Innovations of Integrated Islamic Education in Indonesia and Brunei Darussalam: Trends, Challenges, and Opportunities

Ely Fitriani[1]✉, Evi Fatimatur Rusydiyah[2], Siti Amaliati[3], Nurisan Doloh[4], Fareesah Koowa[5]

[1]Institut Agama Islam Negeri Sorong, Indonesia.
[2]Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia.
[3]Sekolah Tinggi Ilmu Tarbiyah Raden Santri Gresik, Indonesia.
[4]Pattani Community College, Thailand.
[5]Kolej Universiti Perguruan Ugama Seri Begawan, Brunei Darussalam.
Corresponding author: elyfitriani@iainsorong.ac.id

ABSTRACT

Integrated Islamic education has become an integral part of efforts to innovate in religious education that aligns with the progress of the times. This study presents a systematic literature review on educational innovation through integrated Islamic education. The method employed in this research is Systematic Literature Review (SLR), utilizing the PRISMA protocol with its stages, including identification, screening, eligibility, inclusion, abstraction, and data analysis. The process is assisted by the applications Publish or Perish, Zotero, and the PRISMA Flow Diagram on the web. The research findings indicate that the distribution of studies on integrated Islamic education in Indonesia amounts to 21 articles, while in Brunei Darussalam, there are 3 articles. As for integrated Islamic education in Indonesia, it can be observed in the form of improvisation of learning models, internalization of Islamic values in general content, curriculum redesign, and student activity management. Meanwhile, in Brunei Darussalam, the Malay Islamic Monarchy (MIB) concept is employed, and this concept has led to the implementation of the SPN-21 curriculum policy, which aims to create individuals who are faithful, pious, morally upright, and proficient in technology.

1. Introduction

Education is one of the most important factors in the nation's development. The progress of a nation is strongly correlated with the quality of education provided by that country (Sukhoiri, 2022). Islam education in Indonesia and Brunei Darussalam is based on a strong foundation of religious and historical contexts. Islam's early history has made a significant contribution to the advancement of airborne education in Indonesia. Since the 13th century, Islam has become an essential part of Indonesian society, and Islamic educational institutions have spread throughout many regions (Ardiwansyah et al., 2023). Every day, the influence of Islam becomes more and more evident in the educational system, creating a dynamic that blurs the lines between Islamic and local traditions (Muadin et al., 2023). This process involves incorporating Islamic curriculum into school systems and striving to create a balance between religious education and general education (Harmonedi & Zalnur, 2020).

On the other hand, Brunei Darussalam, with its long history been an Islamic nation, has succeeded in advancing Islamic education throughout the country's various religious institutions that are in line with Islamic teachings. For centuries, Brunei Darussalam has been a center of Islamic education in the Southeast Asian region, with pesantrens and other educational institutions playing a crucial role in strengthening the religious identity of the community (Saputra, 2018). The challenges in Brunei Darussalam's Islamic education stem from a strong integration between local customs and Islamic tradition, creating a strong foundation for the country's Islam education (Rofi'ah, 2021). Understanding the current historical and cultural context is crucial in order to discuss the growth of integrated Islamic education in Indonesia and Brunei Darussalam.

Islamic education in Indonesia is confronted with a number of challenges and opportunities that reflect the complexity of its diverse society (Suharto, 2019). The primary goal is to achieve parity between religious education and general education. In addition, Islamic education in Indonesia has to keep up with the rapid advancements in social and technological changes, which calls for innovation and adaptation in order to remain relevant in the face of an increasingly globalizing younger generation (Akhiyat, 2016). Despite this, there is still a significant opportunity in Indonesia's efforts to advance Islamic education (Amelia, 2023). By examining these challenges and opportunities, Islamic education in Indonesia can continue to evolve as a positive force in shaping the character and knowledge of the younger generation. It can be observed that through proven integration, there is an influence on strengthening character education (Rusydiyah et al., 2023).

As a country where Muslims make up the majority, Brunei Darussalam has shown serious consideration for the advancement of Islamic education (Pitriyati et al., 2023). Over the centuries, Brunei has been the center of Islamic education in Southeast Asia, demonstrating a strong commitment to the principles of Islam. Islam education in Brunei Darussalam emphasizes morality and high ethics in addition to academic content (Muluk, 2023). The Islamic educational institutions in this country are working to develop the people's religious characteristics and create a strong foundation for the Islamic identity of Brunei Darussalam. While Islamic education in this country still mostly adheres to traditional religious practices, Brunei Darussalam is also actively embracing modernization and the ongoing changes in the field of education, laying the groundwork for integrating Islamic values with global society (Nasution, 2022).

