

MODERNIZATION OF ISLAMIC EDUCATION LECTURES AT ISLAMIC HIGHER EDUCATION INSTITUTIONS IN CONTEMPORARY INDONESIA

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Abstract: This study aims to analyze the modernization of Islamic education literature at state Islamic universities in North Sumatra, in relation to efforts to increase students' Islamic knowledge. This research follows a qualitative method, with a case study approach referring to the Robert K. Yin model. The results revealed that the use of literature in the lecture process in general does not fully use Islamic-based references. This can be seen from the Islamic education sources included in the lecturer's course plan. It is found that there are three main efforts to modernize Islamic literature in the Islamic Education Study Program of PTKIN North Sumatra, namely, regulation, development and updating references and,) innovation or the use of technology. Opportunities for modernization in increasing the scientific treasures of PAI (Islamic Education) study program students can be seen from the motivation, competence, resources and cooperation established. However, there are also obstacles, namely internal obstacles, related to the lack of competence, attitude and campus facilities. External obstacles are related to the influence of journal trends and the dominance of western science. This research implies in the urgent need of providing Islamic education lectures that are relevant in the modern era, guidelines for writing teaching materials based on Islamic lectures, and initiation of the formation of Islamic lectures research centres in Islamic universities.

Keywords: Islamic higher education, Indonesia, curriculum, Islamic sources, modernization

Corresponding Author	Rahmat Rifai Lubis
Article history	Submitted : February 23, 2024 Accepted : September 01, 2024 Published : October 01, 2024
How to cite article	Lubis, Rahmat Rifai, Muhammad Ali Hanafiah, Rasyid Anwar Dalimunthe, Zetty Nurzuliana Rashed. "MODERNIZATION OF ISLAMIC EDUCATION LECTURES AT ISLAMIC HIGHER EDUCATION INSTITUTIONS IN NORTH SUMATRA." MIQOT: Jurnal Ilmu-Ilmu Keislaman 48, no. 2 (2024): 146-168. http://dx.doi.org/10.30821/miqot.v48i2.1189

Introduction

Students of the Islamic Education Study Program are expected to have a graduate profile that aligns with their field of expertise, namely becoming educators or teachers of Islamic Education at formal or non-formal educational institutions.¹ To achieve the desired profile, many aspects need to be considered, one of which is the formulation of lecture readings that align with the curriculum requirements.² The graduate profile is dynamic, meaning it frequently evolves in response to societal needs and the demands of the times.³ As a result, it is not surprising that graduates of the Islamic Education study program are now required to have a variety of skills, with the hope that they can face the developments of the times. This demand certainly requires the expansion of the formulation of student lecture readings.⁴

The demands of the Industrial Revolution 4.0 era have caused many shifts in the world of Islamic education, including in the characteristics of graduates from the Islamic Education study program.⁵ This era has raised concerns about the shift in the direction of lectures that tend to be Western-oriented, potentially sidelining the Islamic nuances.⁶ Based on initial observations conducted by the researcher at one of the Islamic Higher Education Institutions in Medan, it was noted that very few students are familiar with classical Islamic literature, and even fewer students are able to read such literature.

The tendency of Western-oriented literature in lecture materials is evident in the scientific works resulting from student assignments. This is seen in the document study results on the distribution of references in student papers at three State Islamic Higher Education Institutions (PTKIN) in North Sumatra⁷ on 02 Oktober 2021, the data obtained were as follows⁸:

¹ Wahdatunnisa Wahdatunnisa, "Kajian Profil Lulusan STAIN Samarinda Program Studi Pendidikan Agama Islam (PAI) Tahun 2009–2013 Dengan Pendekatan Tracer Study," *Fenomena* 6, no. 1 (2014): 15–32, <https://doi.org/10.21093/fj.v6i1.165>.

² Anna Maria Bliven and Michelle Jungbauer, "The Impact of Student Recognition of Excellence to Student Outcome in a Competency Based Educational Model," *The Journal of Competency Based Education* 6, no. 4 (2021): 195–205, <https://doi.org/10.1002/cbe2.1264>.

³ Jessica C Medina and Jose A Gonzalez, "Graduation Profiles of Pedagogy Programmes According to the Current Educational Policies.," *International Education Studies* 12, no. 6 (2019): 83–93, <https://doi.org/10.5539/ies.v12n6p83>.

⁴ Kusnan, "Analisis Outcome Pendidikan: Kontribusi Lulusan Program Studi PAI pada Madrasah Dan Sekolah Menengah di Kota Manado," *Jurnal Ilmiah Iqra'* 9, no. 1 (2018): 15–28, <http://dx.doi.org/10.30984/jii.v9i1.600>.

⁵ Abuddin Nata, "Pendidikan Islam di Era Milenial," *Conciencia* 18, no. 1 (2018): 10–28, <https://doi.org/10.19109/conciencia.v18i1.2436>.

Table 1. Analysis of the Distribution of Lecture in Students' Scientific Papers

No	Types of Lectures	Number	%	Common Titles
1	Islamic lecture (Arabic)	5	7.14	Such as: <i>Ta'lim Muta'allim, Ihya Ulumuddin.</i>
2	Islamic lecture (Indonesian)	30	42.85	Such as: Fostering Islamic Character, Islamic Education, Tarbiyatul Aulad Translated Version, Moral Education, Sirah Nabawiyah (Prophetic Biography) Translated Version.
3	Western Lecture (English)	15	21.42	Such as: Educating for Character, character matters, Character building, child character, Psychology of Education, character development.
4	Indonesian	20	28.57	Such as: Educating for character (translated version), Psychology Development (translated version), parenting education, Character Building (translated version).
Total		70	100	

The tendency of Western-oriented literature is also evident from the lecture references suggested by the course instructors. This is seen in the RPS (course outline) or lecture syllabus used as the basis for lectures throughout the semester. Document analysis on the RPS of lecturers⁹ is indeed dominated by Western literature, and Islamic literature is rarely found. Even if it exists, it is in Indonesian, but upon analysis, its content also leans towards the West.¹⁰

To understand the reasons behind this, the researcher conducted interviews on October 5, 2021, with lecturers in the field of Islamic education at Islamic Higher Education

⁶ Makki, "Epistemologi Pendidikan Islam: Memutus Dominasi Barat Terhadap Pendidikan Islam," *Al-Musannif* 1, no. 2 (2019): 110–24, <https://doi.org/10.56324/al-musannif.v1i2.26>.

⁷ The three universities are UIN Sumatera Utara, UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, and STAIN Mandailing Natal.

⁸ The document analysis was carried out in the character building and education course.

⁹ Especially in Islamic education philosophy, learning strategy, learning media and learning evaluation.

