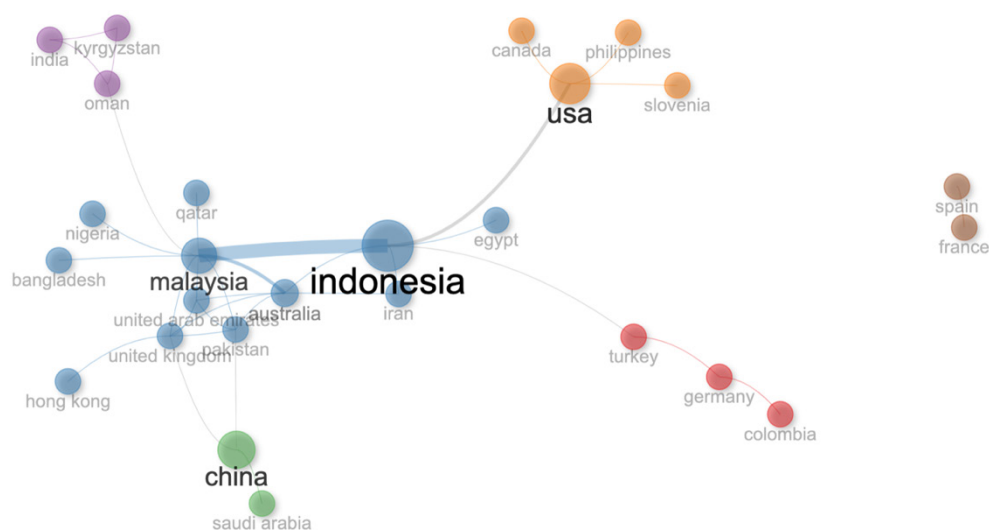
Table 3. Country Production

Country	Freq
Indonesia	115
USA	75
China	55
Malaysia	44
Australia	20

UK	17
Philippines	10
Iran	8
Pakistan	8
United arab emirates	8
Israel	7
Spain	7
India	6
Turkey	6
Croatia	5

Source: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Figure 7. Collaboration network – countries
Source: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Thematic Analysis and Conceptual Structure of the Research

This section maps the thematic focus of research on *Islamic values in higher education* through keyword visualization (Figures 8–9) and co-occurrence network analysis (Figure 10, Table 4) using Biblioshiny. The results reveal that the dominant themes revolve around *spirituality, ethics, character education,* and *higher education*, which are interconnected to form an integrative conceptual framework. Overall, recent studies indicate a shift from a dogmatic to a multidimensional perspective that integrates moral, spiritual, social, and environmental values within the context of Islamic higher education.

Figures 8 and 9 display the most frequently occurring keywords in publications on *Islamic values in higher education*. The terms *"religiosity," "students,"* and *"religion"* rank among the most prevalent, indicating a central research focus on the spiritual dimension and religious behavior of university students. Keywords such as *"moral education," "curriculum,"* and *"character education"* also appear prominently, reflecting a strong orientation toward character education grounded in Islamic values.

Additionally, the emergence of terms such as *"spirituality," "values education,"* and *"ethics"* suggests a discursive shift from normative religious instruction to the development of ethical consciousness and spiritual awareness within global and interdisciplinary contexts. Consequently, this keyword mapping demonstrates that current research on Islamic values in higher education increasingly focuses on integrating the moral, spiritual, and academic dimensions within both the learning process and university policy frameworks.
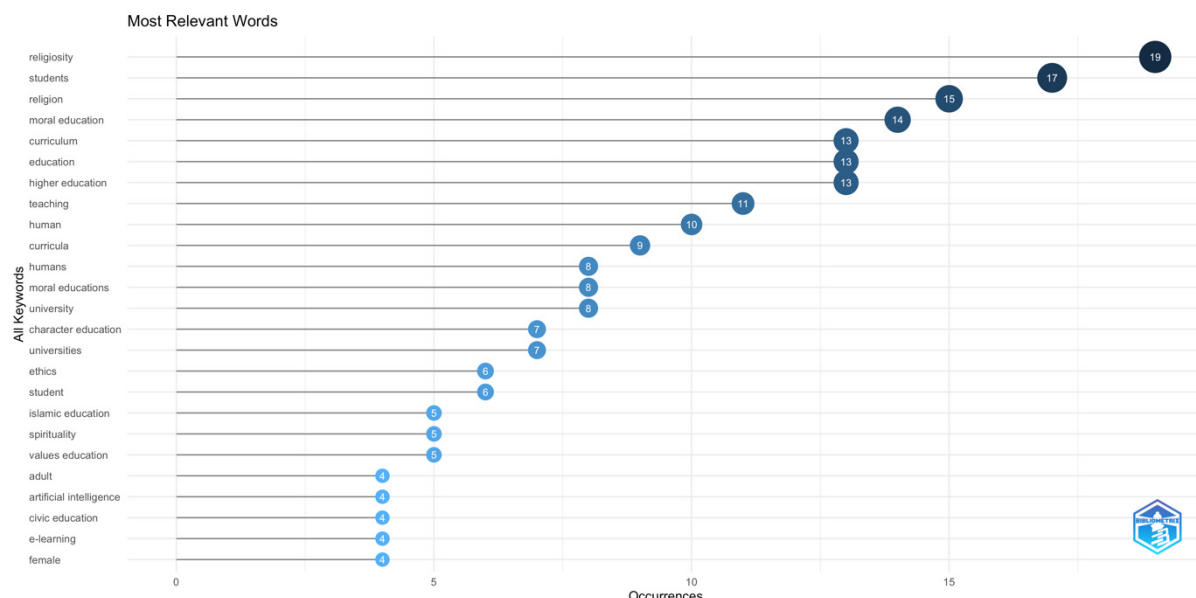
Figure 8. Most Relevant Words
Source: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Figure 9. Word Cloud
Source: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Figures 10 and Table 4 jointly map the conceptual structure of research on *Islamic values in higher education* through an analysis of keyword co-occurrence networks. This analysis identifies four main clusters that represent the thematic orientations of global research in this field.

 Cluster 1 (Red) centers on the theme of student spirituality and religiosity, with the key terms *religion, religiosity, human,* and *university*. The highest PageRank values for *human* (0.074) and *religion* (0.062) indicate that humanistic and religious dimensions are the dominant focuses in studies of Islamic values within higher education. This cluster underscores the role of spiritual and moral values in shaping students' character and overall well-being within university settings.

 Cluster 2 (Blue) highlights pedagogical approaches and learning innovations, represented by the keywords *students, teaching,* and *moral education*. The term *students* has the highest Betweenness value (171.425), signifying its position as the primary connector between thematic areas. The emergence of terms such as *artificial intelligence* and *e-learning* suggests that recent studies have begun to explore the intersection of Islamic values with educational technology and digital learning.

