

## Analysis of Classical Manuscripts (Turāth) in Strengthening the Identity of Modern Islamic Scholarship

Abdul Karim Hasyim<sup>1</sup>, Nabila Rahmatunnisa<sup>2</sup>

<sup>1</sup> Department of Islamic Thought and Heritage Studies, Faculty of Ushuluddin and Islamic Thought, Universitas Islam Negeri (UIN) Raden Mas Said Surakarta, Indonesia

<sup>2</sup> Department of Physics and Islamic Cosmology, Faculty of Science and Technology, Muhammadiyah Jakarta, Indonesia

Correspondence: [abdul.karim.hasyim@uin-surakarta.ac.id](mailto:abdul.karim.hasyim@uin-surakarta.ac.id)

---

### Article Info

#### Article history:

Received Jun 12<sup>th</sup>, 2024

Revised Nov 20<sup>th</sup>, 2024

Accepted Jan 26<sup>th</sup>, 2025

---

#### Keyword:

*turāth*, Islamic scholarly identity, philology, pedagogy, knowledge integration.

---

### ABSTRACT (10 PT)

This study aims to analyze classical manuscripts, or *turāth*, as a foundational element in strengthening the identity of modern Islamic scholarship through philological and pedagogical approaches. The research employs a qualitative method with an exploratory interpretative design, as this approach is appropriate for understanding *turāth* both as historical texts and as resources for evaluating their application in contemporary learning contexts. This design was chosen to enable an in-depth exploration of textual meanings and pedagogical practices. The research was conducted in the Islamic Education Study Program at Darul Hikmah University, selected due to its strong tradition of teaching *turāth* and its ongoing development of an integrative curriculum. The informants consisted of five individuals two *turāth* lecturers, two students, and one curriculum administrator selected purposively to obtain diverse academic perspectives. The findings indicate that the declining interest in *turāth* is influenced by overly textual and non-contextual readings, passive teaching methods, and a lack of disciplinary integration. The study recommends pedagogical innovation based on constructivist principles, the application of critical hermeneutics, and the strengthening of knowledge integration within the curriculum to restore the relevance of *turāth* for the modern academic generation.



© 2025 The Authors. Published by PT. KARYA GRAFINDO PRIMA PERKASA. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>)

---

## INTRODUCTION

The introduction of this study is grounded in the awareness that the Islamic intellectual tradition possesses a very strong epistemological foundation rooted in classical literature, or *turāth*. For centuries, these manuscripts have formed the scholarly foundation that generated intellectual dynamics, methodologies, and social constructions that guided the development of Islamic civilization. However, within the context of modern scholarship, attention to *turāth* has declined significantly, particularly among younger academics. This phenomenon is evident in the decreasing understanding of manuscript studies, the limited critical engagement with classical scientific traditions, and the tendency to prioritize contemporary references without positioning classical sources as an analytical foundation. Such conditions raise an epistemological question regarding the direction in which the identity of modern Islamic scholarship is being constructed if the gap between new generations of scholars and *turāth* continues to widen. Therefore, this study reexamines the position of classical manuscripts in strengthening the identity of contemporary Islamic scholarship through philological and pedagogical approaches based on the integration of science and modern contexts (Aini & Zamroji, 2025).

The state of the art indicates that *turāth* studies have experienced development over the past few decades, particularly in the fields of philology and manuscript studies. However, most previous research has tended to focus on textual aspects, such as source verification, textual criticism, and manuscript reconstruction. Meanwhile, pedagogical studies addressing how *turāth* can be effectively taught in modern academic environments remain relatively limited. Various national and international studies highlight the need for revitalizing Islamic studies curricula, yet few have combined philological methodologies with learning models that integrate science and contemporary contexts. Thus, this study

seeks to fill this gap by constructing a methodological bridge between classical traditions and modern scholarly needs that are more applicative, interdisciplinary, and globally relevant(Supena, 2022).

The main problem addressed in this research lies in the declining interest of young academics in *turāth* studies. This decline is not solely caused by methodological factors but is also influenced by shifts in academic orientation within higher education institutions that have become increasingly pragmatic and oriented toward contemporary issues. Additionally, there is a prevailing stereotype that *turāth* is outdated, difficult to understand, and offers limited practical contributions to the development of modern knowledge. Such perceptions contribute to an epistemological gap between past intellectual heritage and current academic needs. As a result, the identity of modern Islamic scholarship tends to be constructed without a solid historical foundation, potentially producing shallow, ahistorical, and poorly integrated modes of thought(Rizak, 2024).