¹⁰ Referring to the West mean using the Western's Theories, is not based on the Qur'an, Hadith, and works of Islamic scholars.

Institutions in North Sumatra. From these interviews, the lecturers did not entirely blame themselves for the dominance of Western literature but rather defended themselves by arguing that genuinely Islamic educational literature is very rare. In other words, the lecturers seemed to have no other choice but to teach according to the widely available religious literature.

Unbalanced reading materials will result in a shallow understanding of Islamic heritage and literature among students, which will certainly affect their ability to disseminate Islamic educational values to their students. As Eneng Muslihah stated, Islamic literature plays a role as a potential in disseminating Islamic educational values to the public, especially to students. In other words, it serves as a capital in spreading Islamic values within the community.¹¹

The characteristics of the literature presented to students indeed greatly influence their knowledge, skills, and even their attitudes.¹² If students consume more Western knowledge, then Western knowledge and attitudes are what they will adopt, and vice versa. The characteristics of Western knowledge and attitudes do not always align with Islamic values. It is undeniable that these characteristics could lead students towards liberal and secular attitudes.¹³ As many education figures have expressed concerns, such as Hasan Asari, who voiced worries about the diminishing Islamic heritage in student lectures, which could lead to a shift in student attitudes towards pragmatism, secularism, and even liberalism.¹⁴

Not only that, the imbalance between Islamic and Western readings also affects students' sense of alienation from the thoughts and works of Muslim scholars and intellectuals. More broadly, it impacts the academic characteristics developed in Islamic higher education institutions.¹⁵ Currently, it cannot be denied that many accusations are directed at Islamic Higher Education (PTKIN), which some consider to be a breeding ground for liberal and secular graduates. This will certainly be true if religious readings continue to fade and Western readings maintain a higher position.

¹¹ Eneng Muslihah, "Peran Lektur Keagamaan dalam Pemberdayaan Pendidikan Agama Islam," *Al Qalam* 23, no. 2 (2006): 310–17, <http://jurnal.uinbanten.ac.id/index.php/alqalam/article/view/1496>.

¹² Azlisham Abdul Aziz et al., "An Analysis of Systematic Literature Review on The Development of Islamic Oriented Instruments," *Journal of Contemporary Issues in Business and Government Vol* 27, no. 1 (2021): 3222–3233, <https://cibgp.com/au/index.php/1323-6903/article/view/787>.

¹³ Asmaul Afifah Irfindari, Aulia Anis Al Jannah, and Zulfa Ridhani Abwi, "Perspektif Muhammad 'Abduh dalam Pembaharuan Pendidikan Islam," *Jurnal Pendidikan Indonesia* 2, no. 08 (2021): 1306–1312, <https://doi.org/10.36418/japendi.v2i8.247>.

¹⁴ Hasan Asari, *Modernisasi Islam Tokoh, Gagasan dan Pemikiran* (Bandung: Citapustaka Media, 2010).

¹⁵ Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335–43, <https://doi.org/10.3390/rel9110335>.

Specifically for students in the Islamic Education (PAI) program, an imbalance between Islamic and non-Islamic readings will lead to a shift in the characteristics of the students' profiles. They will not exhibit the distinctive traits of an Islamic educator, as the references they read do not guide them towards such a personality. What is even more concerning is that when these graduates become educators, they will likely be more inclined to teach students using Western theories rather than theories from the Quran and Hadith.

This situation certainly necessitates the modernization of Islamic readings, particularly in the field of Islamic Education. This aims to shape graduate profiles that meet the needs and demands of the times.¹⁶ In this context, the term 'modernization of Islamic readings' refers to the renewal of religious readings in terms of type, form, content, and the Islamization of Western readings consumed by students. Conceptually, the modernization of Islamic readings is an effort to transform a state or condition considered underdeveloped into one that is more advanced and up-to-date, with the hope of creating a better condition. In the context of readings, this change involves the type, format, and content of the readings.

This study does not reject the existence of Western educational readings, but it is very unfortunate if Islamic higher education institutions are unable to modernize the formula of course reading materials with an Islamic character. If Islamic readings continue to be scarce, it is possible that students will grow with two different sides. The outward appearance shows Islam, but not the inner side. In relation to the growth and development of Western readings today, the modernization of Islamic readings becomes an option that cannot be compromised.

This research certainly has implications not only for the renewal of readings but also broadly for the improvement of literature writing within the lecturers' lesson plans to prioritize Islamic readings, the improvement of the formulation of course content readings, the correction of understanding about the importance of modernizing Islamic readings, and at the institutional level, as well as the improvement of the management of Islamic readings.

Based on these implications, the novelty targets of the research can be seen beneficial. At the very least, this novelty will necessitate the creation of a list of Islamic readings for each course, the formulation of modernization policies for readings in the form of guidelines for writing teaching materials based on Islamic readings (including the construction of graduate profiles, the Islamization of Western readings, and the content of modern Islamic readings), and the establishment of an institutional center for research

¹⁶ Afifah, "Kemampuan Literasi Informasi Mahasiswa dalam Menyelesaikan Tugas Penyusunan Skripsi: Studi Kasus di Prodi PAI FTK UINSA Angkatan 2011" (UIN Sunan Ampel Surabaya, 2015), <http://digilib.uinsby.ac.id/6761/>.

and development of religious readings in higher education. However, since this research is qualitative, at least the exploration of the practice of existence, efforts, as well as opportunities and obstacles experienced in the State Islamic Religious College of North Sumatra will be enough to be a formulation that can be concluded and emulated by Mandailing Natal State Islamic Institute (STAIN Madina). This research also has distinctions from other studies, such as research on: (1) the role of religious readings in empowering Islamic education, with a focus on their role in the knowledge heritage of students in schools¹⁷; different from this study which focuses on PAI students in State Islamic religious universities. (2) Contemporary religious readings at Sunan Gunung Djati State Islamic University Bandung, with a focus on the variety of modern Islamic readings¹⁸; Although the focus is also on contemporary literature, this research adapts to technological developments and the needs of students in Islamic religious universities. (3) Exploration and Digitization of Religious Manuscripts: Experiences in Minangkabau, with a focus on digitization and preservation of manuscripts¹⁹; Although this research will discuss the digitisation of literature, the direction offered by this research is more in the context of learning effectiveness. (4) Mapping of Islamic Readings at Brawijaya University Malang, with a focus on the orientation of Islamic content used by students in general universities²⁰; different from this research which not only identifies the content, but also explores the model that is the need of students (5) Enrichment of Religious Literacy Through Access to Religious Books for Religious Instructors in North Sulawesi, with a focus on literacy enrichment for religious instructors.²¹ Although the contribution of this research also has an impact on enriching the treasures, the object is more specialised to students in Islamic religious universities.

