

Academic Communication Patterns in Response to Interpretational Differences at Institut Darul Qur'an Payakumbuh

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Article	Abstract
<p>Article History : Received : April 26, 2026 Reviewed : May 19, 2026 Accepted : June 20, 2026 Published : June 28, 2026</p> <p>Keywords: <i>Academic Communication, Intellectual Dynamism, Interpretational Differences,</i></p>	<p>As a college characterised by a practical qur'anic curriculum, Institut Darul Qur'an Payakumbuh engages with diverse exegetical literature spanning several eras, fostering significant intellectual dynamism. This study aims to explore academic communication patterns between lecturers and students regarding interpretative differences. Adopting a descriptive qualitative method, data were gathered via questionnaires and observations of 48 respondents to capture their engagement with literature ranging from classical to modern periods. The findings reveal that communication is characterised by a robust discussion ethic (scoring 4.7/5.0), prioritising truth-seeking dialogue. Whilst intellectual openness and classical methodological authority are upheld, a gap persists in students' academic dialectics, necessitating systematic strengthening. Ultimately, effective communication within the institution enhances academic quality and reinforces religious moderation when addressing diverse interpretations. Harmonising tradition and modernity within this dialogic space is essential for managing differing opinions; therefore, it is recommended that students critical dialectical skills be further developed to refine the existing intellectual ecosystem. This balance ensures that the institution remains a beacon for both scholarly rigour and harmonious religious discourse. This study contributes critical insights for higher education institutions in formulating policies regarding the integration of religious moderation values into the curriculum.</p>

INTRODUCTION

Institut Darul Qur'an Payakumbuh is a college that focuses its curriculum on the study of the Qur'an through a practical approach, which forms the core of its academic process. Every study programme is required to explore Qur'anic exegesis by drawing upon various schools of thought, which naturally gives rise to a diversity of responses from the entire academic community. The emergence of differences in the interpretation of the Qur'an is a daily reality that demands a structured pattern of academic communication to manage these differences (Ikhsan & Azwar, 2024). Differences in perspective regarding the interpretation of Qur'anic verses must be addressed with a high degree of intellectual maturity (HS, 2017). This dynamic encourages students to be more proactive in exploring the depth of meaning, where their responses to differing opinions reflect the quality of a robust character education. Interaction between lecturers and students is the key to maintaining intellectual harmony amidst the diversity of schools of thought, which is viewed as a rich repository of knowledge. Every individual within the academic environment is required to possess a broad horizon of understanding regarding various perspectives through open scientific discussion forums. However, a fundamental challenge arises when this diversity of references is not accompanied by standardised management of cognitive conflict. Therefore, an in-depth study is required into how the Institut Darul Qur'an Payakumbuh maintains its intellectual cohesion without sacrificing students' academic freedom to explore varied interpretations.

As competent academics, lecturers and students have a moral responsibility to embrace every difference of opinion wisely through a comprehensive mastery of the literature. At Institut Darul Qur'an Payakumbuh, exegetical literature is studied in depth, covering exegetical methodologies from the classical era to the contemporary modern period, in order to build an inclusive and moderate framework of thought. Mastery of various interpretative approaches enables the academic community to view truth from multiple perspectives, where literacy in classical texts serves to understand the roots of disagreement, whilst modern approaches provide the relevance of interpretation to the challenges of the times (Nurhidayati et al., 2025). The integration of these two approaches forms the foundation for a healthy academic communication model, with lecturers acting as mentors who guide students in analysing key exegetical literature. Students are trained to respect the authority of classical texts without closing themselves off to intellectual renewal, thereby creating a balance between tradition and modernity (Novi, 2020). The diversity of this literature enriches scholarly discussion whilst preventing the emergence of blind fanaticism amongst students. Academics are required to be capable of conducting critical analysis of every interpretation of the Qur'an in order to produce a moderate understanding of religion. The role of lecturers as facilitators is crucial in bridging differences of opinion in the classroom to avoid intellectual fragmentation (Muhyidin et al., 2024). Nevertheless, literacy is often understood merely as mastery of subject matter without being balanced by interpersonal communication skills in managing debates. This phenomenon highlights the urgency of reassessing the extent to which literacy skills correlate directly with the communicative behaviour of the academic community when confronting sensitive and fundamental differences of interpretation.