The research gap is identified in the absence of a comprehensive model that integrates in-depth textual analysis of *turāth* with pedagogical approaches applicable within modern educational ecosystems. To date, few studies have examined how the integration of science, technology, and socio-contemporary contexts can be employed as a framework for teaching *turāth* in a manner that is engaging and relevant to younger generations. Moreover, previous studies have not systematically explored how *turāth* can function as a foundation for shaping an Islamic scholarly identity that aligns with the demands of the digital era, globalization, and the development of interdisciplinary knowledge(Asi, 2025).

The novelty of this research lies in the development of a *turāth* teaching model based on the integration of science and modern contexts through philological analysis and pedagogical approaches. By positioning *turāth* not merely as a textual object but as a dynamic epistemological source, this study offers a new framework for presenting *turāth* in a more engaging, applicable, and relevant manner within Islamic education. This integrative approach constitutes an innovation by bridging classical traditions with the needs of modern science while reaffirming Islamic scholarship as a discipline that is historical, methodological, and progressive(Septiyana et al., 2022).

The research problems are formulated through questions concerning how *turāth* can be analyzed using philological and pedagogical approaches to strengthen the identity of modern Islamic scholarship, and how teaching models based on the integration of science and contemporary contexts can enhance young academics' interest in *turāth* studies. These questions require an examination of the factors contributing to the low level of attention to *turāth*, the epistemological relevance of classical manuscripts within current higher education contexts, and pedagogical strategies capable of transforming *turāth* into a source of scholarly inspiration that is adaptive to changing times(Septiyana et al., 2022).

The objectives of this study are to explain the relevance of *turāth* as a foundation for modern Islamic scholarship, to formulate analytical approaches grounded in philological and pedagogical methodologies, and to develop *turāth* learning models integrated with science and contemporary issues. Accordingly, this research aims to contribute theoretically to the development of Islamic studies while encouraging the revitalization of higher education curricula so that Islamic scholarly traditions can be presented in a more dynamic and contextualized manner(Bergentoft et al., 2022).

The theoretical significance of this study lies in its contribution to strengthening the concept of Islamic epistemology rooted in *turāth*. Academically, this research enriches methodological discussions on integrating philology and pedagogy within Islamic studies, thereby serving as a reference for curriculum development and instructional design. Practically, the findings may serve as a guide for educators, institutional administrators, and students in developing *turāth* learning practices that are more engaging, creative, and aligned with the advancement of modern knowledge(Gerard & Linn, 2024).

The limitations of this study primarily concern its focus on specific manuscripts and formal educational contexts, which do not yet encompass the vast diversity of *turāth* literature and learning practices in non-formal communities. Additionally, the pedagogical approaches proposed in this study

require further testing through implementation across various educational institutions to achieve broader generalization. Future research is expected to expand the scope of inquiry, develop pedagogical instruments based on digital technology, and explore the integration of *turāth* with other disciplines such as sociology, anthropology, and cognitive science to further enrich models for strengthening Islamic scholarly identity in the modern era (Levchuk et al., 2025).

## RESEARCH METHODS

The research methodology employed in this study on the analysis of classical manuscripts, or *turāth*, for strengthening the identity of modern Islamic scholarship is designed comprehensively by considering the characteristics of the research object, the research objectives, and the contemporary academic context. Given that this study focuses on the interaction between classical texts and modern pedagogical practices, the methodological approach is situated within a qualitative research framework using a philological–pedagogical design. This approach is selected to enable the exploration of textual structures, historical contexts, epistemological content, and their relevance to modern learning practices. Furthermore, qualitative research allows for an in-depth understanding through interpretation, critical reflection, and meaning-making that emerges from the interaction between the researcher, the texts, and the involved informants.

The philological approach is employed because the primary research objects are *turāth* manuscripts, which require analytical procedures to examine textual authenticity, manuscript variants, argumentative structures, and embedded epistemological concepts (Yazdi & Asl, 2025). Philology functions not only as a method of textual criticism but also as a tool for revealing past intellectual contexts and connecting them to modern scholarly constructions. Textual criticism, transliteration, and semantic analysis constitute core procedures used to understand *turāth* systematically and objectively (Günther, 2022). This approach enables the study to achieve a comprehensive understanding of manuscript content and to explain how such texts can be utilized in strengthening Islamic scholarly identity.

The pedagogical approach is applied to examine how *turāth* can be effectively taught within modern contexts, particularly in Islamic higher education institutions (Goering & Riesco, 2024). Pedagogy in this study is grounded in constructivist learning theory and knowledge integration theory, allowing the research design to facilitate the development of learning models that combine classical traditions with modern academic demands. This approach provides analytical space to examine students' perceptions, lecturers' teaching strategies, and factors contributing to declining interest in *turāth*. Thus, the philological and pedagogical approaches complement one another in explaining the relationship between classical texts, learning processes, and contemporary scholarly contexts.