So based on the variety of previous studies, this study focuses on four specific research objectives, namely the existence of Islamic religious literature in the Islamic Education study programme, efforts to modernise the literature, as well as opportunities and obstacles in strengthening Islamic literature for students. This study aims to fill a void that has not been highlighted in previous studies, which have not specifically examined Islamic education literature with Islamic Education students as the main focus. By examining the modernisation process that occurs in public Islamic religious universities

¹⁷ Muslihah, "Peran Lektur Keagamaan dalam Pemberdayaan Pendidikan Agama Islam."

¹⁸ Syarifuddin Amir, "Lektur Keagamaan Kontemporer di Perpustakaan UIN Sunan Gunung Djati Bandung Jawa Barat," *Pusaka* 3, no. 2 (2015): 165–78, <https://doi.org/10.31969/pusaka.v3i2.145>.

¹⁹ Ridwan Bustamam, "Eksplorasi dan Digitalisasi Manuskrip Keagamaan: Pengalaman di Minangkabau," *Jurnal Lektur Keagamaan* 15, no. 2 (2017): 446–69, <https://doi.org/10.31291/jlk.v15i2.532>.

²⁰ Alfian Firmanto, "Peta Lektur Agama Islam di Universitas Brawijaya Malang," *Jurnal Lektur Keagamaan* 15, no. 1 (2017): 21–58, <https://doi.org/10.31291/jlk.v15i1.514>.

²¹ Zaenal Abidin Eko Putro, "Pengayaan Literasi Keagamaan Melalui Akses Buku Keagamaan Penyuluh Agama di Sulawesi Utara," *Jurnal Lektur Keagamaan* 18, no. 1 (2020): 250–73, <https://doi.org/10.31291/jlk.v18i1.605>.

in North Sumatra, this study is expected to produce a formulation of modern Islamic education literature that suits the needs of students, especially those who will become Islamic Religious Education teachers. In addition, the analysis of the patterns and methods of writing Islamic education literature produced by lecturers at PTKIN is the basis for initiating guidelines for writing Islamic education literature that is more relevant and contemporary. Furthermore, the efforts to preserve, research, and develop literature at the three PTKINs provide a strong basis for encouraging the establishment of a special institution that handles Islamic literature. Some of the parties targeted by this research contribution are study programme managers, libraries, lecturers, and students.

Along with the above focus, this research also aims to prove the arguments that are often raised by Azyumardi Azra about the fading of student Islamic literature studies at PTKI and the lack of innovation in presenting religious literature that is relevant to the times. The results of this study not only answer the argument, but offer a solution that makes the atmosphere of PTKI which is preoccupied with the stretching of Islamic studies using modern Islamic education literature and relevant to the demands of the curriculum and the needs of the times.

Metodology

This research uses a qualitative research method with a case study approach, referring to the Robert K. Yin model.²² The case underlying the emergence of this research is the dominance of Western literature that is often used by PTKI students as a learning resource, whereas Islamic literature should get the main position in terms of learning resources. The unbalanced intake of learning resources (between Western literature and Islamic literature) will have a serious effect, namely that gradually students will lose their Islamic characteristics both in terms of knowledge and attitude. This approach is used to analyze the issues of modernizing Islamic readings implemented in the Islamic education program. These issues will be analyzed comprehensively, starting from their existence, modernization efforts, opportunities, and obstacles in strengthening the Islamic knowledge of students. This research was conducted in the Islamic Education Program at three State Islamic Higher Education Institutions in North Sumatra, namely Syekh Ahmad Hasan ad-Dary State Islamic University Padang Sidempuan, North Sumatra State Islamic University Medan, and Mandailing Natal State Islamic Institute. This research was carried out from January to October 2022.

In this research, there were 10 informants, consisting of 5 lecturers from the Islamic education program, the Head of Study Program, the Head of University Library, and 3 students. Data collection was carried out using observation, interviews, and documentation techniques.²³ Observation was used to see the existence of Islamic readings in higher

²² Yin, Robert K., *Case Study Research; Design and Methode* (California: Sage Publications, 2003).

²³ Jhon w. Creswell, *Educational Research; Planning, Conducting and Evaluating Quantitative and Qualitative Research*, 4th ed (Boston: Pearson Education, Inc, 2012).

education, the learning activities conducted by lecturers and students, and the management of reading text in the library. Interviews were carried out to gather information about modernization efforts, opportunities, and obstacles in modernizing Islamic readings to strengthen students' knowledge. Documentation studies are used to analyze and synchronize the findings from observations and interviews with various documents such as policies, regulations, semester learning plans, and bibliographies. Data analysis follows the Miles and Huberman, namely data reduction, data display, and conclusion drawing. Data validity checks were conducted through extended researcher presence, data triangulation, and member checks.

Results and Discussion

The Existence of Islamic Readings in the Islamic Education Program at State Islamic Higher Educations (PTKIN) in North Sumatra

The research findings reveal that the existence of Islamic readings in higher education is summarized into two main focuses: the presence of religious readings and their maintenance. The findings indicate that, in general, the types of readings available at the three State Islamic Higher Educations (PTKIN) in North Sumatra are very diverse. If classified, this diversity can be divided into two aspects: the content and the period. From the perspective of the field of knowledge, the types of readings can be grouped into two categories: religious readings and non-religious readings. This classification has long been recognized in library or literacy studies. Although sometimes scholars use different terms, such as Mark Knight, who prefers to use the terms religious literature and secular literature.²⁴ In contrast to Choirul Fuad Yusuf, he prefers to use the terms religious readings and general readings.²⁵ Those containing religious studies are grouped into religious or Islamic readings, while other studies are classified as general, secular, or Western readings. Regarding the types of readings from the perspective of their scholarly content, the research findings indicate that the quantity of religious readings at the three State Islamic Higher Educations (PTKIN) in North Sumatra is significantly higher than that of non-religious readings. This suggests that the dominant field of knowledge nurtured by an institution influences the content of the readings available.

An interesting finding from the research at the three State Islamic Higher Educations (PTKIN) in North Sumatra regarding the comparison of the quantity of Islamic readings with general readings is that the difference is not very significant. Based on the opinion expressed by Alfian Firmanto, it is not wrong for researchers to assume that these State Islamic Higher Educations (PTKIN) in North Sumatra are beginning to experience a

²⁴ Mark Knight, *An Introduction to Religion and Literature* (London: loomsbury Academic, 2009).