Although numerous studies on religious moderation in higher education settings have been published, there remains a significant research gap in the current literature. The majority of previous studies have tended to focus on the level of formal curriculum policy or the content analysis of teaching materials, without addressing the practical communication mechanisms employed by the academic community when confronted with controversial interpretative texts (Suryanto, 2024). Few studies have specifically explored how the principle of *tabayyun* is operationalised as an instrument for managing ideological conflict within academic dialogue spaces characterised by intense doctrinal diversity. Furthermore, the effectiveness of communication patterns in mitigating the potential for intellectual division through digital media within a Qur'an-based campus environment has received scant serious attention. This study aims to fill this gap by comprehensively analysing the internal mechanisms of the academic community at the Institut Darul Qur'an Payakumbuh in responding to differences in interpretation. The primary focus is on identifying communication barriers that arise in interpretative discussions and measuring the effectiveness of the communication patterns applied based on the level of cross-group understanding among students. This study seeks to capture the extent to which values of tolerance are deeply internalised in every academic interaction occurring within the campus environment. Without a study focusing on this aspect of communication management, Islamic higher education institutions risk vulnerability to the polarisation of extreme ideologies. Therefore, this research is crucial for mapping out communication strategies capable of ensuring the intellectual stability of the institution amidst an increasingly complex and dynamic flow of information.

Interestingly, this study formulates a model of academic communication that integrates the values of the Qur'an with modern conflict management techniques within the higher education environment (Zul et al., 2026). Unlike previous studies, this research positions the intellectual maturity of the institution as the primary parameter for the success of Islamic education through the documentation of patterns of interaction when confronting problematic exegetical texts. The use of the principle of *tabayyun* as a strategic instrument in managing *ikhtilaf* in higher education offers a fresh perspective in the study of contemporary Islamic educational sociology (Supriyanto et al., 2025). The final findings of this study are expected to make a tangible contribution to the development of a moderate Islamic education curriculum relevant to the challenges of the modern era. Systematically, the identification of the most effective communication patterns in this study will serve as a vital reference for policymakers in formulating learning strategies capable of maintaining harmony between textual traditions and social realities (Heck, 2004).

In contrast to existing literature, this study establishes a novel academic communication framework by synthesizing tabayyun, religious moderation, and conflict management specifically for Qur'anic higher education. This research positions Institut Darul Qur'an Payakumbuh as a model for strengthening an inclusive, transformative, and globally competitive academic ecosystem. The success in analysing these strategies for managing differences demonstrates that diversity of thought can be channelled into constructive intellectual energy for the institution's advancement. Thus, this research not only provides theoretical benefits for the development of communication studies and exegesis but also offers practical solutions for the creation of sustainable academic stability. Through the strengthening of moderate communication patterns, it is hoped that Islamic higher education institutions will be able to produce a generation possessing both depth of knowledge and nobility of character in addressing every difference within wider society.

RESEARCH METHOD

This study employs a qualitative descriptive approach to explore and provide an in-depth description of the phenomenon of academic communication at Institut Darul Qur'an Payakumbuh (Syahrizal & Jailani, 2023). The choice of a qualitative method is based on the need to understand the internal mechanisms of the academic community in managing differences in the interpretation of the Qur'an as a dynamic social reality. Through a descriptive design, the researchers aim to present field findings systematically without treating or manipulating the research variables. The primary focus is on documenting patterns of interaction, attitudes, and dialogue strategies developed by lecturers and students in responding to differences in the interpretation of the Qur'an. This approach enables the researcher to capture the essence of every communicative act occurring in the classroom and the campus environment in a naturalistic manner (Thorne, 2025). By describing reality in detail, this research is expected to reveal how the values of religious moderation are internalised in daily academic practice. The use of this qualitative method also provides scope for the researcher to act as a key instrument in interpreting complex and multidimensional qualitative data in order to reach comprehensive conclusions.

This study involved the academic community of Institut Darul Qur'an Payakumbuh, comprising lecturers and students as the primary respondents. Respondents were selected to ensure a balanced perspective between learning facilitators and learners within the dynamics of tafsir studies. The primary data collection instruments used included the distribution of questionnaires and the use of validated observation sheets. The questionnaire was structured to gather data on respondents' perceptions, attitudinal tendencies, and understanding of the management of interpretative differences (Sugiyono, 2011). Through these instruments, researchers can identify communication barriers that arise whilst mapping the effectiveness of communication patterns employed by the academic community in maintaining intellectual stability and harmony within the environment of this Islamic higher education institution.