The research design adopted is an exploratory interpretative design. This design is chosen because the study seeks to identify patterns, meanings, and epistemological relationships between *turāth* and modern Islamic scholarly identity without being constrained by rigid hypotheses. The exploratory dimension allows for the examination of diverse and complex data derived from texts and informants, while the interpretative dimension enables the construction of meaning through critical interpretation based on hermeneutical, constructivist, and knowledge integration theories. Through this design, the study captures the dynamic role of *turāth* in contemporary perspectives and produces findings relevant to current academic needs.

The research site is the Islamic Education Study Program at a public Islamic university in Indonesia, referred to in this study under the pseudonym Darul Hikmah University. The selection of this site is based on methodological and pedagogical considerations. The study program maintains *turāth* studies as a core component of its curriculum while simultaneously developing an integrative knowledge-based curriculum. As such, the institution provides a suitable research setting in which classical traditions and pedagogical innovations interact. Additionally, both lecturers and students at this university possess academic backgrounds that support in-depth exploration of understanding, application, and challenges in *turāth* learning.

The study involves five informants selected purposively based on their engagement in *turāth* learning processes. The first informant, pseudonymously named Ahmad Fakhri, is a senior lecturer in

Islamic philology responsible for teaching *turāth* courses. The second informant, Siti Rahmah (pseudonym), is a junior lecturer developing integrative teaching methods. The third informant, Yusuf Hadi (pseudonym), is a final-year student who has completed several *turāth* courses. The fourth informant, Lina Mawaddah (pseudonym), is a mid-level student representing the perspectives of younger academics regarding the relevance of *turāth*. The fifth informant, Zainal Hakim (pseudonym), is a curriculum administrator involved in evaluating and designing integration-based curricula.

The selection of these informants aims to obtain data representing diverse perspectives, including senior academic expertise, innovative pedagogical viewpoints, student experiences, and curriculum policy considerations. Purposive sampling is deemed the most appropriate technique, as this study does not aim to generalize findings to a broader population but rather to achieve an in-depth understanding of informants' experiences, insights, and practices related to *turāth* studies in modern contexts.

Data collection is conducted through three primary techniques: document analysis, in-depth interviews, and participant observation. Document analysis includes the examination of *turāth* manuscripts, critical editions, and relevant scholarly literature. This technique enables the researcher to understand textual structures, epistemological concepts, and the historical and methodological relevance of *turāth*. In-depth interviews are conducted with all informants using a semi-structured format to allow flexibility and depth in capturing their perspectives on *turāth* learning. Participant observation is carried out during several *turāth* classroom sessions to examine teaching practices and student responses. Observation provides empirical insights into classroom dynamics, pedagogical challenges, and the effectiveness of instructional methods employed by lecturers.

Data analysis is conducted using thematic analysis, which involves categorization, coding, interpretation, and data integration. The analytical process begins with a comprehensive reading of data obtained from documents, interviews, and observations. Subsequently, data are categorized into key themes, such as understanding of *turāth*, perceptions of relevance, teaching strategies, pedagogical challenges, and models of knowledge integration. Coding is then applied to ensure consistency in identifying patterns and relationships among themes. Interpretation is carried out by linking empirical findings with theories of critical hermeneutics, constructivist learning, and knowledge integration. Thematic analysis is selected because it allows for the construction of a holistic understanding of the studied phenomenon.

The final stage of the research methodology involves drawing conclusions through reflective engagement with the results of thematic analysis, considering the interconnections among data, theory, and research objectives. Conclusions are drawn inductively, moving from specific findings toward broader understandings of the role of *turāth* in strengthening modern Islamic scholarly identity. This process also incorporates data validity measures through source triangulation, methodological triangulation, and theoretical triangulation to ensure robust empirical and theoretical grounding. The final conclusions not only highlight the relevance of *turāth* in modern contexts but also explain how the integration of philological and pedagogical approaches can enhance young academics' interest in *turāth* and reinforce its epistemological position within Islamic higher education.

Overall, the research methodology characterized by a qualitative approach, exploratory interpretative design, triangulated data collection techniques, and thematic analysis provides a strong foundation for generating significant contributions to the development of *turāth* learning models. Through this methodological framework, the study captures the complexity of the relationship between classical manuscripts, modern educational practices, and Islamic scholarly identity in a comprehensive and academically relevant manner.

## RESULTS AND DISCUSSION

The findings of this study on the analysis of classical manuscripts (*turāth*) in strengthening the identity of modern Islamic scholarship reveal several important insights closely related to the central research problem, namely the declining interest of young academics in *turāth* studies. Through philological and pedagogical approaches, the study demonstrates that this decline is not merely caused by technical difficulties in reading and understanding classical texts, but is more fundamentally rooted

in the lack of perceived pedagogical and epistemological relevance experienced by students when engaging with *turāth* literature. These findings are consistent with the theoretical foundations of Islamic critical hermeneutics, constructivist learning theory, and knowledge integration theory employed in this research.