²⁵ Choirul Fuad Yusuf, "Lektur dan Khazanah Keagamaan: Prospek Pengembangannya," *Jurnal Lektur Keagamaan* 10, no. 1 (2012): 1–22, <https://doi.org/10.31291/jlk.v10i1.167>.

shift in study tendencies, focusing not only on Islamic sciences but also on general sciences or sciences. This assumption is actually not contrary to the thoughts of the proponents of transforming IAIN into UIN, such as Azyumardi Azra, M. Quraish Shihab, and M. Amin Abdullah, who envisioned this transformation to open up space for general scientific studies. However, what distinguishes it from general universities is the integration of sciences that compels the academic community to internalize Islamic values in each field of study.²⁶

This study is limited to five core courses in the Islamic education program, namely Islamic education philosophy, Islamic education materials, learning strategies, learning media, and learning evaluation. The reason for this limitation is the assumption that these five courses are considered vital in shaping the graduate profile of students in the Islamic education program.

In this regard, the existence of Islamic readings was examined and observed in the semester learning plans/ course outline (RPS) created by lecturers. The results of the examination and observation of the lecturers' course outline (RPS) showed that, in general, the three State Islamic Higher Educations (PTKIN) in North Sumatra do not fully use Islamic-based readings. This is especially true for courses on learning strategies, learning media, and learning evaluation. Lecturers have various reasons for the dominance of Western readings included in the RPS. These include the inability of lecturers and/or students to read classical texts, the difficulty in finding relevant Islamic readings, and discussions that are only found in Western readings, as well as misunderstandings of the content of the readings. Additionally, the inclusion of Western readings in the course outline due to misunderstandings of the content is a particular focus for researchers. This issue occurs at all research locations, and ironically, it is almost unnoticed by lecturers, and even if noticed, it is considered normal. For example, according to one lecturer at STAIN Madina, if a reading is authored by a lecturer from State Islamic Higher Education (PTKIN), it is considered an Islamic reading. However, according to the theory proposed by Nanang Tahqiq, the origin and religiosity of an author are not sufficient to judge a reading as Islamic-based.

Examining and judging the types of readings used by lecturers cannot be done solely by looking at their distribution in the course outline (RPS). Instead, confirmation needs to be carried out through observation and examination of the content. The examination of the content of these readings is based on the theory proposed by Nanang Tahqiq regarding the criteria for a reading to be considered an Islamic reading, namely that it is written by a Muslim scholar or intellectual, the content is based on Islamic

²⁶ Azyumardi Azra, "Pendidikan Islam Tradisi dan Modernisasi di Tengah Tantangan Milenium III" (Jakarta: Kencana, 2012); Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 1996); Rahmat Rifai Lubis, "Universitas Islam Negeri (Studi Historisitas, Perkembangan dan Model Integrasi Keilmuan)," *Hikmah* 18, no. 2 (November 8, 2021): 150–67, <https://doi.org/10.53802/hikmah.v18i2.128>.

studies, and it contains beneficial knowledge. After conducting the examination, the results are as shown in the following summary table:

Table 2. Summary of Content Examination Results for Religious Literature (RL) and Western Literature (WL) in Lecturer's Course Plans (RPS)

No	Subject	UIN Syahada		UIN Sumut		STAIN Madina	
		RL	WL	RL	WL	RL	WL
1	Islamic Educational Philosophy or Related Topics	25	3	28	0	14	4
		89.28%	10.71%	100%	0%	77.78%	22.22%
2	Islamic Education Materials or Related Topics	14	0	16	0	10	0
		100%	0%	100%	0%	100%	0%
3	Strategies for Teaching Islamic Education or Related Topics	8	14	15	0	3	11
		36.36%	63.64%	100%	0%	21.4%	78.6%
4	Learning Media for Islamic Education or Related Topics	6	9	5	7	2	10
		40%	60%	41.67%	58.33%	16.67%	83.33%
5	Evaluation of Islamic Education Learning or Related Topics	4	7	5	8	2	7
		36.36%	63.64%	38.46%	61.53%	22.22%	77.78%

Source: Lecture's Course Outline (RPS)

Based on the table above, it can be concluded that there are two courses, namely Islamic Education Philosophy/related courses and Islamic Education Materials/related courses, the dominant type of readings used are Islamic readings, and this condition is experienced across all three State Islamic Higher Educations (PTKIN). Meanwhile, in the other three courses, namely learning strategies/related courses, learning media/related courses, and learning evaluation/related courses, Western-based readings dominate, with their quantity averaging above 60%.

This condition indicates that the existence of Islamic readings in the lectures of the Islamic education program is still relatively minimal. As previously mentioned, this condition is influenced by several reasons, namely: (1) the inability of lecturers and students to read Arabic religious readings, (2) the practical attitude of students who tend to access the internet, (3) the lecturers' preference for popular readings, (4) difficulty in finding readings, (5) the unavailability of these readings in the library, (6) limited budget for book purchases, (7) lack of enthusiasm for updating the reading list. Among these reasons, the second reason is the most frequently mentioned by lecturers and students. One lecturer even clearly expressed his complaint about the fictitious references that students sometimes include in their work.

Furthermore, it should be emphasized that the three State Islamic Higher Educations (PTKIN) do not prohibit quoting Western texts, nor do they blame lecturers for using Western literature. However, the guidance from the head of the Islamic Education (PAI) program is that there should be careful consideration before choosing Western readings. As the head of the Islamic Education (PAI) program at UIN North Sumatra interestingly stated, 'There is nothing wrong with using modern Western readings, just be wise in filtering them.' Regarding filtering, or what will later be known as the Islamization of Western readings, this will be specifically discussed in a separate section, namely the sub-topic on efforts to modernize Islamic readings.

The discussion about the existence or presence of readings also relates to those authored by the lecturers themselves. The research findings show that each lecturer has written works, but they tend to be in the form of journal articles. Meanwhile, the number of books is still very limited. Specifically, at UIN Syahada, according to the head of the program, 50% of lecturers teach using readings they have written. At UIN Sumut, according to the head of the program, 70% of lecturers teach using readings they have written. At STAIN Madina, according to the head of the program, 40% of lecturers teach using their own works.

Furthermore, in addition to discussing the existence, the study of the existence of Islamic readings at PTKIN in North Sumatra also addresses the preservation of classical Islamic readings. This study is based on the reasons mentioned in the introduction, that the three universities being researched are located in areas known as 'santri cities (students' cities).' This nickname is based on the fact that in the three areas where these PTKIN are located, namely Medan City, Padangsidempuan City, and Mandailing Natal Regency, there are many Islamic boarding schools. In fact, Mandailing Natal itself is often referred to by many figures as the 'Veranda of Mecca' for North Sumatra. Therefore, the researcher assumes that these three PTKIN hold a wealth of classical Islamic readings (turath) that are characteristic of readings in Islamic boarding schools.