 Cluster 3 (Green) focuses on curriculum and character education, dominated by keywords such as *education, curriculum, learning,* and *values*. The high Closeness value for *education* (0.019) indicates that the

concept of education serves as a central integrative node linking morality, knowledge, and religious practice. This theme reinforces the idea of integrating knowledge and values (*Islamization of Knowledge*) within the context of higher education institutions.

Cluster 4 (**Purple**) represents the theme of Islamic and moral education, characterized by the keywords *higher education, character education,* and *Islamic education.* This cluster emphasizes the importance of a holistic approach in nurturing *insān kāmil* (a fully developed human being) through Islamic higher education systems that harmonize spirituality, intellectuality, and social ethics.

Taken together, both the visual findings (Figure 10) and the analytical results (Table 4) demonstrate that research on *Islamic values in higher education* is evolving toward a multidimensional framework—one that interconnects religious values, curriculum design, pedagogy, and technological innovation within a unified scholarly paradigm.
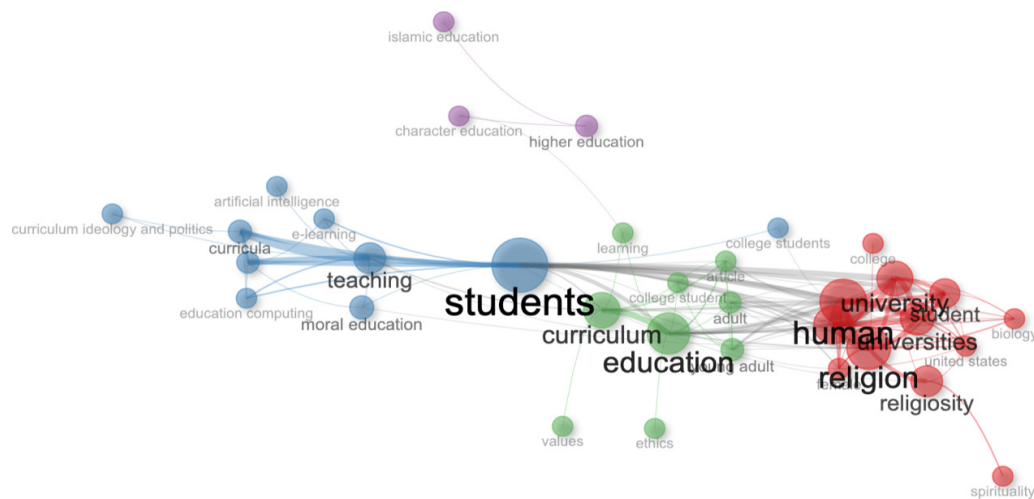
Figure 10. Conceptual Structure: Co-occurrence network
Source: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Table 4. Co-occurrence network

Node	Cluster	Betweenness	Closeness	PageRank
religiosity	1	32,000	0,013	0,022
religion	1	59,468	0,017	0,062
human	1	36,278	0,017	0,074
humans	1	8,706	0,016	0,057
university	1	9,389	0,016	0,052
universities	1	3,613	0,016	0,048
student	1	0,509	0,015	0,038
spirituality	1	0,000	0,009	0,008
female	1	0,218	0,013	0,024
united states	1	1,570	0,014	0,026
biology	1	0,000	0,015	0,021
college	1	0,000	0,011	0,006
students	2	171,425	0,02	0,089
moral education	2	1,039	0,013	0,013
teaching	2	72,199	0,015	0,052
curricula	2	7,355	0,013	0,03
moral educations	2	1,212	0,013	0,03
artificial intelligence	2	0,000	0,01	0,007
e-learning	2	0,000	0,013	0,012

college students	2	0,000	0,013	0,008
curriculum ideology and politics	2	0,000	0,01	0,009
education computing	2	0,000	0,013	0,016
curriculum	3	71,971	0,017	0,043
education	3	117,736	0,019	0,061
ethics	3	0,000	0,012	0,006
adult	3	2,294	0,014	0,028
learning	3	90,000	0,013	0,018
values	3	0,000	0,011	0,007
young adult	3	3,671	0,016	0,032
article	3	0,347	0,014	0,022
college student	3	0,000	0,014	0,017
higher education	4	32,000	0,007	0,027
character education	4	62,000	0,009	0,021
islamic education	4	0,000	0,006	0,016

Source: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Figure 11 presents the thematic map of research on *Islamic values in higher education* based on co-word analysis. Themes with the highest relevance and development appear in the upper-right quadrant (Motor Themes), which include *religion, education, curriculum,* and *moral education*. These focus on integrating Islamic values into students' character formation.

Basic Themes such as *character education, ethics,* and *higher education* serve as widely used conceptual foundations that underpin the broader research structure. Meanwhile, Niche Themes—including *moral reasoning* and *Islamic higher education*—represent specialized areas of inquiry that, while specific, have limited interconnections with other research clusters. Emerging Themes, such as *Islamic values* and *spiritual education*, indicate new directions in scholarly discourse that are gaining traction.

Overall, this thematic map illustrates a paradigm shift in research trends—from normative approaches toward integrative and multidimensional perspectives—in the study of Islamic higher education.
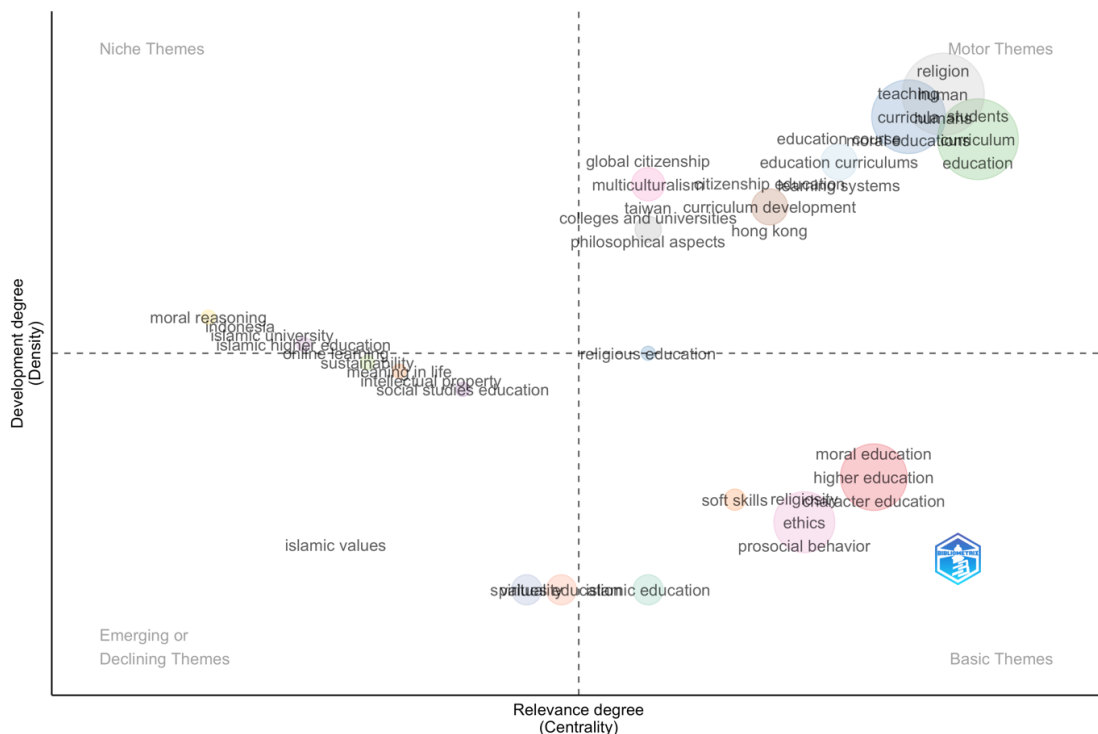