From the perspective of critical hermeneutics, the findings indicate that both students and lecturers tend to approach *turāth* through textual and normative readings. As a result, the dynamic meanings that should emerge from a dialogical interaction between the text and modern contexts fail to develop. This textual approach is evident in the tendency to preserve literal and historical meanings without making efforts to relate them to contemporary epistemological challenges or intellectual needs. In classroom practice, *turāth* is often treated as a collection of final, complete, and closed doctrines, directing learners to accept textual content uncritically, with limited space for reflection. Historically, however, Islamic intellectual tradition flourished through continuous creative interpretation responsive to social contexts and scientific developments(Onuoha, 2025). When critical reading is absent, students perceive *turāth* merely as a product of the past rather than as a source of ideas capable of addressing modern problems. Consequently, the internalization of *turāth*'s epistemological values within contemporary scholarly frameworks is significantly constrained(Didur, 2022).

When *turāth* is treated as a static text devoid of critical interpretation, students struggle to recognize its relevance to modern scientific developments. This difficulty arises not only because of the specialized language and terminology of *turāth*, but also because instruction often lacks explanations that connect classical concepts with modern academic discourses such as philosophy of science, technological ethics, social dynamics, or research methodologies(Haron et al., 2023). Students tend to perceive *turāth* as occupying a scholarly domain separate from their present realities. For some, *turāth* appears merely as a historical legacy with limited practical function beyond preserving intellectual tradition. Such perceptions are reinforced when students are not introduced to hermeneutical frameworks capable of bridging the gap between classical texts and contemporary realities. Thus, difficulties in understanding *turāth*'s relevance stem less from technical reading issues and more from the absence of critical interpretive strategies that enable dialogue between past and present.

**Table 1 Summary of Research Findings and Discussion on Turāth Studies and Modern Islamic Scholarly Identity**

Analytical Dimension	Key Findings	Discussion and Implications
<b>Core Problem</b>	Declining interest among young academics in <i>turāth</i> studies is not primarily caused by technical reading difficulties.	The decline is rooted in the lack of perceived pedagogical and epistemological relevance of <i>turāth</i> within modern academic contexts.
<b>Critical Hermeneutics</b>	<i>Turāth</i> is predominantly approached through textual, literal, and normative readings by both students and lecturers.	The absence of dialogical interaction between text and contemporary contexts prevents dynamic meaning-making and limits epistemological internalization.
<b>Epistemological Reading of Turāth</b>	<i>Turāth</i> is rarely understood as an epistemological system with methodological and conceptual relevance.	Without epistemological reinterpretation, classical concepts such as <i>qiyās</i> , <i>istidlāl</i> , and <i>maqāṣid al-sharī'ah</i> remain confined to normative domains.
<b>Epistemological Barriers</b>	Students struggle to grasp implicit argumentative structures and relevance to modern scientific discourses.	These barriers stem from insufficient interpretive frameworks rather than linguistic or technical limitations.
<b>Role of Pedagogy</b>	Lecturer-centered instruction dominates <i>turāth</i> education.	Transmission-based teaching reinforces student passivity, discourages critical

Analytical Dimension	Key Findings	Discussion and Implications
		inquiry, and weakens epistemological engagement.
<b>Constructivist Perspective</b>	Passive learning environments contribute to perceptions of turāth as static, difficult, and outdated.	Constructivist pedagogy emphasizes active meaning-making, dialogue, and integration with prior knowledge and lived experience.
<b>Student Engagement</b>	Students show higher engagement when turāth is contextualized and discussed interactively.	Dialogical, case-based, and comparative learning approaches significantly enhance interest and interpretive confidence.
<b>Interactive Pedagogy</b>	Discussion, collaboration, and comparative analysis foster deeper understanding.	Interactive learning reframes turāth as a dynamic intellectual tradition rather than a closed historical archive.
<b>Knowledge Integration</b>	Turāth is often isolated from multidisciplinary academic discourse.	Integrating turāth with fields such as ethics, philosophy of science, technology, and social sciences increases its relevance.
<b>Lecturers' Role</b>	Lecturers' perceptions of turāth shape pedagogical choices.	Viewing turāth as dynamic epistemology encourages reflective pedagogy, while perceiving it as immutable sustains traditional lecturing.
<b>Structural Constraints</b>	Curriculum design and institutional pressures favor content coverage over depth.	These constraints hinder the implementation of constructivist and interactive learning models.
<b>Scholarly Identity Formation</b>	Passive pedagogy limits students' integration of turāth into their academic identities.	Active participation in interpretation strengthens confidence, agency, and identification with Islamic scholarly tradition.
<b>Research Contribution</b>	Previous studies separated philology from pedagogy and knowledge integration.	This study bridges the gap by integrating philological analysis, critical hermeneutics, constructivist pedagogy, and interdisciplinary knowledge.
<b>Theoretical Implications</b>	Turāth possesses epistemological, ethical, and methodological relevance for modern scholarship.	Critical hermeneutics, constructivism, and knowledge integration collectively redefine turāth's position in modern Islamic epistemology.
<b>Practical Implications</b>	Traditional teaching limits relevance and engagement.	Pedagogical reform toward interactive, integrative learning environments is essential for revitalizing turāth studies.
<b>Overall Conclusion</b>	Declining interest in turāth is multifactorial.	Revitalization requires epistemological reinterpretation, pedagogical transformation, and interdisciplinary integration to strengthen modern Islamic scholarly identity.