The research findings reveal that the presence of classical Islamic readings, known as turath or commonly referred to as kitab kuning, is quite substantial. UIN North Sumatra Medan has a collection of 4,477 titles of kitab kuning, which is about 19% of the total collection of readings. UIN Syahada has a collection of 1,733 titles, or about 15% of the total collection, and STAIN Madina has 438 titles, or about 13% of the total collection. However, the research findings indicate that the existence of kitab kuning as Islamic readings in lectures is starting to fade. Several facts show that (1) 70% of students admit they are unable to read kitab kuning, (2) 50% of lecturers at the three research locations also admit they are unable to read kitab kuning, (3) lecturers and students at the three research locations admit they often use trending readings, namely journals, (4) the head of the program admits that government policy demands force lecturers to publish journals every semester, (5) printed readings, most of which are still in print form.

Efforts to Modernize Islamic Education Lectures in the Islamic Education Study Program at PTKIN throughout North Sumatra

If Generalized, the research findings on this sub-discussion reveal three efforts made by PTKIN throughout North Sumatra, namely (1) legalization, (2) development and updating, and (3) innovation and use of technology. The research findings in this sub-chapter will first be framed by the researcher in the form of a chart, with the aim of making the discussion detailed and systematic.

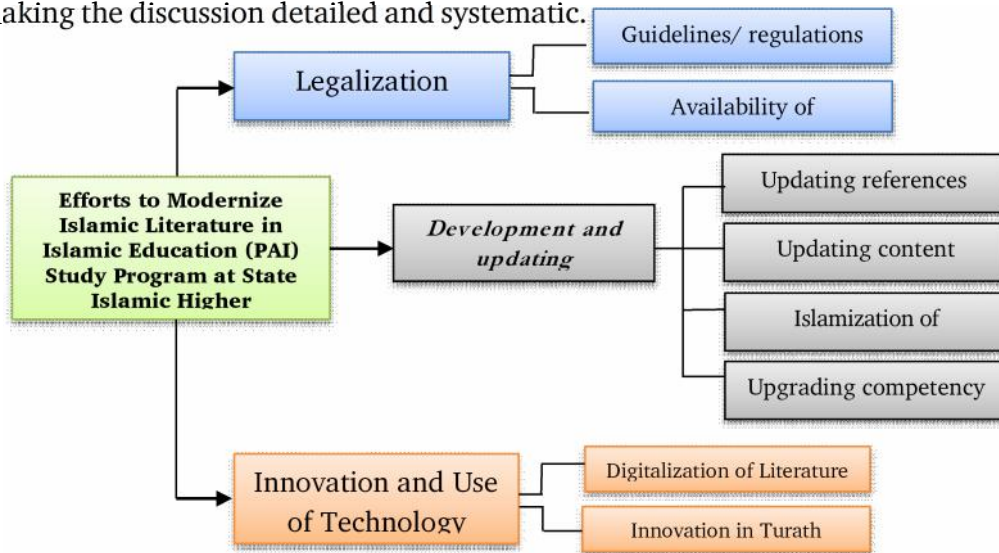


Figure 1. Efforts to Modernize Islamic Religious Literature in the Islamic Education Study Program of PTKIN in North Sumatra

To oversee the implementation of the modernization of Islamic lectures in higher education, the fundamental requirement is legalization. In this regard, research findings reveal that all State Islamic Higher Education (PTKIN) in North Sumatra do not yet have written policies on the guidelines and rules for modernizing Islamic lectures. Currently, the policies are still oral, in the form of directions or oral recommendations at work meetings or work evaluations conducted by the study program. Among these oral policies are guidelines or rules on writing books based on the integration of sciences. The integration of sciences at Syahada State Islamic University is known as Teoantropokosentris (al-ilahiyah, al-insaniyah, al-kauniyah)²⁷, while at North Sumatra State Islamic University it is known as Wahdatul Ulum. Nanang Fatah, in his work titled 'Analysis of Educational Policy,' states that policy plays an important role in directing someone to act.²⁸ Meanwhile, William N. Dunn explains that written policies have a

²⁷ Fauziah Nasution, "Modernization of Islamic Education in North Sumatra: Thoughts and Contributions of Sheikh Ali Hasan Ahmad Ad-Dary," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 8, no. 1 (2022): 77–94, <https://doi.org/10.24952/fitrah.v8i1.5129>.

²⁸ Nanang Fattah, *Pembiayaan Pendidikan: Landasan Teori dan Studi Empiris*, *Jurnal Pendidikan Dasar*, vol. 9, 2008.

broader scope and stronger legality to command people to act compared to oral policies.²⁹ Based on the thoughts of these two figures, it can certainly be asserted that the legalization of the modernization of Islamic lectures at State Islamic Higher Education (PTKIN) throughout North Sumatra does not yet have a strong legal basis. However, referring to Nanang Fatah's opinion above, these oral policies can serve as a basis for lecturers to act on modernization. If the modernization of lectures is generally understood merely as a book system, then the central regulations on this matter are the Republic of Indonesia Law Number 3 of 2017 on the book system and Government Regulation Number 75 of 2019 on the Implementation of Law Number 3 of 2017 on the Book System, which includes rules on types, formats, and content.

A policy works well when managed by a specialized institution. In this regard, according to Hadira Latiar, Islamic lectures require special attention in preservation and development, because their existence is not only about the dissemination of knowledge, but also the dissemination of national values and culture.³⁰ That is why several figures agree on the need for a specialized institution to handle Islamic lectures. Among these figures are Hidayat Nur Wahid (Muhammadiyah figure), Arskal Salim (Head of LKKMO Research and Development Center at the Ministry of Religious Affairs), Quraish Shihab (expert in interpretation), Ayumardi Azra (historical studies activist), Oman Fathurrahman (Islamic studies activist), and others.³¹ In response to what the experts mentioned above, research findings reveal that the management, preservation, and development of Islamic lectures at State Islamic Higher Education (PTKIN) throughout North Sumatra are currently centered in the Library. In terms of authority and responsibility, libraries in Islamic higher education institutions have a broad scope, including the management and preservation of Islamic lectures.

Another effort to modernize Islamic lectures is by updating references and lecture content. Regarding the updating of references, research findings at three PTKIN locations show two aspects that are the focus of reference updates, namely the quantity and quality of references. Quantity refers to the number and amount of references listed or recommended by lecturers to students. Meanwhile, quality refers to the currency of the publication year, the reputation of the author, the reputation of the publisher, and the balance of types of lectures.

Regarding quantity, it varies between lecturers, but predominantly includes more than 10 references. These references are divided into two categories: primary and supporting references. Regarding quality, updates are made in several aspects, namely the currency

²⁹ William N. Dunn, *Analisis Kebijakan Publik* (Yogyakarta: Gadjah Mada University Press, 2005).