This study's goal is to evaluate the advancements and trends in Islamic education in Indonesia and Brunei Darussalam. It focuses on how to integrate religious teachings with national curriculum, use technology in the classroom, and respond to the needs of the multicultural populace. The research results are expected to provide insights into educational innovations through integrated Islamic education. The researchers pose two research questions, namely: (1) What is the distribution of articles discussing educational innovations through integrated Islamic education in Indonesia and Brunei Darussalam?; and (2) What is the difference in the type of educational innovations through integrated Islamic education in Indonesia and Brunei Darussalam?.

2. Method

The systematic literature review (SLR) method is applied in this research by presenting a description, review, and analysis of the concepts, forms, and implications of educational innovation through integrated Islamic education. To identify, screen, assess eligibility, include data, analyze, and present in narrative form, this research applies the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) technique. The flow involves identification, screening, eligibility, and objective inclusion based on the findings of the data reviewed in recent articles related to the specified topic (Hadi, 2020).

This article, which is based on an innovative approach to education through integrated Islamic scholarship, is sourced from the Google Scholar database. The Publish or Perish app is used as a search tool to find literature in the Google Scholar database. The writings that are being reviewed are works of English- and Indonesian-language scholarship published between 2018 and 2023. Afterwards, on October 30, 2023, a literature review using the Publish or Perish application will be conducted. Scanning was conducted on specific aspects such as titles, abstracts, and keywords related to the theme and not overly general. The search yielded 400 articles from Google Scholar, as detailed in Table 1.

Table 1. Article Search Results through Publish or Perish

No	Keyword	Quantity
1	pendidikan Islam terintegrasi, sekolah islam terpadu, Indonesia, Brunei Darussalam	200 articles
2	integrated Islamic education, indonesia and brunei darussalam	200 articles
	Total	**400 articles**

Subsequently, from the initial number of 400 articles, duplicate items were identified using the "duplicate items" feature in Zotero reference management, resulting in 398 remaining articles. The next step involved the screening process (inclusion and exclusion). In the exclusion phase, articles with titles that did not directly contain the keywords "integrated Islamic education," "integrated Islamic school," and "integrated Islamic education" were excluded. This process led to the removal of 246 articles. Furthermore, 152 remaining articles in Zotero reference management, which were in the form of books, were also excluded (25 titles in total).

After that, 127 articles were removed to allow for more thorough investigation. Subsequently, the abstract of each article does not specifically highlight innovative approaches to education, such as Islamic schools that are more conservative or