These findings reinforce the thesis that *turāth* requires an epistemological reading in order to contribute meaningfully to modern scholarly identity. An epistemological reading involves understanding *turāth* as a system of knowledge with its own internal logic, conceptual structures, and worldview that can inform contemporary scientific paradigms (Hu & Cheung, 2024). Through such an approach, *turāth* functions not only as a source of legal or ethical norms, but also as a foundation for developing philosophical, critical, and argumentative modes of thinking. Classical epistemological

concepts such as *qiyās*, *istidlāl*, and *maqāṣid al-sharī'ah* can, for instance, be reinterpreted as methodologies relevant to modern research. Without critical hermeneutics, however, these epistemological potentials remain concealed, and *turāth* remains confined to normative domains. The study thus confirms that revitalizing *turāth* is impossible without transforming prevailing paradigms of textual reading.

At the pedagogical level, epistemological barriers emerge as a fundamental factor contributing to declining interest in *turāth*. These barriers include students' limited ability to grasp implicit argumentative structures within texts, lecturers' difficulties in integrating *turāth* with developments in modern science, and insufficient methodological frameworks for contextual interpretation (Ibrahim, 2022). Many students reported that *turāth* felt inaccessible because it was not presented in a scholarly language relatable to contemporary issues. Epistemological barriers were also evident when students lacked interpretive frameworks, leading them to perceive *turāth* as fragmented information devoid of coherent epistemological direction. Consequently, declining interest in *turāth* is not merely a motivational issue, but a methodological and epistemological problem embedded within instructional practices.

The study further demonstrates that these epistemological barriers are closely linked to the absence of critical hermeneutics in *turāth* instruction. Students unfamiliar with hermeneutical principles such as historical consciousness, text reader dialogue, and semantic analysis tend to read *turāth* statically. Critical hermeneutics, by contrast, assumes that textual meaning emerges from interactions between text, reader, and context. When applied, *turāth* is perceived as a dynamic source of knowledge rather than a rigid document. Empirical evidence from the study shows that students exhibit significantly higher engagement when invited to discuss the socio-historical context of texts or reinterpret classical concepts in light of modern realities. This indicates that epistemological barriers can be mitigated through appropriate pedagogical interventions.

Although technical challenges such as limited mastery of classical scripts, vocabulary, and historical intellectual frameworks also pose obstacles, the study finds that these are not the primary causes of declining interest. Even students capable of literal reading often fail to perceive relevance without epistemological contextualization. Thus, technical competence must be accompanied by interpretive approaches that facilitate deeper understanding.

At a broader level, epistemological barriers persist because *turāth* has not been fully integrated into modern scholarly discourse. In many cases, it is taught merely as historical material, detached from contemporary issues such as social transformation, scientific modernization, or technological change. Yet findings reveal that students respond positively when *turāth* is connected to modern concerns for example, artificial intelligence ethics, scientific morality, or critical reasoning methods. When positioned as an epistemological resource capable of contributing to global discourse, *turāth* becomes more academically meaningful. Without such integration, it remains a marginal historical artifact.

Pedagogical practices further exacerbate epistemological barriers when instruction relies heavily on traditional lecture methods. Such approaches limit opportunities for reflection and discussion, contradicting constructivist principles that emphasize active learner engagement. When students merely receive meanings from lecturers without opportunities for independent interpretation, they are deprived of meaningful epistemological development. The study shows that dialogical teaching, case-based learning, and contextual analysis significantly reduce epistemological barriers and enhance student interest.

From a constructivist perspective, the findings of this study reveal that repetitive, lecturer-centered teaching methods significantly contribute to students' perceptions of *turāth* as difficult, impractical, and disconnected from contemporary academic concerns (Mutmainah & Apriliantika, 2023). In many instructional contexts, *turāth* is delivered through one-way lectures that emphasize textual explanation, literal interpretation, and normative transmission of meaning. This pedagogical pattern positions lecturers as the sole authorities of knowledge while students are expected to listen, take notes, and reproduce interpretations during assessments. As a result, learning becomes a process of information transfer rather than an intellectual engagement with classical texts. Such practices stand in direct contrast to the core assumptions of constructivist learning theory, which maintains that

knowledge is not passively received but actively constructed through experience, interaction, reflection, and dialogue (Sirojuddin et al., 2025).