³⁰ Hadira Latiar, "Preservasi Naskah Kuno Sebagai Upaya Pelestarian Budaya Bangsa," *Al-Kuttab: Jurnal Perpustakaan Dan Informasi* 5, no. 1 (2018): 67–84, <https://doi.org/10.24952/ktb.v5i1.827>.

³¹ Abdullah Alawi, "Pusat Kajian Manuskrip Keagamaan Nusantara Penting Didirikan," NU Online, 2021, <https://nu.or.id/nasional/pusat-kajian-manuskrip-keagamaan-nusantara-penting-didirikan-KcrGZ>.

of the publication year, the reputation of the author, the reputation of the publisher, and the balance of types of lectures. Concerning the publication year, the three PTKIN in North Sumatra indeed set a limit on the publication year used as lecture references, which is the last 10 years. Regarding reputation, it pertains to an individual's expertise in the field of study they have written about. In the context of Islamic lectures, an academic's expertise is a significant consideration in evaluating someone's work. In the intellectual tradition of Islam, expertise is the basis for the strength of someone's references. Accordingly, the quality of students' work or assignments is also measured by the expertise of the authors of the literature included in the reference list. Furthermore, the reliability of the publisher is also one of the quality aspects of the references in scientific works. The reliability of the publisher correlates with the quality of manuscript management and editing carried out by the publisher.

The balance of types of lectures used in references is also a target for reference updates. Currently, there are many types of lectures recommended, so the balance between these types is one of the indicators of good references. If the lectures are dominated only by books, it is certainly not good, or if the lectures are dominated only by journals without books, it is also not good, or if the lectures are dominated only by other people's writings without any works by the lecturers themselves, it is also not good. Therefore, balance is a significant measure of the quality of the reference list recommended in the lecturers' RPS. A unique finding from research at UIN Syahada and UIN Sumut is that the lecturers' RPS includes their Google Scholar, Orchid, Sinta, and Scopus IDs.

Furthermore, the effort to modernize Islamic lectures through content updates is specifically focused on the writings of the respective lecturers. Research findings reveal that the content of lecturers' writings at three PTKIN includes at least two elements: Islamic values and the integration of research and community service (PKM). Specifically, at North Sumatra State Islamic University (UIN Sumatera Utara) and Syahada State Islamic University (UIN Syahada), the content of the lectures includes elements of scientific integration. The content of the lectures written by lecturers also contains elements of research and PKM integration, as mandated by the Ministry of Education and Culture Regulation No. 3 of 2020 on the National Standards for Higher Education.

Something unique that needs to be mentioned in this section is that the modernization of Islamic lectures at STAIN Madina includes elements of local culture. One of these is the life philosophy of the Mandailing Natal people, 'poda na lima,' which means the five pieces of advice or counsel, namely: Paias Rohamu (Cleanse Your Soul), Paias Pamatangmu (Cleanse Your Body), Paias Parabitoimu (Cleanse Your Clothes), Paias Bagasmu (Cleanse Your House), and Paias Pakaranganmu (Cleanse Your Environment). These five pieces of advice are essential to be integrated into the lecturers' content.

The next effort in modernizing Islamic lectures is the Islamization of Western lectures. There are two cases that underlie the emergence of the idea of Islamizing lectures,

namely the use of Western lectures or the use of Indonesian lectures with Western nuances. The basic assumption regarding these two cases is that if left unchecked, they will gradually have a negative impact on strengthening the Islamic knowledge and literature of students. Therefore, the effort implemented by PTKIN throughout North Sumatra is to internalize Islamic values in the content of these Western lectures. This effort in the context of Islamic lectures is called Islamization.

Regarding the Islamization of lectures, the ideas of Ismail Raji Al-Faruqi seem to align with the efforts of Islamizing lectures. Al-Faruqi's concept of Islamization focuses on Islamizing academic disciplines in higher education by reinterpreting modern disciplines within an Islamic perspective. Therefore, the approach used in Islamizing Western lectures is through the Internalization of Islamic Values. The Islamization of knowledge is carried out by incorporating Islamic values into the concepts of science and technology. The assumption is that knowledge is not neutral but is filled with values introduced by those who design it, in this case, the figures are Naquib al-Attas, Ziauddin Sardar, and AM Syaefuddin.³²

The next effort in modernizing Islamic literature is to enhance the ability of lecturers in composing modern Islamic literature. One way to achieve this is through training on writing teaching materials based on the integration of knowledge. This is indeed a demand for lecturers to align their studies with the ideals of knowledge integration at PTKIN (State Islamic Higher Education Institutions). However, another interesting fact to analyze is that the government's policy on scientific publications has led PTKIN to tend to improve lecturers' abilities in writing journal articles. This means that the portion for enhancing lecturers' abilities in reading classical texts (turath) or enriching contemporary religious books has decreased. Consequently, it is understandable that this study concludes that the enthusiasm for turath studies is gradually fading, and if journals and proceedings continue to receive strong support from the government and remain at the peak of their popularity, it is not impossible that the tradition of turath studies will shift or even disappear from PTKIN.

Efforts to modernize literature are also being carried out through innovation and the use of technology in Islamic literature. Research findings reveal that innovation and the use of technology in PTKIN (State Islamic Higher Education Institutions) across North Sumatra include two aspects: digitization of literature and innovation in turath studies. At PTKIN across North Sumatra, literature digitization has been implemented. This includes forms such as E-Library (digital library in Windows and Android versions), E-Theses (thesis repository), digital book gallery, online catalog, research repository, e-Journal, and E-Proceedings. Specifically for Islamic literature, there are two types of digitization offerings: internal and external. Internal means services managed by PTKIN

³² Salafuddin, "Islamissi Ilmu Pengetahuan," *Forum Tarbiyah* 11, no. 2 (2013): 194-216., <https://e-journal-old.uingusdur.ac.id/index.php/forumtarbiyah/article/view/468>.

itself, while external means services embedded in the digital library but managed by other institutions. Internal services include those mentioned above, while external services include several application websites such as digital Islamic libraries, Maktabah Syamilah, and Al-Maktabah.

It cannot be denied that when talking about religious literature, it is synonymous with turath or the yellow book. As explained by Zaini Dahlan³³ explained that turath is the repository of Islamic studies in Indonesia, and over time it has also become a trace of the intellectual tradition of scholars and Muslim intellectuals in Indonesia. It is not surprising that in various regions of Indonesia, turath studies have become an undeniable intellectual Islamic tradition.³⁴ Several areas in North Sumatra Province are known as 'santri cities,' namely Padangsidempuan and Mandailing Natal. Given this designation, turath studies in these two cities are naturally prevalent.