integrated Islamic schools. As a result, 87 articles are presented, and 16 articles that do not conduct empirical research are also presented. As a result, 24 articles were analyzed and their quality and relevance were determined based on the research questions. The information flow diagram for the articles that are included, excluded, and summarized in the systematic review is shown in Here is Figure 1, which will illustrate the stages of information through the collection, screening, and eligibility of articles included in the systematic review using a graph adapted from the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) diagram.
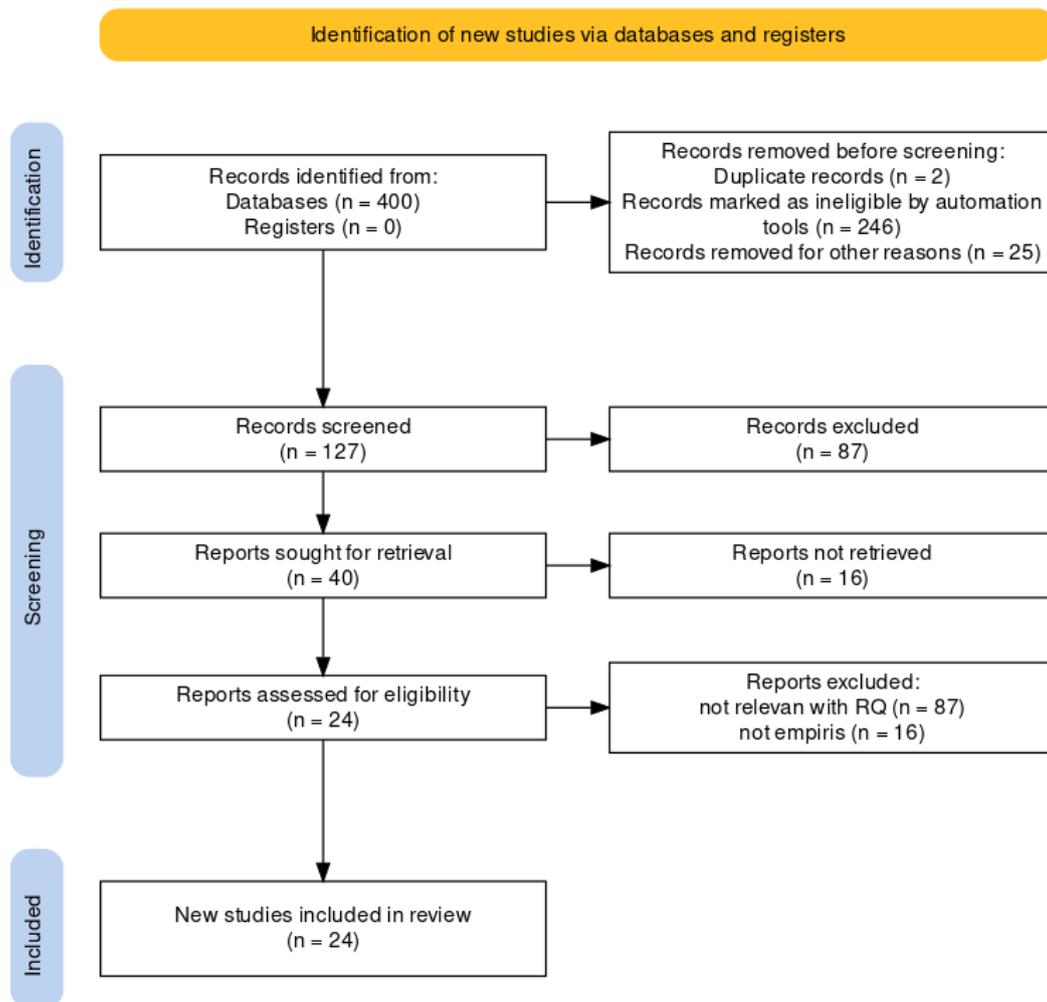

Figure 1. PRISMA flow diagram for systematic literature review

3. Finding and Discussion
Finding
a. Research Distribution on Integrated Islamic Education in Indonesia and Brunei Darussalam

Before presenting qualitative results by the research questions, it is necessary to present the article findings first. Based on 24 articles that met the criteria, researchers classified articles based on publications per year. Starting in 2018, there were one article; in 2019, there was three articles; in 2020, there were three articles; in 2021, there were

six articles; in 2022, there were six articles; and in 2023, there were five articles, as shown in Figure 2.
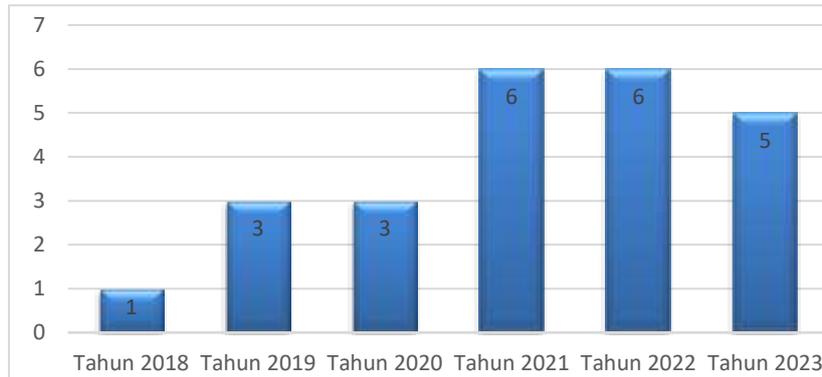
Figure 2. Publication Year Chart

According to the figure above, which compares the results of research on the integration of Islamic education in Brunei Darussalam and Indonesia for the years 2018–2023, more research has been done in Indonesia than in Brunei Darussalam. Out of the 24 articles above, 21 are summary findings from research conducted in Indonesia, and the remaining 3 are summary findings from research conducted in Brunei Darussalam. Based on a systematic literature review of several articles, the researcher found research themes used in the 24 articles regarding integrated Islamic education in Indonesia and Brunei Darussalam, as in Table 2.