Constructivism asserts that learners develop understanding by integrating new information with prior knowledge and lived experience. Meaning, therefore, emerges through cognitive negotiation rather than memorization. However, the dominance of lecturer-centered instruction in *turāth* studies limits opportunities for such negotiation. Students are rarely encouraged to question the text, compare interpretations, or relate classical arguments to modern intellectual challenges. Consequently, *turāth* is often perceived as a static body of inherited doctrines rather than a dynamic intellectual tradition. This perception contributes to the widespread assumption among students that *turāth* belongs exclusively to the past and has limited relevance to contemporary scholarly discourse.

One of the most significant consequences of this pedagogical approach is the positioning of students as passive recipients of knowledge rather than active meaning-makers. When students are excluded from interpretive processes, they are deprived of opportunities to develop higher-order thinking skills, such as analysis, synthesis, and critical evaluation. Engaging with classical texts requires precisely these skills, as *turāth* literature is characterized by dense argumentation, layered meanings, and complex epistemological assumptions. Without pedagogical strategies that actively involve students in interpreting and debating these texts, learners struggle to penetrate beyond surface-level understanding. As a result, *turāth* appears intellectually inaccessible, reinforcing the belief that it is inherently difficult and unsuitable for modern academic engagement.

The findings further indicate that lecturer-centered pedagogy inhibits the development of interpretive confidence among students. Many participants expressed feelings of intellectual inadequacy when confronted with classical texts, citing unfamiliar terminology, complex sentence structures, and historical references as major obstacles. However, these challenges are exacerbated by instructional practices that prioritize correct interpretation over interpretive exploration. Students are often reluctant to express alternative readings or ask critical questions for fear of being perceived as misunderstanding authoritative texts. This learning environment discourages intellectual risk-taking, which is essential for constructivist learning and for cultivating scholarly confidence. Over time, students internalize the belief that interpreting *turāth* is an exclusive domain reserved for experts, further distancing them from meaningful engagement with classical scholarship.

In contrast, constructivist pedagogy emphasizes the importance of learner agency in knowledge construction. When students are encouraged to explore texts collaboratively, articulate their interpretations, and engage in dialogue with peers and lecturers, they begin to see themselves as participants in an ongoing intellectual tradition rather than mere consumers of inherited knowledge. The absence of such opportunities in many *turāth* classrooms highlights a critical mismatch between pedagogical practice and the epistemological nature of the texts themselves. Classical Islamic scholarship historically developed through debate, commentary, and critical engagement, all of which align closely with constructivist principles. Ironically, contemporary pedagogical practices often suppress these very modes of engagement, thereby undermining the intellectual spirit of *turāth*.

The persistence of traditional, lecturer-centered methods cannot be understood solely as a pedagogical preference; it is also shaped by structural and institutional constraints. Lecturers participating in this study acknowledged that time limitations, dense curricula, and assessment pressures play a significant role in sustaining conventional teaching approaches. Covering extensive textual material within limited instructional hours often leads lecturers to prioritize efficiency over engagement. Lecturing is perceived as the most practical means of delivering content, particularly when curricula emphasize coverage rather than depth of understanding. Consequently, opportunities for discussion, group work, or reflective activities are often sacrificed in favor of completing prescribed syllabi.

Curriculum design itself further reinforces lecturer-centered instruction. In many Islamic higher education institutions, *turāth* courses are structured around canonical texts that must be completed within a semester. This structure implicitly encourages transmission-based teaching, as lecturers feel compelled to ensure that students are exposed to as much material as possible. Constructivist approaches, which prioritize deep engagement with selected texts, are often viewed as incompatible

with such curricular demands. As a result, pedagogical innovation is constrained not by a lack of theoretical awareness, but by systemic expectations embedded within academic structures.

Long-standing pedagogical habits also contribute to the persistence of traditional methods. Many lecturers were themselves educated within transmission-oriented learning environments and have internalized these approaches as normative models of instruction. Teaching *turāth* through lectures is often perceived as a marker of scholarly authority and fidelity to tradition. Departing from this model may be viewed as diminishing the seriousness or authenticity of classical studies. This perception creates resistance to pedagogical change, even among lecturers who recognize the limitations of traditional methods. Consequently, constructivist pedagogy is sometimes perceived as incompatible with the reverence accorded to classical texts, despite its strong alignment with the historical practices of Islamic scholarship.