Figure 11. Thematic Map
Source: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Definition, Integration, and Implementation of Islamic Values in Higher Education

Definition of Islamic Values

Islamic values refer to a set of moral, ethical, and spiritual principles derived from Islamic teachings—primarily the Qur'an and the Sunnah—and conceptualized within the framework of *maqāṣid al-sharī'ah* (the higher objectives of Islamic law). These values guide the behavior, decision-making, and institutional governance of individuals and organizations across various spheres of life, including education, administration, social relations, and environmental stewardship (Hermawan et al., 2025; Saneian et al., 2023). They serve as the foundation for personal conduct, social interaction, leadership, and education within Muslim societies. In the context of higher education, *Islamic values* refer to principles integrated into curricula, pedagogy, campus management, and student character formation.

Islamic values are rooted in four complementary sources:

1. The Qur'an, as the supreme source of values, articulates universal principles such as truthfulness (*ṣidq*), justice ('*adl*), compassion (*raḥmah*), and human responsibility as God's vicegerent on earth (Q.S. *Al-Baqarah* [2]:30; *An-Naḥl* [16]:90).
2. The Hadith of Prophet Muhammad (peace be upon him) provides practical exemplification of Qur'anic principles through the Prophet's exemplary character, as reflected in the hadith, *"I was sent to perfect noble character"* (Musnad Ahmad).
3. *Maqāṣid al-Sharī'ah* (the higher objectives of Islamic law) offers a rational framework for safeguarding the five essential dimensions of human life: faith (*dīn*), life (*nafs*), intellect ('*aql*), lineage (*nasl*), and wealth (*māl*) (Al-Ghazālī, *al-Mustashfā*).
4. The tradition and *ijtihād* (independent reasoning) of Muslim scholars play a crucial role in contextualizing Islamic values, ensuring their relevance to contemporary domains such as education, social policy, and governance (Mohammed, 2024; Saneian et al., 2023).

After identifying these foundational sources, the next step is to map the dimensions and applications of Islamic values within higher education. Table 5 presents the results of content analysis from 29 purposively selected articles, chosen as representative samples of the 151 publications analyzed bibliometrically. The selection criteria included completeness of the abstract, topical relevance to *Islamic values in higher education*, and geographical representation across Southeast Asia, the Middle East, and the West.

The content analysis aimed to identify the most dominant dimensions of Islamic values and their manifestations in higher education practices—spanning curriculum design, pedagogy, and institutional governance. As summarized in Table 5, the findings indicate that values such as *amānah* (responsibility and integrity), *iḥsān* (spiritual excellence), adab (ethics and civility), and *tawḥīd* (the unity of knowledge and faith) emerge as the core pillars most frequently referenced across the analyzed literature.

These core values are complemented by social and communal dimensions, including *ukhuwwah* (solidarity), '*adl* (justice), *raḥmah* (compassion), and *tasāmuḥ* (tolerance), which underscore the role of Islamic values as moral and social guidelines in fostering an inclusive and virtuous academic environment. Importantly, these values function not only as spiritual norms but also as operational principles guiding campus policy formulation, pedagogical methods, and educational community engagement.

In essence, integrating Islamic values into higher education signifies an effort to harmonize intellectual development with ethical consciousness, cultivating graduates who embody both academic excellence and moral integrity—the hallmark of holistic Islamic education.

Table 5. Dimensions of Islamic Values in Higher Education

Dimension	Articles (ID)	Derivative Value / Practice Example
AMANAH (Trustworthiness, Responsibility)	A2, A3, A4, A5, A6, A8, A9, A10, A14, A16, A17, A20, A21, A22, A23, A24, A25, A26, A27, A28	Academic honesty, social responsibility, knowledge mandate, integrity in work, transparency in campus management

IHSAN (Excellence through Spiritual Consciousness)	A3, A4, A5, A7, A8, A9, A10, A13, A15, A16, A20, A21, A23, A28, A29	Doing the best with the intention of worship, quality work (itqan), reflective learning, spirituality-based service
ADAB (Good Conduct, Manners)	A1, A5, A8, A10, A14, A15, A19, A22, A23, A26, A27, A28, A29	Academic courtesy, communication ethics, respect for lecturers and friends, discipline in learning
TAUHID (Unity of Knowledge and God)	A2, A4, A5, A9, A13, A14, A15, A19, A21, A23, A27, A28, A29	Integration of science and faith, spiritual awareness in research and technology, tauhidic worldview in the curriculum
UKHUWWAH (Brotherhood, Solidarity)	A3, A7, A11, A12, A13, A24, A25, A26, A29	Teamwork, student mutual cooperation, interfaith and cultural solidarity, community service
ADL (Justice, Fairness)	A4, A7, A11, A12, A17, A20, A24, A25	Academic justice, gender equality, moderation of Islamic law, social inclusiveness
RAHMAH (Compassion, Mercy)	A3, A6, A11, A18, A22, A24	Empathy for the disabled, social care, compassion in family and campus relationships
TASAAMUH (Tolerance)	A7, A12, A17, A24, A25	Openness to diversity, interfaith dialog, religious moderation, anti-extremism
WASATIYYAH (Moderation)	A14, A15, A16, A17, A25	World-afterlife balance, non-extremism, tolerance of local culture, social harmony
AKHLAQ (Moral Character)	A1, A2, A6	Islamic value-based character education, habituation of praiseworthy behavior, moral reflection
KHALIFAH (Stewardship)	A16, A20, A21	Ecological responsibility, green campus, sustainable resource management, environmental ethics
MASLAHAH (Public Good)	A10, A17, A20	Public good, educational innovation for public welfare, university ethical policy
SYURA (Consultation)	A14, A17, A27	Academic deliberation, faculty-student participation in policy, collective decision-making
TA'AWUN (Mutual Help)	A8, A11	Help, inclusive collaboration, support between disabled and non-disabled students
TAQWA (God-Consciousness)	A22, A26	Self-control, daily worship of *pesantren* students, spiritual awareness in academic activities
HIFZ AL-'AQL (Preservation of Intellect)	A19	Critical literacy, rational reasoning on religious issues, scientific thinking for the benefit of the community
IMAN (Faith)	A6	Faith in *sakinah* family life, the spiritual foundation for moral responsibility
ITQAN (Professional Excellence)	A9	Perseverance and high quality work, ethical work readiness, spirituality-based professionalism
RELIGIOSITY (Faith Practice)	A1	Students' religious ritual and ideological practices, balance of personal and academic religiosity
SABR (Patience)	A18	Patience in interpersonal conflict, self-control, student resilience
SHUKR (Gratitude)	A13	Gratitude and spiritual fulfillment of international students, self-reflection in academic experience
SILM (Peace)	A24	Peace education, sirah-based conflict resolution, interfaith harmony