Table 2. Research Theme Findings on Integrated Islamic Education in Indonesia and Brunei Darussalam from 2018-2023

Findings	Title	Author
Implementation and Concept of Integrated Islamic Education	Implementation of Character Education: Research at Al-Azhar 11 Islamic Junior High School in Serang City and Raudhatul Jannah Integrated Islamic Junior High School in Cilegon City	Oji Fahroji
	Implementation of the Integrated Islamic Education Concept at Ulul Ilmi Islamic School Medan City	Nurman Ginting, Hasanuddin
	Implementation of Moral Education in Fostering Student Behaviour at Al Huda Integrated Islamic Senior High School	Hafidz, Mutiya Novita Cahyani, Mohammad Zakki Azani, Nurul Latifatul Inayati
	Integrated Islamic Schools: Development, Concept, and Implementation	Hendra Kurniawan, Fauziah Nur Ariza
	Integration of Science in the Integrated Islamic School Curriculum in Aceh (Case Study of SD IT Aceh Besar and Bireuen)	Rafidhah Hanum

Islamic Education Policy	Policy Analysis of Islamic Education Curriculum in Brunei Darussalam	Syukron Darsyah
	Analysing Islamic Education Policy in Brunei Darussalam	Isnaini Septemiarti, Hairunnas
	Curriculum Policy Analysis of the National Education System (NES)-21: Opportunities and Challenges for Islamic Education in Brunei Darussalam	Susiba, Hairunnas, Helmiati

b. The Innovation of Integrated Islamic Education in Indonesia and Brunei Darussalam

The aim and purpose of any educational innovation is to produce students that are disciplined, honest, and hardworking (Rosyad & Maarif, 2020). One of the successes of these integrated schools is in their efforts to shape students who possess independence and holistic intelligence (Hanum, 2019). Independence is the ability to think, act and make decisions independently (Herawati et al., 2023). Holistic intelligence itself is intelligence that encompasses various aspects, such as intellectual, emotional, spiritual, and social intelligence. The success of this school in shaping independence and holistic intelligence includes students being able to think critically and creatively, collaborate and communicate effectively, and possess good character traits such as honesty, discipline, and respect for parents (Pishghadam et al., 2022).

As for the innovations in Islamic education in these two countries, Indonesia and Brunei Darussalam, each has its own distinct context. In Indonesia, innovations in education related to Islamic education, including integrated Islamic schools, have progressed as expected (Hidayatulloh et al., 2024), with the aim of creating a balanced education between general knowledge and Islamic principles in the curriculum (Fadhlina Harisnur & Suriana, 2021). Integration is performed by focusing on Qauliyah verses to ensure the validity of their sources is rigorously tested. This study demonstrates that a well-integrated concept has a low threshold for comprehension and is easy for students to understand or absorb.

In addition, in Indonesia itself, research on integrated Islamic education has progressed to the point where it is now being used to implement cutting-edge teaching methods such as artificial intelligence, curriculum redesign, innovative teaching methods, supervision of returning students to improve learning outcomes and student quality, and so forth (Abubakar, 2019). The establishment of Integrated Islamic Schools has added a new dimension to the progress of education in Indonesia. Integrated Islamic Schools not only integrate both types of subjects into their formal curriculum but also merge them within the students' personalities (Mas'ud et al., 2019). The concept of integrated Islamic education implemented at Ar-Rohmah Institute of Education in Malang includes spiritual, intellectual and physical aspects, making it a comprehensive and holistic education. The implementation of integrated education at Ar-Rohmah shows a commitment to creating a generation that is moral, intelligent and independent in accordance with Islamic values (Rossidy et al., 2023).

Brunei Darussalam, as we all know, is an Islamic country. In the field of education, Brunei Darussalam's pemerintah is more focused on promoting SDM that is inclusive, diverse, and technology-driven (Abduh, 2016). In school curriculum, Brunei

Darussalam uses the Melayu Islam Beraja (MIB) concept, which illustrates how they are assimilating into Melayu culture and customs, as well as their greetings and salutations to Islamic teachers and rulers (Septemiarti & Hairunnas, 2023). All of these aspects of daily life have an impact on the field of education. The Bruneian Education Board integrates religious and secular knowledge so that students understand religious principles correctly and minimize secular values.

Meanwhile, the Ministry of Education in Brunei Darussalam has introduced another national education system known as the 21st Century National Education System (SPN 21), which is expected to produce human resources aligned with the goals envisioned by the government or the state. SPN 21 is introduced as one of the paradigm shifts, reinforcing Brunei as a "Malay Islamic Monarchy" and implementing the concept of a "Zikir Nation" to achieve Vision 2035. This vision focuses on three main aspects: an educated, highly skilled, and successful population, a quality life for the people, and a dynamic and competitive economy (Susiba et al., 2022).