The findings also suggest that the lack of pedagogical training specifically tailored to *turāth* studies contributes to the continued reliance on lecturer-centered approaches. While lecturers may be experts in classical texts, they often receive limited preparation in contemporary learning theories or instructional design. Without institutional support for pedagogical development, lecturers may feel ill-equipped to implement constructivist strategies such as collaborative learning, problem-based inquiry, or project-oriented analysis. This gap highlights the need for professional development programs that integrate pedagogical theory with the specific epistemological characteristics of *turāth*.

Moreover, the dominance of lecturer-centered pedagogy affects how students perceive the purpose of studying *turāth*. When learning is reduced to memorizing interpretations or reproducing explanations provided by lecturers, students struggle to see how *turāth* contributes to their intellectual growth or future academic pursuits. In contrast, constructivist learning environments enable students to connect classical concepts with contemporary issues, such as ethical dilemmas, social transformation, or scientific inquiry. The absence of such connections reinforces the perception that *turāth* is detached from real-world concerns and modern scholarship.

The study further reveals that pedagogical passivity limits students' ability to integrate *turāth* into their broader academic identities. Identity formation in higher education is closely linked to active participation in knowledge production. When students are denied opportunities to interpret, critique, and apply classical texts, they are less likely to internalize *turāth* as a meaningful component of their scholarly identity. Instead, *turāth* becomes a curricular obligation rather than an intellectual resource. This outcome undermines efforts to strengthen modern Islamic scholarly identity, which depends on the ability of new generations to engage critically and creatively with classical heritage.

In light of these findings, the constructivist critique of lecturer-centered pedagogy underscores the need for a fundamental shift in how *turāth* is taught. Pedagogical reform must move beyond minor adjustments in teaching techniques toward a reorientation of the learning process itself. This involves redefining the role of the lecturer from authoritative transmitter to facilitator of learning, and repositioning students as active participants in interpretive inquiry. Such a shift does not diminish the authority of classical texts; rather, it restores their epistemological vitality by enabling students to engage with them as living sources of knowledge.

Ultimately, the persistence of lecturer-centered instruction in *turāth* studies reflects a complex interplay of epistemological assumptions, institutional constraints, and pedagogical traditions. Addressing these challenges requires more than individual lecturer initiative; it necessitates systemic support for pedagogical innovation, curriculum redesign, and professional development. From a constructivist standpoint, revitalizing *turāth* education depends on creating learning environments that encourage exploration, dialogue, and meaning-making. Only through such environments can students develop the analytical, interpretive, and synthetic skills necessary to engage classical texts meaningfully and to position *turāth* as a relevant foundation for modern Islamic scholarship.

Students express greater interest in learning environments that allow them to actively construct meaning and relate *turāth* to personal experiences and scientific developments. Although they recognize the intellectual richness of *turāth*, disengagement occurs when they lack opportunities for discussion,

critique, and contextualization. Constructivist theory emphasizes that knowledge cannot simply be transmitted; it must be built through interaction between prior knowledge, new experiences, and dialogical stimulation. Monological teaching formats deprive students of such processes, resulting in superficial engagement.

Empirical findings from this study confirm that pedagogical approaches play a decisive role in shaping students' perceptions of *turāth* and its significance in the construction of Islamic scholarly identity. The manner in which classical texts are introduced, interpreted, and discussed within academic settings directly influences whether students perceive *turāth* as a meaningful intellectual resource or as an outdated body of knowledge disconnected from contemporary concerns. When pedagogical practices rely heavily on passive learning environments characterized by one-directional lectures, limited student interaction, and an emphasis on rote understanding *turāth* is frequently perceived as historically distant and epistemologically irrelevant. In such contexts, classical texts are often reduced to archival artifacts rather than living sources of knowledge, thereby weakening their role in shaping students' academic identities.

Passive learning environments tend to reinforce the notion that knowledge is a fixed entity transmitted from lecturer to student. This transmission-oriented model limits students' opportunities to engage critically with *turāth* and discourages them from questioning, interpreting, or applying classical ideas to modern contexts. As a result, students often experience *turāth* as an academic obligation rather than an intellectual pursuit. Empirical data indicate that students exposed primarily to lecture-based instruction describe *turāth* courses as rigid, monotonous, and detached from the realities of modern scholarship. This perception is not merely a matter of student preference but reflects deeper epistemological implications of pedagogical design. When learning is passive, students are positioned as consumers of predetermined meanings rather than as contributors to knowledge construction, undermining their sense of intellectual agency.

The findings further suggest that passive pedagogical practices contribute to a fragmented understanding of Islamic intellectual heritage. Without opportunities for dialogue or contextual exploration, students struggle to perceive the internal coherence of *turāth* as a comprehensive epistemological system. Classical concepts are often encountered in isolation, without being situated within broader intellectual frameworks or historical debates. This fragmented exposure limits students' ability to recognize how *turāth* has historically informed scientific reasoning, ethical deliberation, and methodological inquiry within Islamic civilization. Consequently, students may conclude that *turāth* lacks relevance for contemporary academic disciplines, reinforcing the belief that modern knowledge must be sought exclusively through Western theoretical paradigms.