The following table outlines the respondents' demographics in this study:

Category	Sub-category	Frequency (N)	Percentage (%)
Gender	Male	19	39.58%
	Female	29	60.42%
Age	Under 20	6	12.50%
	20–30 years	24	50.00%
	31–40 years	9	18.75%
	41–50 years	9	18.75%
Academic Status	Student	35	72.92%
	Lecturers	13	27.08%
Study Programme	Pendidikan Agama Islam	22	45.83%
	Ilmu Al-Qur'an dan Tafsir	13	27.08%
	Pendidikan Bahasa Arab	7	14.58%
	Studi Islam	6	12.50%
TOTAL		48	100%

The data analysis techniques employed in this study were carried out through several stages, including data reduction, data presentation, and drawing conclusions or verification. To ensure the credibility and validity of the findings, the researcher applied triangulation as the primary procedure for assessing data validity. Triangulation was carried out by comparing information obtained from the questionnaire results, and relating these to relevant academic communication theories (Nurfajriani et al., 2024). This process is crucial for minimising researcher subjectivity and ensuring that every conclusion drawn is based on consistent field evidence from various data sources. Furthermore, triangulation assists researchers in reconciling differing perspectives between lecturers and students, thereby producing a comprehensive picture of strategies for managing ideological conflict. By integrating this diverse data, researchers can conduct an in-depth analysis of the extent to which the principles of *tabayyun* and moderation have been effectively practised. The results of this data analysis, validated through the triangulation process, will subsequently be presented narratively to provide strategic recommendations for the development of curricula and communication patterns in future Islamic higher education.

RESULT AND DISCUSSION

The pattern of academic communication at Institut Darul Qur'an Payakumbuh in responding to interpretative differences demonstrates a highly positive trend, rooted in the approach and grounded in the values of moderation. The communication established is not merely a one-way transfer of knowledge, but rather an intellectual dialogue that regards differences of opinion as a valuable asset to the scholarly tradition. The academic community, comprising both lecturers and students, prioritises ideological openness, underpinned by courteous discussion ethics and grounded in valid scientific data. The application of the principle of *tabayyun* serves as the primary instrument in mediating any potential conflicts of thought, ensuring that the academic atmosphere remains harmonious despite being confronted with differing interpretative texts. The success of this communication model is also supported by the crucial role of lecturers as neutral facilitators and the availability of adequate literature, which collectively form an inclusive and transformative learning ecosystem within this Islamic College.

The following section elaborates on the empirical findings regarding the patterns of academic communication in response to differing interpretations at Institut Darul Qur'an Payakumbuh. To provide a comprehensive overview of these dynamics, the integrated results derived from both the questionnaires and direct observations are summarized in table below:

Analysis Dimension	Academic Communication Indicators	Average Score (1-5)	Key Findings
Intellectual Openness	Attitude towards differing interpretations as a form of intellectual wealth.	4.3	Respondents possess an inclusive mindset; differences are viewed as scholarly treasures rather than threats to faith.
Discussion Ethics	Use of polite language and the avoidance of <i>labelling</i> or judgementalism.	4.7	The highest score; indicates a very strong culture at the Institute in maintaining dignity and decorum during disagreements.
Methodological Authority	Adherence to classical tafsir texts (<i>mu'tabarah</i>) as a foundational basis.	4.5	Despite being open, respondents remain conservative regarding references; classical texts remain the primary standard for validation.
Academic Dialectics	Ability to compare texts and maintain objectivity in content criticism.	3.9	Variations exist between lecturers (very high) and students (moderate); the process of comparative tafsir is still in a developmental phase.
Dialogue Orientation	Focus on truth-seeking versus winning a debate.	4.6	Communication is collaborative; classroom discussions aim for a deeper understanding of meaning rather than a competition of egos.

Overall, the findings indicate that discussion ethics and dialogue orientation constitute the strongest dimensions, whereas academic dialectics remains the primary area requiring further institutional development.

Intellectual Openness

The dimension of intellectual openness recorded a rather impressive score of 4.3 out of 5.0, indicating that respondents possess a highly inclusive mindset when dealing with the dynamics of differing opinions. This score suggests that differing interpretations within an academic context are no longer viewed as a threat to the stability of religious doctrine or personal beliefs, but are instead positioned as an intellectual treasure trove that enriches the horizon of thought. In a healthy academic ecosystem, the ability to view the diversity of perspectives as a scientific asset is a crucial indicator of cognitive maturity (Ruslan & Nataliia, 2025). This reflects a paradigm shift from a doctrinal learning model towards a more dialogical one, where every individual feels free to explore various possible meanings without fear of intellectual alienation (O'loughlin, 1992). Such mental flexibility is vital for building an innovative and dynamic research environment in the future.