The curriculum policy of SPN-21 is the latest curriculum policy in Brunei, launched to create individuals who are faithful, pious, morally upright, and proficient in technology, the curriculum is more responsive to changes occurring in the global and economic world, grounded in teaching and learning processes derived from the individual needs of students, while providing optimal space for students to achieve progress. Therefore, it can be interpreted that this curriculum aims for students to be objects for creativity and innovation in accordance with their potential. This potential can be continuously developed and honed in a measured manner, bringing about a paradigm shift, changing perspectives, and fostering a mindset amid the increasingly competitive global environment.

Discussion

As of right now, Islamic education in Brunei Darussalam is taught in a way that differs greatly from general education (Darsyah, 2023). This results in students not having a comprehensive understanding of Islam and the modern world (Fatimah & Winarti, 2022). Conversely, integrated Islamic education has been widely adopted around the world, including in Indonesia (Kurniawan & Ariza, 2020). Integrated Islamic education combines Islamic religious education (Umam, 2020) and general education into a single curriculum (Muslim et al., 2023). By integrating these aspects, integrated Islamic education helps students develop a balanced and holistic perspective on how Islamic values can be applied in various contexts of life, and how science and technology can be enriched with religious perspectives. This approach can also strengthen students' religious identity while providing a deep understanding of global issues and contemporary developments. Thus, integrated Islamic education not only provides a solid foundation in religion, but also prepares students to become open-minded, skilled and competitive members of society in this era of globalisation.

In this context, the emphasis on integrated Islamic education in Indonesia shows an awareness of the importance of bringing together religious values with the needs of the modern world. This integration allows students to gain a holistic understanding of Islam as well as skills relevant to the needs of the times (Hamami & Nuryana, 2022). Through this approach, it is hoped that Islamic education will not only provide students with a spiritual foundation but also equip them with the necessary skills to face challenges and opportunities in an increasingly complex globalised society (Basri, 2024). In contrast,

in Brunei Darussalam, efforts to strengthen the integration between Islamic and general education may need further attention to ensure that students get the maximum benefit from their education.

The comparison between Islamic education approaches in Brunei Darussalam and Indonesia highlights the urgency of reforming Islamic education curricula to be more responsive to contemporary developments (Muhsan & Haris, 2022). In Brunei, the dualism between religious and general education creates a significant gap in understanding, where students do not receive an adequate synthesis of Islamic values and the demands of the modern world. This condition potentially weakens students' readiness to face global challenges, as they tend to lack a comprehensive and applicable framework for connecting religion with contemporary realities.

In contrast, Indonesia demonstrates a positive trend in developing integrated Islamic education as a response to the integrative needs between religion and science. This model reflects a holistic approach that emphasizes not only spiritual development but also cognitive growth and life skills (Mala & Hunaida, 2023). Integrated Islamic education provides students with opportunities to understand how Islamic values can be internalized within disciplines such as technology, economics, and environmental studies. Thus, education becomes not merely a means of knowledge transmission, but also a medium for character formation that is relevant and contextual (Dewi & Alam, 2020).

Therefore, it is essential for Brunei Darussalam to consider lessons from Indonesia's experience in Islamic education. Reforming Islamic education in Brunei can begin with a comprehensive review of curriculum structures, teacher training, and instructional strategies that bridge the gap between religious and general education. These steps will not only strengthen students' Islamic identity but also open up opportunities to develop a generation capable of critical thinking, creative action, and competent interaction in a global context (Taufik, 2020). The findings of this study underscore that educational innovation, particularly in Islamic education, extends beyond curriculum reform to encompass the comprehensive development of learners (Moslimany et al., 2024). Integrated Islamic schools, especially in Indonesia, have demonstrated considerable success in shaping students with independent character and holistic intelligence encompassing intellectual, emotional, spiritual, and social dimensions (Nasucha et al., 2023). This aligns with contemporary educational goals that prioritize not only cognitive proficiency but also moral and personal integrity.

In Indonesia, the integration of Islamic and general education has matured into a well-articulated pedagogical model. Institutions such as the Ar-Rohmah Institute in Malang exemplify this paradigm by holistically integrating spiritual, intellectual, and physical development. This model not only merges religious and secular content but also internalizes these elements within students' character formation. The result is an educational environment that nurtures learners who are morally upright, cognitively competent, and socially responsible qualities imperative for navigating the complexities of the 21st century (Faisol et al., 2024).