Source: Author compilation, 2025

Implementation Domain

The integration of Islamic values in higher education occurs at various institutional and pedagogical levels, indicating that Islamic ethics are not only taught conceptually but also brought to life in campus culture and governance. Based on the content analysis of the 29 articles reviewed, the implementation context can be classified into nine main domains: curriculum, pedagogy, governance and policy, student affairs, co-/extracurricular activities, community service, assessment, campus culture, *pesantren* environment, and meta-research.

Table 6. Implementasi *Islamic Values* pada Perguruan Tinggi

Implementation Context	# of Articles	Dominant Values Appearing
Curriculum	26	*Amanah, Ihsan, Tauhid*
Pedagogy	13	*Ihsan, Adab, Amanah*
Governance / Policy	11	*Amanah, Wasatiyyah*
Student Affairs	10	*Adab, Taqwa, Ukhuwwah*
Co-/Extra-curricular	8	*Ukhuwwah, Tasaamuh*
Community Engagement	8	*Rahmah, Adl, Ukhuwwah*
Assessment / Measurement	3	*Amanah, Itqan*
Campus Culture	3	*Tauhid, Amanah*
Residential / Pesantren	2	*Adab, Taqwa*
Meta-Research	1	*Tasaamuh*

Source: Author compilation, 2025

Domains of Implementation in Practice

The curriculum emerges as the most dominant context (26 articles). In various countries such as Indonesia, Malaysia, Pakistan, and Iran, the values of *amānah* (responsibility), *iḥsān* (excellence), and *tawḥīd* (unity of knowledge and faith) are systematically integrated into courses and learning designs. Examples include the integration of Islamic values and local wisdom into science education (Article 4), mandatory TITAS/MPU courses in Malaysia (Article 29), *fiqh*-based curricula in Indonesia that promote moderation and inclusivity (Article 17), and *tawḥīd*-based green learning models (Article 21). These practices reflect a paradigm shift from value-neutral education toward a holistic Islamic approach that unites reason, spirituality, and social responsibility.

The pedagogical context (13 articles) highlights *iḥsān*, *adab* (ethics), and *amānah* as guiding principles in instructional design. Several studies emphasize the application of cooperative learning grounded in *ikhlāṣ* (sincerity) and *ukhuwwah* (brotherhood) (Article 3), inclusive education for students with disabilities inspired by *taʿāwun* (mutual assistance) (Article 8), and experiential learning for environmental sustainability through the *Eco-Bazaar @ Masjid* program (Article 16). Pedagogical innovation is also evident in the integration of Islamic values into online and technology-based learning, such as the application of Islamic ethics in technology and AI courses (Articles 5 and 10). These approaches demonstrate how Islamic ethics enrich pedagogy, fostering reflective, collaborative, and value-oriented learning.

At the governance and policy level (11 articles), *amānah* (trustworthiness) and *wasatiyyah* (moderation) serve as foundational principles. Several studies highlight the application of accountability and transparency in Islamic private universities (Article 20), the use of *shūrā* (consultative decision-making) in curriculum reform (Articles 14 and 27), and national policies on religious moderation through higher education (Article 25). Green campus initiatives (Article 21) and AI ethics policies aligned with Islamic principles (Article 10) also exemplify the application of *khilāfah* (stewardship) and moral responsibility in modern institutional management.

The student affairs domain (10 articles) illustrates how Islamic values are applied in character development and student well-being. For example, participation in religious study groups and scripture recitations has been shown to reduce alcohol consumption (Article 22); service-learning activities and social interactions enhance international students' spirituality (Article 13); and premarital education programs promote the formation of *sakinah* (harmonious) families (Article 6). These examples indicate that moral and spiritual formation among

students occurs not only in classrooms but also through everyday lived experiences.

The co-/extracurricular context (8 articles) also serves as a vital space for the internalization of Islamic values, particularly *ukhuwwah* (brotherhood) and *tasāmuḥ* (tolerance). Notable examples include the Islamic Peace Education Program (PPBI) at Universitas Muhammadiyah Surakarta (Article 24) and student pesantren programs promoting religious moderation (Article 25).

Similarly, in the community engagement domain (8 articles), the values of *raḥmah* (compassion) and *'adl* (justice) are reflected in initiatives such as Eco-Bazaar @ Masjid (Article 16), faith-based social inclusion training (Article 11), and social activities within moderate fiqh curricula (Article 17).

In the assessment and evaluation domain (3 articles), Islamic values are operationalized through ethics-based measurement instruments. For instance, the Islamic Value-Based Employability Scale (Article 9) and a religious character assessment model using SEM and CFA (Article 2) demonstrate that *amānah* (responsibility) and *itqān* (professional excellence) function not only as moral ideals but also as indicators of learning outcomes. The campus culture domain (3 articles) reflects the internalization of *tawḥīd* and *amānah* in the daily life of the academic community. Examples include tawḥīd-oriented green campuses (Article 21) and spiritual entrepreneurship cultures at global universities (Article 15).

Meanwhile, pesantren-based university environments (2 articles) cultivate *adab* (ethics) and *taqwā* (piety) through ritual practices, spiritual mentoring, and exemplary learning models (Articles 25 and 26).

Finally, a meta-research article (Article 12) reviews the direction of research on tolerance education, revealing that *tasāmuḥ* continues to evolve as a central discourse in the development of Islamic higher education. Collectively, these findings underscore that the implementation of Islamic values in higher education is not confined to formal instruction but is woven into all dimensions of institutional life—from curriculum and governance to culture and community engagement—forming a comprehensive model of ethical and holistic education.

Mechanisms and Activities of Islamic Values

This section discusses how Islamic values are not only conceptually defined but also implemented through various religious and institutional programs within higher education institutions. Based on the content analysis of 29 selected articles, it was found that the application of Islamic values on university campuses occurs across multiple contexts — ranging from curriculum and teaching activities, student development and *pesantren*-based programs, to community engagement and interfaith initiatives.