Furthermore, this intellectual openness reflects the fact that the institution has successfully instilled values of moderation in thinking, which are highly relevant to the demands of the global academic world. By viewing differences in interpretation as a source of richness, respondents demonstrate a readiness to engage in more complex and in-depth cross-perspective discussions. Theoretically, this is closely linked to an individual's ability to deconstruct existing understandings in order to construct a new, more comprehensive synthesis (Anwar, 2026). This inclusive mindset forms the foundation for the creation of a culture of constructive criticism, where arguments are tested not on the basis of personal authority, but on the validity of data and the strength of reasoning. Consequently, the curriculum implemented is capable of facilitating spaces for dialectic that not only teach what to think, but also how to think critically and remain open to all possible scientific interpretations (Suryanto, 2024).

Discussion Ethics

Discussion ethich emerged as the dimension with the highest score in this analysis, achieving a near-perfect score of 4.7 out of 5.0. This figure provides a very strong indication of the success of Institut Darul Qur'an Payakumbuh in fostering academic character and behaviour grounded in the values of courtesy and respect for the dignity of fellow academics. The use of polite language and the avoidance of labelling or judgemental practices indicate that the communication established has gone beyond a mere exchange of technical information. This culture reflects a high level of moral integrity, where scientific truth is not sought by belittling others, but through civilised and measured argumentation (Brown, 2015). Consistency in upholding this ethical standard serves as evidence that the scholarly tradition established places great emphasis on the affective aspect, ensuring that any differences of opinion remain within the bounds of healthy discussion without damaging interpersonal relationships among members of the academic community.

The high score on this discussion ethics indicator also suggests that standardised behaviour has been well internalised in day-to-day interactions within the campus environment. When lecturers and students are able to discuss without using discriminatory or judgemental language, a 'safe space' is created for every individual to express ideas that may be unconventional (Novi, 2020). This strong ethical framework acts as a bulwark preventing academic discourse from descending into personal conflict or counterproductive sectoral egos. In the long term, this culture of civility will strengthen the institution's reputation as a centre of excellence that is not only intellectually astute but also morally upright. This is fully in line with the principle of curriculum development that prioritises harmony between mastery of academic subject matter and the formation of character with integrity and a high degree of empathy towards differing viewpoints within the classroom and in scientific forums (Suryanto, 2024).

Methodological Authority

In terms of methodological authority, the score of 4.5 out of 5.0 indicates a highly intriguing balance between open-mindedness and adherence to classical scholarly traditions. Although respondents demonstrated a high degree of intellectual openness, they retained a very strong attachment to classical or mu'tabarah exegetical texts as the primary foundation for their analysis. This indicates that the process of scientific validation in this environment is not carried out haphazardly or without a solid foundation, but rather remains grounded in methodologies that have been tested over centuries. The authority of classical texts here does not function as a hindrance to creativity, but rather as a methodological compass ensuring that every new interpretation retains historically and epistemologically grounded roots that are scientifically accountable (Wertz, 2011). This conservatism regarding references actually serves as a quality-assuring strength, ensuring that the resulting thought does not lose its original identity amidst the tide of modernisation.

Reliance on these authoritative primary sources provides a clear structure for researchers and learners to validate their findings or opinions. Validation standards based on mu'tabarrah works create an objective framework, ensuring that discussions do not merely revolve around unfounded subjective opinions, but always refer back to authoritative texts. This reflects an educational model that values scholarly lineage, where intellectual innovation is always preceded by a deep understanding of the intellectual heritage of predecessors (Fahri, 2008). With a score of 4.5, it is clear that respondents possess stable methodological competence, capable of utilising classical texts as a critical tool for filtering contemporary information. This pattern ensures that future curriculum transformations will retain their philosophical depth, as they are underpinned by rigorous, disciplined reference standards that possess strong academic legitimacy within the tradition of exegetical studies and related disciplines.