Conversely, Brunei Darussalam approaches Islamic education through a state-directed model rooted in the national philosophy of *Melayu Islam Beraja* (MIB). This ideology permeates both educational policy and daily sociocultural practices, thereby shaping a unique Islamic educational identity. While integration efforts in Brunei are more centralized, the introduction of the 21st Century National Education System (SPN

21) reflects a strategic effort to harmonize religious tradition with global educational standards. SPN 21 emphasizes personalized learning, technological literacy, and moral development, aligning national aspirations with Vision 2035, which envisions a well-educated, skilled, and values-driven population. Despite differences in execution, both Indonesia and Brunei share a commitment to reconciling Islamic principles with contemporary educational demands (Khasanah et al., 2023).

These findings suggest that the effectiveness of Islamic educational innovation is contingent upon more than curricular content; it depends on epistemological coherence, pedagogical strategies, institutional vision, and alignment with broader societal goals. As Islamic education continues to navigate the pressures of globalization, the emphasis must remain on producing graduates who are not only religiously grounded but also intellectually agile, ethically conscious, and socially engaged.

4. Conclusion

Based on references obtained through a Systematic Literature Review on integrated Islamic education in Indonesia and Brunei Darussalam, it can be concluded that integrated Islamic education in Indonesia has undergone significant development. This can be observed through various educational innovations such as the improvisation of learning models, internalization of Islamic values in general content, curriculum redesign, student activity management, and so forth. Meanwhile, in Brunei Darussalam, they employ the Malay Islamic Monarchy (MIB) concept in their school curriculum. Educational institutions in Brunei integrate religious knowledge and science, enabling students to have a good understanding of religious principles while mastering scientific subjects. In addition, in Brunei Darussalam, they have also implemented the SPN-21 curriculum policy, which was launched to create individuals who are faithful, pious, morally upright, and proficient in technology. Although it is acknowledged that Islamic educational institutions find it challenging to adapt to the SPN-21 curriculum policy, it cannot be denied that these institutions primarily focus on teaching religious subjects but are weak in the field of technology. Even though there are schools attempting to integrate religion with science, such as Technical Colleges, the efforts are not yet widespread.

As such, this comparison poses complex challenges and valuable opportunities in the development of integrated Islamic education in the two countries. Such challenges may include various factors, such as differences in educational infrastructure, government policies and existing educational cultures. However, despite these challenges, there are also opportunities for the exchange of knowledge and best practices between the two countries, which can enrich the experience of Islamic education globally. The importance of integrating religion with the needs of the modern world is becoming increasingly apparent in the context of education. While Islamic values remain at the centre of curriculum development and learning, integrating elements of modern science and technology is crucial. In this way, Islamic education can remain relevant and meaningful for learners in this contemporary era and the challenging future.

Bibliography

Abduh, H. (2016). Perbandingan Pendidikan di Negara Brunei Darussalam dan Negara Kesatuan Republik Indonesia. *Hikmah: Jurnal Pendidikan Islam*, *5*(1), 1–22. http://dx.doi.org/10.55403/hikmah.v5i1.20.

Abubakar, A. (2019). Pengembangan Pendidikan Agama Islam (PAI) pada Kurikulum SMP Islam Terpadu Al Fahmi Palu. *Al-Qalam*, *25*(1), 119–133. https://doi.org/10.31969/alq.v25i1.697.

Akhiyat, A. (2016). Akseptabilitas Konsep Integrasi Pendidikan Islam dalam Sistem Pendidikan Nasional. *Didaktika Religia*, *4*(2), 39–59. https://doi.org/10.30762/didaktika.v4.i2.p39-59.2016.

Amelia, U. (2023). Tantangan Pembelajaran Era Society 5.0 dalam Perspektif Manajemen Pendidikan. *Al-Marsus : Jurnal Manajemen Pendidikan Islam*, *1*(1), 68–82. https://doi.org/10.30983/al-marsus.v1i1.6415.

Ardiwansyah, B., Cahyono, H., & Iswati, I. (2023). Potret Gerakan Intelektual dan Institusi Pendidikan Islam di Indonesia Beserta Faktor-Faktor yang Mempengaruhinya. *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam*, *7*(1), 158–178. http://dx.doi.org/10.24127/att.v7i1.2692.

Basri, H. (2024). Integrating Islamic Values into Modern Educational Curricula: Challenges and Opportunities. *Journa of Social Science*, *1*(5), 304–317.