Table 7 presents how Islamic values are implemented in higher education through diverse mechanisms. For instance, faith-driven collaboration (A3) illustrates cooperation between lecturers and students, grounded in the values of *ukhuwwah* (solidarity) and *amānah* (responsibility), fostering spiritual accountability in the learning process. The campus premarital education program (A6) demonstrates the integration of *īmān* (faith), *raḥmah* (compassion), and *akhlāq* (morality) in nurturing *sakinah* (harmonious and virtuous) family life. Similarly, faith-based inclusion programs (A11) embody the values of *'adl* (justice) and *raḥmah* through policies and social activities designed to support students with disabilities.

Institutional initiatives such as the Islamic Peace Education Program (PPBI) (A24) and *Pesantren–Campus Programs* (A25, A26) also demonstrate how the values of *wasatiyyah* (moderation), *tasāmuḥ* (tolerance), and *taqwā* (piety) are brought to life through seminars, focus group discussions (FGDs), campus da'wah activities, and residential programs.

Such initiatives indicate that the implementation of Islamic values in higher education is not merely normative or theoretical, but is operationalized through institutional policies, educational practices, and academic culture. These mechanisms collectively aim to cultivate the *insān kāmil* — the holistic individual who embodies knowledge, morality, and civility as the ultimate goal of Islamic higher education.

Table 7. Religious programs/ Islamic value-based activities in the university environment

Article ID	Type / Form of Religious Program	Context of Implementation	Dominant Islamic Values	Ref
A3	*Faith-Driven Collaboration* – lecturers and students form study groups based on the values of *ukhuwwah* (brotherhood), *ikhlāṣ* (sincerity), and responsibility	Classroom activities & collective spiritual development	*Iḥsān, Ukhuwwah, Amānah*	(Usman, 2025)
A6	*Premarital Education Program* on campus to equip students with the values of a *sakinah* (harmonious) family	Student mentoring & family education	*Īmān, Amānah, Raḥmah, Akhlāq*	(Jandra & Mujad, 2025)
A8	*Character Education Program Based on Religious Values* integrated into general courses (Religious and Civic Education)	General compulsory courses (MKU) for all students, including those with disabilities	*Taʿāwun, Iḥsān, Amānah*	(Abdillah et al., 2025)
A11	*Faith-Based Inclusion Programs* – university policies and social activities instilling values of care and empathy toward students with disabilities	Student affairs & community involvement	*Raḥmah, ʿAdl, Ukhuwwah*	(Hammad et al., 2024)
A13	*Community Service & Peer Interactions* as a medium for spiritual and religious growth	Campus social activities & community engagement	*Shukr, Iḥsān, Tawḥīd*	(Lih et al., 2024)
A17	*Social and Leadership Activities* based on moderate *fiqh* values (gender equality, interfaith harmony, democracy)	Academic learning & student social activities	*Wasatiyyah, ʿAdl, Amānah*	(Duran & Suhendi, 2024)
A24	*Islamic Peace Education Program (PPBI)* – seminars, FGDs, teacher training, classes, and book publications	Institutional programs & campus activities	*Silm, Tasāmuḥ, Raḥmah, Amānah*	(Santoso & Khisbiyah, 2021)
A25	*Pesantren–Campus Programs & Religious Activities* – study circles, campus *daʿwah*, and student pesantren activities	Co-curricular & hidden curriculum	*Wasatiyyah, Tasāmuḥ, Ukhuwwah*	(Nasir & Rijal, 2021)
A26	*Student Pesantren Program (boarding religious program)* – worship activities, sermons, and community service	Student dormitories / residential programs	*Adab, Amānah, Taqwā, Ukhuwwah*	(Purwanto et al., 2021)

Source: Author compilation, 2025

Synthesis and Future Agenda

Based on the results of the bibliometric and content analyses presented in the preceding four sections, it can be concluded that research on Islamic values in higher education has undergone a dynamic and multidisciplinary evolution over the past decade. As illustrated in Figure 12 (Trend Topics), themes such as *higher education*, *character education*, and *Islamic education* have dominated the academic discourse during the 2021–2024 period. This trend indicates a shift from a normative approach to a more applied, context-sensitive, and globally oriented perspective in the study of Islamic values in higher education.
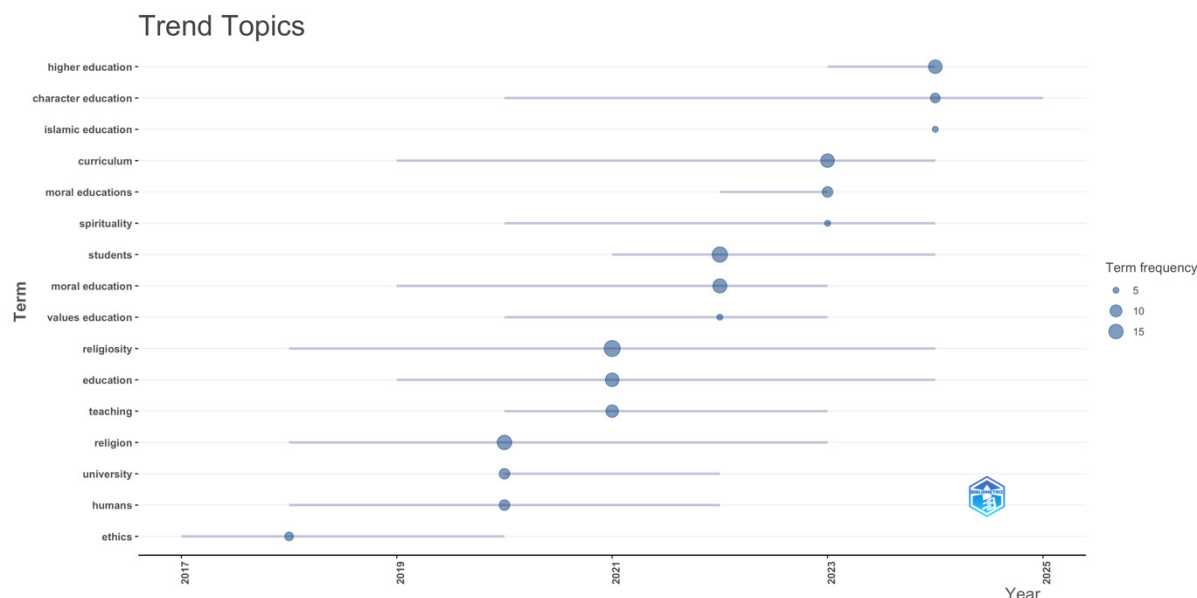
Figure 12. Trend Topics
Source: Scopus data processed using Biblioshiny (Bibliometrix R-package, 2025)

Specifically, themes such as moral education, spirituality, and values education have received increased attention in the post–COVID-19 period. This trend aligns with the growing academic awareness of the importance of balancing intellectual mastery with spiritual character formation within university settings. Furthermore, the emergence of topics such as curriculum, teaching, and religiosity indicates that the integration of Islamic values is increasingly directed toward practical dimensions—namely, curriculum design, reflective pedagogy, and spirituality-based campus policies.