However, facts and many theories also confirm that there is currently a shift in the existence of turath,³⁵ This is due to the rapid development of science and technology dominated by the Western world, and the stagnation of productivity in the works of the Muslim community. Therefore, research findings reveal an understanding that there needs to be innovation in turath studies so that they can be accepted in the modern lifestyle. Some unique innovations include: (1) turath studies through social media, such as lectures by lecturers directly via Instagram and YouTube, or asking students to visit and learn through various turath studies spread across social media. (2) turath studies of local scholars' works, aimed at appreciating and popularizing the works of local scholars, while providing different nuances and topics from the existing turath studies. (3) preservation of turath studies at Ma'had Ali Jamiah, which is often considered a way to preserve turath studies. Students involved are given Arabic language strengthening materials, which automatically access the turath. However, researchers are concerned that if turath studies are only specialized for those living in Ma'had while others are not, it could potentially create a dividing line, possibly leading to a dualism in literature.

³³ Zaini Dahlan, "Khazanah Kitab Kuning: Membangun Sebuah Apresiasi Kritis," *Ansiru PAI: Pengembangan Profesi Guru Pendidikan Agama Islam* 2, no. 1 (2018): 1–19, <http://dx.doi.org/10.30821/ansiru.v2i1.1624>.

³⁴ Ali Nurdin, "Modernization of Islamic Higher Education in Indonesia at A Glance: Barriers and Opportunities," *International Journal of Multicultural and Multireligious Understanding* 8, no. 3 (2021): 288–96, <http://dx.doi.org/10.18415/ijmmu.v8i3.2490>.

³⁵ Muhammad Syaiful, Dina Hermina, and Nuril Huda, "Tradisi Pembelajaran Kitab Kuning Pada Pondok Pesantren di Era Digital," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 9, no. 1 (2022): 33–44, <https://jurnal.lptnu-jatim.or.id/index.php/record/view/21724>.

Opportunities for Modernizing Islamic Literature to Strengthen the Islamic Knowledge and Literature of Students in the Islamic Education Study Program at PTKIN throughout North Sumatra.

If generalized, the research findings on this sub-discussion reveal three opportunities, namely (1) motivation, (2) competence, (3) facilities, and (4) cooperation. It is presented in the form of a chart, as shown below:

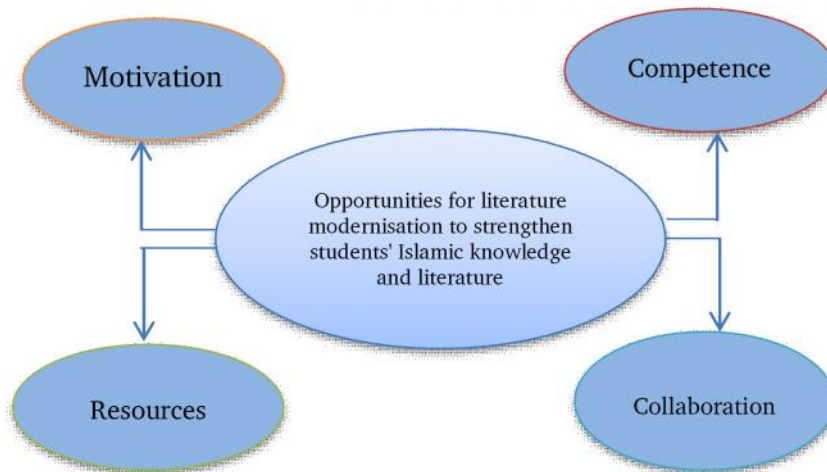


Figure 2. Opportunities for Literature Modernization to Strengthen Islamic Treasures and Literature for Islamic Education (PAI) Study Program Students

1. Motivation

The motivation of the PAI program managers at PTKIN throughout North Sumatra presents a significant opportunity and advantage. Their motivation is twofold: to ensure that PAI students are strong in Islamic knowledge and literature, and to shape graduates with truly Islamic profiles. This motivation is based on three concerns: (1) the fear of students becoming non-Islamic, (2) the fear of the rise of liberal, secular, and radical attitudes, as often accused of PTKIN graduates, and (3) the hope that students will be able to Islamize Western thoughts.

This concern-based motivation is indeed very reasonable, as the facts show that there are several cases indicating that alumni of the PAI program at PTKIN are not ready to teach Islamic education, one of the reasons being the students' lack of ability to access Islamic literature³⁶. Moreover, the extension of the PAI teaching profession to those from the faculties of Sharia and Ushuluddin indicates that they have the capability in terms of subject mastery, although their skills are still doubted and only viewed with a skeptical eye by the government. It is possible that many people accept the extension beyond the PAI program because PAI students indeed have weaknesses in mastering Islamic subjects.

2. Competence

Although it cannot be said to be a great opportunity, at least lecturers are required to be able to write their own teaching materials. This is also supported by the ability of

some lecturers to access classical texts (*kitab kuning*), and the track record of some lecturers who have been able to penetrate the international publication market. This certainly presents a significant opportunity for PTKIN throughout North Sumatra to strengthen the Islamic knowledge and literature of PAI students. In management theory, it is said that having capital without the ability to manage it will only cause the capital to be wasted and disappear, and will not provide any benefit to its owner³⁷. Therefore, in line with that opinion and in relation to strengthening the Islamic knowledge and literature of PAI students, Ismail Raji Al-Faruqi's judgment is accurate that the Grand Project of Islamization of Knowledge (including the modernization of Islamic literature) can be achieved through the ability of lecturers to write scientific books that have been Islamized first.

3. Resources

The resources referred to in this study are everything that is empowered and becomes an opportunity for strengthening the Islamic knowledge and literature of PAI students. These resources include: (1) The available digitization facilities for literature, as previously mentioned, PTKIN across Sumatra has provided library digitization services, which means it offers significant opportunities to enhance the Islamic knowledge and literature of PAI students, (2) The Qira'atul Qutub activities in the PAI program, both in class and outside of class (although they tend to be unstructured), even at UIN Syahada, it is a requirement for the Muaqasyah thesis defense, (3) Comprehensive exam materials that explore students' abilities to read and recognize Islamic education literature, (3) Lectures designed by lecturers with Islamic elements and integration of sciences, (4) Various program activities that provide scientific writing skills for lecturers and students.

4. Cooperation

As previously mentioned, PTKIN across North Sumatra has established collaborations with libraries in various divisions and regions to support the availability of Islamic literature. Even on a larger project scale, UIN Sumatera has collaborated with Pulitbang LKKMO of the Ministry of Religious Affairs of the Republic of Indonesia in developing religious literature and supporting the establishment of the Nusantara Religious Manuscript Study Center. This collaboration, if extended further, will create a more robust climate for religious literature studies in higher education institutions, thereby enhancing the Islamic knowledge and literature of students.