Darsyah, S. (2023). Analisis Kebijakan Kurikulum Pendidikan Islam Di Brunei Darussalam. *Jurnal Pendidikan Dan Konseling (JPDK)*, *5*(2), 5942–5950. https://doi.org/10.31004/jpdk.v5i2.15513.

Dewi, E. R., & Alam, A. A. (2020). Transformation Model for Character Education of Students. *Cypriot Journal of Educational Sciences*, *15*(5), 1228–1237.

Fadhlina Harisnur & Suriana. (2021). Pengembangan Kurikulum Pendidikan Agama Islam (PAI) Jaringan Sekolah Islam Terpadu (JSIT) Tingkat Sekolah Dasar. *Genderang Asa: Journal of Primary Education*, *2*(2), 52–65. https://doi.org/10.47766/ga.v2i2.156.

Faisol, A., Padil, M., & Barizi, A. (2024). Implementation of Character-Based Holistic Education in Islamic Boarding School Educational Institutions. *Enrichment: Journal of Multidisciplinary Research and Development*, *2*(9).

Fatimah, F., & Winarti, E. (2022). Integrasi Imtak dan Iptek: Landasan dan Faktor Kunci Sukses Penerapannya dalam Pendidikan Islam. *Tarbiyatuna: Jurnal Pendidikan ....* http://ejournal.kopertais4.or.id/mataraman/index.php/tarbiyatuna/article/view/5050.

Hadi, S. (2020). *Systematic Review: Meta Sintesis untuk Riset Perilaku Organisasional* (1st ed.). Viva Victory Abadi.

Hamami, T., & Nuryana, Z. (2022). A Holistic–Integrative Approach of the Muhammadiyah Education System in Indonesia. *HTS Teologiese Studies/Theological Studies*, *78*(4).

Hanum, R. (2019). Integrasi Ilmu dalam Kurikulum Sekolah Islam Terpadu di Aceh (Studi Kasus SD IT Aceh Besar dan Bireuen). *PIONIR: Jurnal Pendidikan*, *8*(1), 40–55. http://dx.doi.org/10.22373/pjp.v8i1.4586.

Harmonedi, H., & Zalnur, M. (2020). Eksistensi Pendidikan Islam Dalam Bingkai Regulasi Pendidikan Di Indonesia Pasca Kemerdekaan. *Belajea; Jurnal Pendidikan Islam*, *5*(2), 309–338. https://doi.org/10.29240/belajea.v5i2.1331.

Herawati, S., Rahman, I. K., & Supraha, W. (2023). Self-Education for Elementary School Orphanage Children. *Al-Liqo: Jurnal Pendidikan Islam*, *8*(1), 67–79. https://doi.org/10.46963/alliqo.v8i1.590.

Hidayatulloh, T., Saumantri, T., & Ramdani, Z. (2024). Integrating Living Values Education into Indonesian Islamic Schools: An Innovation in Character Building. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, *22*(1), 137–152.

Khasanah, N., Irwan Hamzani, A., & Aravik, H. (2023). Religious Moderation in the Islamic Education System in Indonesia. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, *15*(1), 629–642. https://doi.org/10.37680/qalamuna.v15i1.4115.

Kurniawan, H., & Ariza, F. N. (2020). Sekolah Islam Terpadu: Perkembangan, Konsep, dan Implementasi. *ITTIHAD: Jurnal Pendidikan*, *4*(1), 81–88.

Mala, A., & Hunaida, W. L. (2023). Exploring the role of religious moderation in Islamic education: A comprehensive analysis of its unifying potential and practical applications. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, *11*(2), 173–196.

Mas'ud, A., Fuad, Ah. Z., & Zaini, A. (2019). Evolution and Orientation of Islamic Education in Indonesia and Malaysia. *Journal of Indonesian Islam*, *13*(1), 21. https://doi.org/10.15642/JIIS.2019.13.1.21-49.

Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Eeducation. *Journal on Islamic Studies*, *1*(1), 52–73. https://doi.org/10.35335/beztg009.

Muadin, A., Ilyasin, M., & Saleah, P. (2023). Innovation in Pesantren Development as a Perspective Study of the Quality Development of Pesantren in the Era of Disruption 4.0. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, *11*(2), 155–166.

Muhsan, M., & Haris, A. (2022). Multidisciplinary Approach in Islamic Religious Education: The Formation of a Holistic and Responsive Muslim Community to the Dynamics of Modern Life. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, *14*(1), 597–612.