Future research trajectories are expected to focus on three major agendas: (1) Strengthening models of integration between knowledge and faith within curricula grounded in *maqāṣid al-sharīʿah* and modern scientific disciplines; (2) Developing instruments for measuring Islamic values in cross-cultural educational contexts; and (3) Enhancing international collaboration between Islamic and secular higher education institutions to advance a paradigm of holistic and humanizing education.

Thus, this research trend reflects not only a quantitative growth in publications but also an epistemological shift toward understanding Islamic values as the moral and intellectual foundation of twenty-first-century higher education.

Conclusion

This study reveals that research on Islamic values in higher education between 2015 and 2025 has experienced rapid growth, characterized by an increasing emphasis on integrating Islamic values into curricula, pedagogy, policy, and campus life. The bibliometric analysis indicates a significant surge in publications after 2023, driven by a global demand for value-based education in the post-pandemic era. The content analysis of 29 selected articles demonstrates that the most prominent value dimensions are *Amānah* (responsibility), *Iḥsān* (spiritual excellence), *Adab* (ethics), and *Tawḥīd* (unity of knowledge and faith), which are implemented through a variety of academic, social, and spiritual activities across higher education contexts.

This study makes a novel contribution by integrating two levels of analysis—bibliometric and content-based—to map how Islamic values are defined, integrated, and implemented within the global higher education landscape. This combined approach remains underexplored in Islamic education studies, which have traditionally focused on normative or descriptive aspects. By offering empirical evidence of these developments, this research's findings carry several important implications.

First, they highlight the need to develop a value-based higher education framework grounded in *maqāṣid al-sharīʿah* and *tawḥīdic* epistemology. Second, they encourage university policy reforms that balance academic orientation and spirituality through adaptive curricula, reflective pedagogy, and ethical campus culture. Third, they open new pathways for

interdisciplinary research that integrates modern educational theories with Islamic values, aiming to construct a more humanistic and sustainable model of education. This study enriches the contemporary body of Islamic education scholarship by providing cross-national and cross-context empirical evidence, reaffirming the relevance of Islamic values in shaping the character of 21st-century university students.

Nevertheless, this research has limitations, particularly in its sample size (29 articles) and database scope (Scopus), which may not fully capture the diversity of Islamic value practices across different regions. Therefore, future studies are encouraged to expand database coverage (e.g., Web of Science, DOAJ, or Google Scholar), develop quantitative conceptual models linking Islamic values to learning outcomes, and explore the integration of Islamic values into digital learning and global post-pandemic education contexts.

References

Abdelzaher, D. M., Kotb, A., & Helfaya, A. (2019). Eco-Islam: Beyond the principles of why and what, and into the principles of how. *Journal of Business Ethics*, *155*(3), 623-643.

Abdillah, H. T., Firdaus, E., Syafe'i, M., Budiyanti, N., & Tantowi, Y. A. (2025). RELIGIOUS CHARACTER-BASED INCLUSIVE EDUCATION IN GENERAL COURSE FOR DIFABEL STUDENTS AT UNIVERSITY. *Jurnal Pendidikan Islam*, *11*(1), 189–203. https://doi.org/10.15575/jpi.v11i1.44011

Agustina, L., Maskuri, & Cikusin, Y. (2024). *The Values of Multicultural Islamic Education in Higher Education Culture: Ethnographic Study at The Islamic University of Malang. Firdaus Journal*, 4 (2), 21–35.

Al-Attas, S. M. N. (1980). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. International Institute of Islamic Thought and Civilization (ISTAC).

Al-Faruqi, I. R. (1982). *Islamization of Knowledge: General Principles and Work Plan*. International Institute of Islamic Thought (IIIT).

Al-Khawaldeh, S. (2015). "The One Raised in Ornament?" Gendering Issues in the Qurʾan. *Hawwa*, *13*(1), 1-24.

Alkhnbashi, O. S., Mohammad, R., & Bamasoud, D. M. (2024). Education in Transition: Adapting and Thriving in a Post-COVID World. In *Systems* (Vol. 12, Issue 10). Multidisciplinary Digital Publishing Institute (MDPI). https://doi.org/10.3390/systems12100402

Anderson, R. D. (2004). *Germany and the Humboldtian Model: The Unity of Research and Teaching in the German University Ideal, 1800–1914*. London: Routledge.

Ankareddy, S., Dorfleitner, G., Zhang, L., & Ok, Y. S. (2025). Embedding sustainability in higher education institutions: A review of practices and challenges. In *Cleaner Environmental Systems* (Vol. 17). Elsevier Ltd. https://doi.org/10.1016/j.cesys.2025.100279

Aria, M., & Cuccurullo, C. (2017). bibliometrix: An R-tool for comprehensive science mapping analysis. *Journal of Informetrics*, *11*(4), 959–975. https://doi.org/10.1016/j.joi.2017.08.007

Aristovnik, A., Karampelas, K., Umek, L., & Ravšelj, D. (2023). Impact of the COVID-19 pandemic on online learning in higher education: a bibliometric analysis. *Frontiers in Education*, *8*. https://doi.org/10.3389/feduc.2023.1225834

Ash, M. G. (2006). Bachelor of What, Master of Whom? The Humboldt Myth and Historical Transformations of Higher Education in German-Speaking Europe and the US. *European Journal of Education*, 245–267.

Asutay, M. (2012). Conceptualising and locating the social failure of Islamic finance: Aspirations of Islamic moral economy vs the realities of Islamic finance. *Asian and African area studies*, *11*(2), 93-113.

Auda, J. (2011). A Maqāṣidī approach to contemporary application of the Sharīʿah. *Intellectual Discourse*, *19*(2).

Baas, J., Schotten, M., Plume, A., Côté, G., & Karimi, R. (2020). Scopus as a curated, high-quality bibliometric data source for academic research in quantitative science studies. *Quantitative Science Studies*, *1*(1), 377–386. https://doi.org/10.1162/qss_a_00019

Barlas, A. (2019). *Believing women in Islam: Unreading patriarchal interpretations of the Qur'an*. University of Texas Press.

Bashir, T., Akhouri, D., Afroj, S., Khan, K. A., & Hamza, H. (2025). Lifelong learning: Demographic trends and economic participation in older adults. In *Perspectives on the Economics of Aging* (pp. 21-48). IGI Global Scientific Publishing.

Becker, G. S. (1964). *Human Capital: A Theoretical and Empirical Analysis, with Special Reference to Education*. University of Chicago Press.

Broadbent, J., Ajjawi, R., Bearman, M., Boud, D., & Dawson, P. (2023). Beyond emergency remote teaching: did the pandemic lead to lasting change in university courses? *International Journal of Educational Technology in Higher Education*, *20*(1). https://doi.org/10.1186/s41239-023-00428-z

Buckner, E., & Zhang, Y. (2024). Sustainability as an emerging mandate in higher education. *Compare*. https://doi.org/10.1080/03057925.2024.2429819

Chapra, M. U. (2008). Islam and economic development.