Barriers to the Modernization of Islamic Literature on Strengthening the Islamic Knowledge and Literature of Islamic Education Students at PTKIN in North Sumatra

The research findings will first be framed by the researcher in the form of a chart, with the aim of making the discussion detailed and systematic:

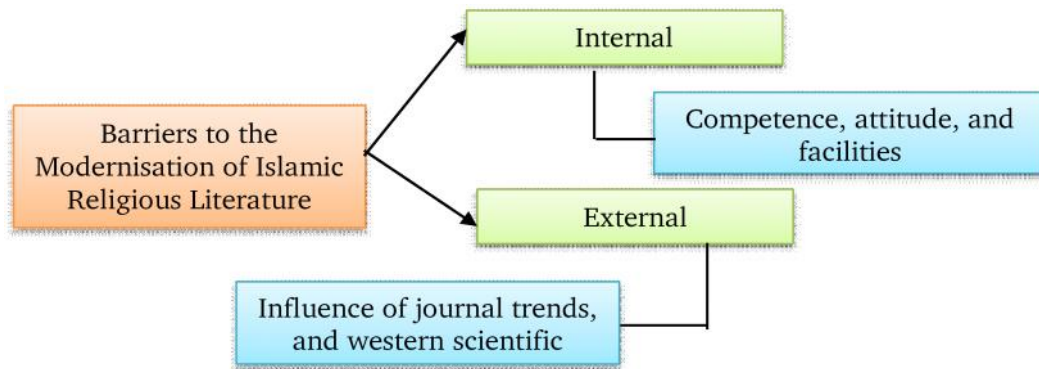


Figure 3. Barriers to the Modernization of Islamic Literature in Strengthening the Islamic Treasures and Literature of Islamic Education Study Program Students

The division of efforts in the chart also serves as sub-subtitles that will be analyzed with theoretical support and counterarguments. Below is the description and analysis of chart figure 5.4:

1. Internal Barriers

Internal barriers refer to obstacles originating from within the PAI program environment itself. In this case, the research findings indicate that there are three internal barriers: (a) Limited Competence: The limited ability of lecturers and students to access classical Islamic texts (turath) is one of the obstacles for lecturers in modernizing their literature. In certain conditions, turath may be a primary reference that must be read and referred to by lecturers and students. Translated books and those in Indonesian are commonly not considered original references for Islamic studies. (b) Pragmatic Attitude: This attitude grows in modern society, including among millennial students. As explained by Abuddin Nata, the tendency of students in the modern era is towards practical matters, which is an impact of the presence of technology³⁸. The correlation of this attitude with the assumption of barriers to strengthening classical Islamic knowledge and literature is that it makes students tend to access the internet and quote based on topic searches (browsing) only, often not leading to the intended books or literature. Additionally, the results of these searches are often copy-pasted without first cross-referencing the original literature. The implication is, of course, a decline in the Islamic knowledge and literature of students. Facility constraints: It cannot be denied that PTKIN across North Sumatra already has digital library services, but the problem is that the number of religious literature collections in digital form is not as many as in print form. Moreover, signal conditions, internet access, and errors are also common issues in digital library services.

2. External Barriers

External barriers refer to obstacles outside the Islamic Education (PAI) program at PTKIN in North Sumatra. External barriers are generally global, meaning they are not only faced by PTKIN in North Sumatra but possibly also by higher education institutions

outside North Sumatra. The research findings reveal that there are two external barriers faced: the trend of E-Journals, which forces Islamic literature to shift, especially classical Islamic literature (turath). In the context of strengthening the Islamic knowledge and literature of Islamic Education (PAI) students, this trend makes students familiar with journals but not with other types of literature. This even includes the fading existence of turath due to the presence of scientific journal literature. Indeed, journals have advantages and disadvantages. In the context of strengthening the Islamic knowledge and literature of Islamic Education (PAI) students, journals have the ability to enhance students' knowledge in terms of research findings. Additionally, journals can sharpen students' skills in identifying, formulating, and solving Islamic education problems. However, journals also have a drawback, which is limiting students' opportunities to access other sources, as journal literature typically refers to other journal literature.

The dominance of Western knowledge in academic circles becomes a barrier to strengthening the Islamic knowledge and literature of students. The difficulty students face in recognizing Islamic literature, coupled with their lack of filtering skills, can lead to a decline in their Islamic educational knowledge. This situation results in the diminishing profile of Islamic Education graduates. Ideally, Islamic Education (PAI) students should become Islamic education teachers who master the subject matter of Islamic education. It is unimaginable where the competence of graduates will head if Islamic Education (PAI) students frequently consume Western literature during their studies. Knowledge transfer is naturally based on what one possesses; if they possess Western literature, that is what they will transfer, and vice versa. Unfiltered Western literature can very likely lead students to become secular and liberal individuals. Therefore, from an early stage, Islamic Education (PAI) students need to be introduced to and familiarized with various Islamic literature.

Conclusion

Based on the explanation above, it can be concluded that the use of Islamic literature in the lecture process shows that, in general, it does not fully utilize Islamic-based literature. This is evident from the Islamic literature listed in the lecturers' lesson plans. In the courses of Islamic Education Philosophy and Islamic Education Materials, the average Islamic literature listed reaches 70%, while in three other courses, namely learning strategies, learning media, and learning evaluation, they are dominated by Western-based literature, with an average amount exceeding 60%. There are three main efforts to modernize Islamic literature in the Islamic Education (PAI) program at PTKIN in North Sumatra, namely: (1) legalization, which involves the issuance of regulations and the availability of managing institutions, (2) development and updating, which involves updating references, updating literature content, Islamization of literature, and improving the abilities of lecturers and students, (3) innovation/use of technology, which involves

the digitization of literature and innovation in turath studies. The opportunities for modernization in enhancing the scientific knowledge of PAI students are evident from the motivation, competence, resources, and collaborations established. However, there are also barriers, namely internal barriers related to limited competence, attitudes, and campus facilities, and external barriers related to the influence of journal trends and the dominance of Western knowledge. The main contribution of this research is an in-depth analysis of efforts to modernise Islamic literature through legalisation, content updating, improving the ability of lecturers and students, and technological innovation, all of which support Azyumardi Azra's perspective on the importance of science integration between Western and Islamic sciences. The proportion of the use of Islamic-based literature in several important courses at PTKIN is still considered very insufficient, so efforts to legalise, develop and innovate literature are needed to improve the quality of Islamic education. This research underlines the importance of collaboration, motivation and competence in supporting literature modernisation, and confirms that legalisation, content development and technological innovation are crucial steps to strengthen Islamic literature in academia. Internal and external obstacles, such as the lack of competence of lecturers and the dominance of Western science, reinforce the need for stronger strategies in realising Azra's vision of scholarly integration.

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