Muluk, M. S. A. A. (2023). Nilai-Nilai Mib Membentuk Negara Zikir Menurut Perspektif Al Quran. *Proceedings Borneo Islamic International Conference*, *14*. https://majmuah.com/journal/index.php/kaib1/article/view/365.

Muslim, B., Nahadi, N., & Anwar, S. (2023). Integration Science And Islam: A New Product To Facilitate Teaching And Learning In College. *Jurnal As-Salam*, *Query date: 2023-11-21 15:27:47*. https://www.jurnal-assalam.org/index.php/JAS/article/view/649

Nasucha, M. R., Khozin, K., & Thoifah, I. (2023). Synergizing Islamic Religious Education and Scientific Learning in the 21st Century: A Systematic Review of Literature. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, *11*(1), 109–130.

Nasution, S. (2022). *Sejarah Islam Asia Tenggara* (Cetakan ke-1). PT RajaGrafindo Persada.

Pishghadam, R., Faribi, M., Kolahi Ahari, M., Shadloo, F., Gholami, M. J., & Shayesteh, S. (2022). Intelligence, Emotional Intelligence, and Emo-Sensory Intelligence: Which One is a Better Predictor of University Students' Academic Success? *Frontiers in Psychology*, *13*, 988–995. https://doi.org/10.3389/fpsyg.2022.995988

Pitriyati, N., Nuryani, N., Hilmin, H., & Noviani, D. (2023). Perbandingan Sistem Pendidikan Islam Brunei Darussalam dan Indonesia. *JSII: Jurnal Studi Islam Indonesia*, *1*(1), 87–104. https://doi.org/10.61930/jsii.v1i1.120

Rofi'ah, S. (2021). *Pendidikan Islam Nusantara: Menggali Fenomena, Tradisi dan Epistemologi (* (Cetakan Pertama). Akademia Pustaka.

Rossidy, I., Barizi, A., Haris, A., & Wahyuni, E. N. (2023). Concept of Islamic Integrated Education and Its Implementation at Ar-Rohmah Educational Institute Malang. *Didaktika Religia*, *11*(1), 61–84. https://doi.org/10.30762/didaktika.v11i1.3367.

Rosyad, A. M., & Maarif, M. A. (2020). Paradigma Pendidikan Demokrasi dan Pendidikan Islam dalam Menghadapi Tantangan Globalisasi di Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, *3*(1), 75–99. https://doi.org/10.31538/nzh.v3i1.491.

Rusydiyah, E. F., Rahman, Moh. R., Wulandari, L., & Abidin, A. Z. (2023). Integration of Islamic Religious Education Learning in Mathematics as an Effort to Strengthen Student Character Education. *TADRIS: Jurnal Pendidikan Islam*, *18*(1), 1–20. https://doi.org/10.19105/tjpi.v18i1.7073

Saputra, H. (2018). Perbandingan Pengembangan Organisasi Lembaga Pendidikan di Negara Se Asia Tenggara Dengan Pendidikan Setingkat di Indonesia. *Az Zikri*, *19*(1), 83–108.

Septemiarti, I., & Hairunnas, H. (2023). Analisis Kebijakan Pendidikan Islam di Brunei. *Jurnal Pendidikan Dan Konseling (JPDK)*, *5*(1), 4967–4973. https://doi.org/10.31004/jpdk.v5i1.11786.

Suharto, B. (Ed.). (2019). *Moderasi Beragama: Dari Indonesia untuk Dunia* (Cetakan I). LKiS.

Sukhoiri, S. (2022). Sekolah Islam Terpadu: Reformasi Baru Lembaga Pendidikan Islam di Indonesia. *Jurnal Pendidikan Indonesia : Teori, Penelitian, Dan Inovasi*, *2*(5), 27–36. https://doi.org/10.59818/jpi.v2i5.246.

Susiba, S., Hairunnas, H., & Helmiati, H. (2022). Analisis Kebijakan Kurikulum Sistem Pendidikan Nasional (SPN)-21: Peluang dan Tantangannya Bagi Pendidikan Islam di Brunei Darussalam. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, *9*(2), 210–219.

Taufik, M. (2020). Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0. *Jurnal Ilmiah Islam Futura*, *20*(1), 86–104.

Umam, C. (2020). *Inovasi Pendidikan Islam: Strategi dan Metode Pembelajaran PAI di Sekolah Umum*. CV. DOTPLUS Publisher.