Academic Dialectics

The academic dialectics dimension scored 3.9 out of 5.0, which is the lowest score compared to the other dimensions, indicating that there is considerable room for improvement in this area. This score reflects a considerable variation in ability between lecturers and students when it comes to comparing texts and offering objective criticism of interpretative content. Whilst lecturers may have reached a level of proficiency in conducting in-depth textual comparisons, students appear to be at an early stage of development in terms of carrying out systematic critical analysis. This gap indicates that the process of academic dialectics which involves the ability to synthesise differing viewpoints objectively has not yet been fully and uniformly internalised across all academic levels. This relatively low score serves as a key signal for curriculum developers to strengthen methodological exercises focused on comparative studies and the skills of logical, data-driven argumentation. Within the Ilmu al-Qur'an and Tafsir program at Institut Darul Qur'an Payakumbuh, the curriculum includes the *Mazahibut Tafsir* course, which serves as an essential foundation for students to foster tolerance toward differing exegetical perspectives

This score of 3.9 also indicates that, although communication is polite and open, the ability to offer sharp yet objective criticism of the text's content remains a challenge in its own right. Academic dialectics require the intellectual courage to question certain claims in a text whilst respecting the author's authority, a skill that indeed demands extensive experience and intensive cognitive training (Kunana, 2025). Variations between groups suggest that the transfer of critical analysis skills from lecturers to students needs to be optimised through more interactive and research-based learning methods. If this dialectical aspect is continuously enhanced through the integration of tasks requiring comparisons between schools of exegesis or scientific perspectives, the quality of classroom discussion will improve from mere textual understanding towards a comprehensive mastery of critical analysis (Ikhsan & Azwar, 2024). This is crucial to ensure that graduates do not merely become memorisers of texts, but also thinkers capable of independently evaluating various scientific discourses.

Dialogue Orientation

Final dimension of the orientation towards dialogue achieved a very strong score of 4.6 out of 5.0, confirming that communication within this environment is clearly directed towards the pursuit of truth. This high score demonstrates that the academic discussions taking place, whether in the classroom or in formal forums, are not driven by a desire to win a debate or engage in ego-driven competition, but are instead grounded in a collaborative spirit aimed at deepening understanding. This focus on truth-seeking fosters an academic atmosphere that is low in personal tension yet rich in intellectual exploration. When the primary aim of a dialogue is a better understanding of a phenomenon or text, participants are more likely to listen to one another and contribute constructively (Kunana, 2025). This collaborative culture of communication is key to building a strong learning community, where each individual feels responsible for the collective advancement of knowledge, rather than merely seeking to demonstrate personal superiority in the presence of peers.

On a deeper level, this truth-seeking orientation of the dialogue reflects the respondents' remarkable emotional and intellectual maturity. By setting aside personal egos, classroom discussions transform into laboratories of thought where ideas are tested and developed collaboratively through a healthy dialectical process. This aligns with the principles of modern education that emphasise the social construction of knowledge (social constructivism), where meaning is not passively imparted but constructed through meaningful interpersonal interaction (Ardi et al., 2025). A score of 4.6 indicates that the values of sincerity in the pursuit of knowledge have been transformed into tangible academic behaviour, where truth is placed above all else. Such an orientation is crucial for the sustainability of honest and transparent academic research. In the context of curriculum development, this strong dialogue-oriented approach ensures that any proposed innovation will be adopted through a process of

scholarly deliberation that prioritises substance and long-term benefits for the broader advancement of the body of knowledge.

CONCLUSION

The main findings of this study indicate that the culture of academic communication within the institutional environment has a very solid foundation, particularly in terms of the ethics of discussion and a dialogue-oriented approach based on the pursuit of truth. The highest scores achieved in the dimensions of discussion ethics (4.7) and dialogue orientation (4.6) confirm that the intellectual ecosystem that has been built has successfully internalised the values of courtesy and scientific collaboration that prioritise integrity over ego-driven competition. Furthermore, there is a significant harmony between intellectual openness to differing interpretations and strict methodological adherence to classical texts (*mu'tabarah*). This indicates that the respondents possess the profile of moderate academics; they are capable of being inclusive in accepting diversity of thought without losing their authoritative epistemological footing, so that academic discussions not only proceed dynamically but also remain within accountable scientific boundaries.

However, this study notes weaknesses in the dimension of academic dialectics, which received the lowest score (3.9), particularly regarding the disparity in critical and comparative skills between the lecturers and students. This gap indicates that the process of transferring objective text analysis skills has not been evenly distributed, thereby becoming a weak point in the sustainability of a tradition of critical research at the learner level. Furthermore, the limited scope of this study, which focuses on a single institutional setting, presents an opportunity for future researchers to conduct comparative studies on a broader scale to test the consistency of these findings across different educational institutions. Future research is also advised to employ in-depth qualitative approaches, such as participatory observation or critical discourse analysis, to explore the socio-psychological factors causing barriers in student dialectics, thereby enabling the formulation of more targeted pedagogical interventions to enhance critical analytical acuity in the classroom.

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