Chickering, A. W., & Reisser, L. (1993). *Education and Identity* (2nd ed.). Jossey-Bass.

Chofifah, N. N., Lubis, M. A.., Anami, A. M.., Hazar, I.., Amirullah, Ash-Shiddiqi, M. L.., Madina, N. F.., Faried N, J. M.., Rahman, M.., Muhammad Ramli, Khairiddin, F.., Fasya, A.., & Srihati, D. (2025).

Parental strategies in instilling Islamic values in children: A case study. *Research Journal in Advanced Humanities*, 6(2). https://doi.org/10.58256/xrmwwp32

Daud, W. M. N. W., & Nor, W. M. (2003). Filsafat dan praktik pendidikan Islam Syed M. *Naquib Al-Attas*.

Dervis, H. (2019). Bibliometric analysis using bibliometrix an R package. *Journal of Scientometric Research*, 8(3), 156–160. https://doi.org/10.5530/JSCIRES.8.3.32

Duran, B. N., & Suhendi, S. (2024). INDONESIAN FIQH IN HIGHER EDUCATION: A PATHWAY TO MODERATE AND INCLUSIVE ISLAMIC VALUES. *Jurnal Pendidikan Islam*, 10(1), 149–162. https://doi.org/10.15575/jpi.v10i1.26151

Durkheim, É. (1956). *Education and Sociology*. New York: Free Press.

Fitriyawany, F., Lailatussaadah, L., & Meutiawati, I. (2022). Integrating islamic values into science learning in indonesian islamic higher education: expectation and implementation. *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah*, 7(1), 119-132.

Hammad, H., Elbarazi, I., Bendak, M., Obaideen, K., Amanatullah, A., Khan, B. S. B., Ismail, L., Kieu, A., & AB Khan, M. (2024). Influence of Religiosity on Youths' Attitudes Towards People with Disabilities in the United Arab Emirates. *Journal of Religion and Health*, 63(3), 2423–2442. https://doi.org/10.1007/s10943-022-01646-x

Hanafi, S. (2021). From Streamlining to Mainstreaming "Islamization of Knowledge": The Case of the International Islamic University of Malaysia. *American Journal of Islam and Society*, 38(1–2), 101–135. https://doi.org/10.35632/ajis.v38i1-2.1086

Hashim, R. (2017). *Revisiting the Islamic Concept of Education: Issues, Challenges and Prospects. Intellectual Discourse*, 25 (Special Issue), 1–24.

Hermawan, R., Ratnasari, R. T., Alimusa, L. O., & Huzaini, M. (2025). Examining the role of Islamic environmental values in pro-environmental behavior among Muslim tourists: extended the norm activation model. *Journal of Islamic Marketing*. https://doi.org/10.1108/JIMA-09-2024-0409

Jandra, M., & Mujad, M. (2025). Building sakinah family based on Islamic values of education. *Indonesian Journal of Islam and Muslim Societies*, 15(1), 85–107. https://doi.org/10.18326/ijims.v15i1.85-107

John W., M., & Brian, R. (1977). "Institutionalized Organizations: Formal Structure as Myth and Ceremony. *American Journal of Sociology*, 340–363.

Junaidi, F., Permatasari, S. D., Silviana, Z. J., Metboki, M. Y., Hidayat, A. N., Dompeipen, A. C., & Rumohoira, D. R. (2024). Andai-Andai Folk Tale: A Tool to Promote Eco-Social Values among Children in Kedurang Community. *Journal of Ecohumanism*, 3(3), 461-472.

Junaidi, F., Rahmanto, A. A., Fitriana, E., Ni'matussyahara, D., Damayanti, A., & Riyanti, R. D. (2024). Investigating the influence of Beteri's social intelligence in 'Andai-andai'folktales on societal perspectives. *Research Journal in Advanced Humanities. https://doi. org/10.58256/cgz85c35*.

Junaidi, F., Suwandi, S., Saddhono, K., & Wardani, N. E. (2022). improving students' social intelligence using folktales during the Covid19 pandemic. *International Journal of Instruction*, 15(3), 209-228.

Kabombo, K., Thelma, C. C., & Ngulube, L. (2025). Assessing the Role of Career Guidance Programs in Secondary Schools in Zambia: A Path to Job Creation and Sustainability. *Asian Journal of Education and Social Studies*, 51(6), 1141-1152.

Khalid, H., Norfaiza, F., Hasan, A., Rosman, A. S., & Khan, A. (2022). The Intergration Of Science And Islam In Malaysia Of High Education Instituts: An Explorative Survey. *Journal of Positive School Psychology*, 6(3).

Lih, J. W., Kim, Y. K., & Conn, C. A. (2024). Spirituality and Religiosity Among International College Students in the United States: The Benefits and Predictors. *Journal of Underrepresented and Minority Progress*, 8(1), 98–127. https://doi.org/10.32674/jump.v8i1.5091

Maksum, G., Muhtolib, Mahmurudin, Sulaeman, Wiwi Pertiwi, Hidayatul Azizah Gazali, Raudhatul Husna, Zuhrupatul Jannah, Agus Supriadi, Istiqomah, Muzna Attamimi, A. Syaiful Fahmi, Salman Ali, & Dewanti Srihati. (2025). Religious values as foundations of education: Insights from teachers' perspectives. *Research Journal in Advanced Humanities*, 6(3). https://doi.org/10.58256/tb06n075

Meyer, H.-D. (2020). New Institutionalism in Higher Education. In J. H. Tight, *The SAGE Encyclopedia of Higher Education* (pp. 1360–64.). CA: Thousand Oaks.

Mezirow, J. (1991). *Transformative Dimensions of Adult Learning*. Jossey-Bass.

Mohammed, T. A. S. (2024). *A scientometric study of Maqasid al-shariah research: Trending issues, hotspot research, and co-citation analysis. Frontiers in Research Metrics and Analytics, 9*, Article 1439407. https://doi.org/10.3389/frma.2024.1439407

Muhamad, A., Khalil, S. A., Basir, S. A., & Norasid, M. A. (2024). Instilling Islamic Values of Environmental Sustainability Through Experiential Learning: A Case Study of Revealed Knowledge and Natural Phenomena's Students. *Asia Pacific Journal of Educators and Education*, *39*(2), 219–248. https://doi.org/10.21315/apjee2024.39.2.12

Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, *11*(1). https://doi.org/10.1080/2331186X.2024.2302308

Muslim, N., Samian, A. L., & Musa, N. H. (2015). Implementation of Islamic civilization and asian civilization course: Experience in national university of Malaysia and private higher education institutions towards consolidating the element of science and technology. *Asian Social Science*, *11*(22), 116–123. https://doi.org/10.5539/ass.v11n22p116

Nafisendy, V. T., Junaidi, F., Kusnadi, A., Bahri, S., Fikri, D., Siregar, A., & Junarif, Z. (2025). The representation of Islamic values within Sang Piatu folktale in Kedurang society. *Research Journal in Advanced Humanities*.

Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, *11*(2), 213–241. https://doi.org/10.18326/ijims.v11i2.213-241

Nasr, S. H. (1996). *The Islamic intellectual tradition in Persia*. Psychology Press.

Ogunode, N. J. (2025). TERTIARY EDUCATION: MEANING, IMPORTANCE AND FUNCTIONS. *Multi-Disciplinary Research and Development Journals Int'l*, *1*(2), 1-15.

Orgianus, Y., Oemar, H., Praseytaningsih, E., & Amalia, H. K. (2024). *Islamic Values in Lecturer Competency Development: A Systematic Literature Review of Trends, Frameworks, and Impacts in Islamic Higher Education. Jurnal Pendidikan Islam*, 13 (1), 69–83. https://doi.org/10.14421/jpi.2024.131.69-83

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., Brennan, S. E., Chou, R., Glanville, J., Grimshaw, J. M., Hróbjartsson, A., Lalu, M. M., Li, T., Loder, E. W., Mayo-Wilson, E., McDonald, S., … Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. In *BMJ* (Vol. 372). BMJ Publishing Group. https://doi.org/10.1136/bmj.n71

Parsons, T. (1951). *The Social System*. Glencoe: Free Press.

Patel, A., Chauhan, R., Maseleno, A., & Hubur, A. (2025). Comparing General vs. Specialized Educational Programs: Which Approach is Superior?. *Greenation International Journal of Economics and Accounting*, *3*(2), 237-243.

Paulsen, M. B. (2006). *Higher Education: Handbook of Theory and Research*. Dordrecht: Springer.

Pranckutė, R. (2021). Scopus and Web of Science stands out for systematic reviews, offering comprehensive coverage across disciplines, including journals, conferences, and patents. *Publications*, *9*(1), 1–59.

Purwanto, M. R., Mukharrom, T., & Rahmah, P. J. (2021). Optimization of Student Character Education through the Pesantren Program at the Islamic Boarding School of the Universitas Islam Indonesia. *Review of International Geographical Education Online*, *11*(5), 2829–2837. https://doi.org/10.48047/rigeo.11.05.179

Rahmawati, N., & Hasanah, L. (2022). *Integrating Islamic ethical values into university curriculum: A study on character formation in higher education. Journal of Islamic Education Research, 10*(2), 115–130.

Raj, P., & Padmakumari, P. (2024). Forgiving Behavior among Emerging Adults: The Influence of Religiosity and Spirituality and Personality Traits. *Child and Youth Services*, *45*(3), 278–299. https://doi.org/10.1080/0145935X.2023.2179033

Rapi, M., Rusdi, M., & Idris, R. (2024). Challenges and Opportunities of Artificial Intelligence Adoption in Islamic Education in Indonesian Higher Education Institutions. *International Journal of Learning, Teaching and Educational Research*, *23*(11), 423–443. https://doi.org/10.26803/ijlter.23.11.22

Razali, R., Sundana, L., & Ramli, R. (2024). Curriculum Development in Higher Education in Light of Culture and Religiosity: A Case Study in Aceh of Indonesia. *International Journal of Society, Culture and*

Language, *12*(1), 39–55. https://doi.org/10.22034/ijscl.2023.2010108.3144

Ritonga, M. R., & Amaroh, S. (2022). TAWHID-BASED GREEN LEARNING IN ISLAMIC HIGHER EDUCATION: AN INSAN KAMIL CHARACTER BUILDING. *Qudus International Journal of Islamic Studies*, *10*(1), 215–252. https://doi.org/10.21043/qijis.v10i1.14124

Saneian, Z. S., Tabataba'i-Nasab, S. M., Saeida Ardakani, S., & Khodadadi, M. (2023). Discovering Islamic values: a classical grounded theory approach. *Journal of Islamic Marketing*, *14*(9), 2285–2305. https://doi.org/10.1108/JIMA-02-2022-0068

Santoso, M. A. F., & Khisbiyah, Y. (2021). Islam-based peace education: Values, program, reflection and implication. *Indonesian Journal of Islam and Muslim Societies*, *11*(1), 185–207. https://doi.org/10.18326/IJIMS.V11I1.185-207

Schultz, T. W. (1961). *Investment in Human Capital. The American Economic Review*, 51 (1), 1–17.

Shuhari, M. H., Hamat, M. F., & Basri, M. N. H. (2018). *Concept of al-amanah (trustworthiness) and al-mas'uliyyah (responsibility) for human's character from ethical Islamic perspective. International Journal of Academic Research in Business and Social Sciences, 8*(6), 280–291. https://doi.org/10.6007/IJARBSS/v8-i6/4192

Slaughter, S., & Larry L. , L. (1997). *Academic Capitalism: Politics, Policies, and the Entrepreneurial University.* Baltimore: Johns Hopkins University Press.

Slaughter, S., & Rhoades, G. (2004). *Academic Capitalism and the New Economy: Markets, State, and Higher Education*. Johns Hopkins University Press.

Sodikin, A., & Ma'arif, M. (2021). *Penerapan nilai Islam moderat dalam pembelajaran Pendidikan Agama Islam di perguruan tinggi*. Retrieved from Neliti Research Repository

Mustafa, F., Emha, R. A. M., Afiyah, N., Ulfah, F. N., Solahudin, A., Irma, A., ... & Junaidi, F. Instilling religious values in young learners: A narrative exploration of teachers' roles and realities.

Usman, T. (2025). Exploring Islamic-Oriented Cooperative Learning through Faith-Driven Collaboration in among University Students in Islamic Education Courses. *International Journal of Learning, Teaching and Educational Research*, *24*(9), 922–939. https://doi.org/10.26803/ijlter.24.9.44

von Humboldt, W. (1988). *On the Spirit and Organizational Framework of Intellectual Institutions in Berlin BT - The German University: Past and Future* (J. W. Burrow (ed.); pp. 243–260). Cambridge University Press.

Yang, C., Wang, T., & Xiu, Q. (2025). Towards a Sustainable Future in Education: A Systematic Review and Framework for Inclusive Education. In *Sustainability (Switzerland)* (Vol. 17, Issue 9). Multidisciplinary Digital Publishing Institute (MDPI). https://doi.org/10.3390/su17093837

Yanti, N., Arono, A., Hiasa, F., Junaidi, F., Noermanzah, N., & Kurniawan, R. (2025). Indonesian Teachers' Roles in Designing and Utilizing AI-Powered Animated Videos: A Case Study on Classroom Practices and Character Development. *International Journal of Learning, Teaching and Educational Research*, *24*(6).