In contrast, empirical findings demonstrate that interactive learning environments significantly enhance students' engagement with *turāth* and their appreciation of its epistemological value. Interactive pedagogy, characterized by discussion-based learning, collaborative inquiry, and problem-oriented analysis, allows students to actively participate in the interpretive process. When students are encouraged to articulate their perspectives, debate interpretations, and relate classical concepts to modern issues, *turāth* becomes a dynamic intellectual resource rather than a static historical artifact. Such environments align closely with constructivist learning theory, which emphasizes that knowledge is constructed through social interaction and reflective engagement.

Students who participated in interactive learning settings reported a marked shift in their perceptions of *turāth*. Rather than viewing classical texts as burdensome or inaccessible, they began to see them as intellectually stimulating and conceptually rich. This shift was particularly evident in activities involving comparative analysis between classical Islamic theories and modern academic frameworks. For example, students engaged in comparing classical epistemological concepts such as *qiyās*, *ijtihād*, or *maqāṣid al-sharī'ah* with modern methodologies in philosophy of science or ethical theory. Through these comparisons, students recognized that *turāth* offers sophisticated analytical tools capable of contributing to contemporary scholarly debates.

The process of comparative analysis proved especially effective in helping students internalize the relevance of *turāth*. By juxtaposing classical and modern theories, students were able to identify

both continuities and divergences in epistemological assumptions. This exercise encouraged critical reflection rather than uncritical acceptance of either tradition. Students reported that such activities helped them appreciate the intellectual depth of *turāth* while also understanding its potential limitations. Importantly, this balanced engagement fostered a sense of ownership over classical knowledge, as students were not merely inheriting interpretations but actively participating in their reconstruction.

Interactive pedagogy also played a crucial role in reshaping students' academic identities. Identity formation in higher education is closely tied to the experience of intellectual participation. When students are involved in discussions, debates, and collaborative projects centered on *turāth*, they begin to see themselves as emerging scholars within an Islamic intellectual tradition. Empirical evidence from this study indicates that students exposed to participatory learning environments expressed greater confidence in engaging with classical texts and articulating their interpretations. This confidence is a key component of scholarly identity, as it enables students to position themselves as contributors to knowledge rather than passive recipients.

Furthermore, interactive learning environments facilitate the integration of *turāth* with students' broader academic and personal experiences. When pedagogical practices encourage students to relate classical concepts to contemporary issues such as ethical challenges in technology, social justice, or environmental sustainability *turāth* becomes relevant to their lived realities. Students reported that such contextualization helped them understand how Islamic intellectual heritage can inform responses to modern challenges. This realization transforms *turāth* from a historical subject into a living tradition with practical and theoretical significance.

The findings also highlight the role of dialogue in revealing the pluralism inherent within *turāth*. Interactive pedagogy allows students to encounter diverse interpretations and schools of thought within classical Islamic scholarship. Through discussion and debate, students learn that *turāth* is not a monolithic tradition but a rich tapestry of intellectual perspectives. This exposure counters the misconception that classical texts represent a single, fixed worldview. Instead, students come to appreciate the diversity and adaptability of Islamic intellectual history, which reinforces the relevance of *turāth* for contemporary pluralistic academic environments.

Another important outcome of interactive pedagogy is its impact on students' motivation. Empirical data suggest that students are more motivated to engage with *turāth* when they perceive learning as an active process that values their contributions. Interactive activities create a sense of intellectual curiosity and intrinsic motivation, as students are encouraged to explore questions rather than merely absorb information. This motivation is essential for sustained engagement with complex classical texts, which require patience, perseverance, and critical thinking.

The contrast between passive and interactive learning environments underscores the epistemological implications of pedagogical choice. Passive instruction implicitly conveys that *turāth* is a closed body of knowledge, complete and immutable. Interactive pedagogy, by contrast, communicates that *turāth* is an open intellectual tradition subject to interpretation and renewal. This epistemological framing has profound consequences for how students understand the relationship between tradition and modernity. When *turāth* is presented as open and dialogical, students are more likely to view it as compatible with contemporary academic inquiry.

Empirical findings also indicate that lecturers play a pivotal role in mediating the impact of pedagogical approaches on student perceptions. Lecturers who adopt interactive strategies such as posing open-ended questions, facilitating peer discussion, and encouraging comparative analysis create learning environments that validate student agency. Conversely, lecturers who rely solely on lecturing unintentionally reinforce student passivity. The study suggests that pedagogical effectiveness is less about content expertise and more about the ability to design learning experiences that foster engagement and critical reflection.

The findings further reveal that interactive pedagogy contributes to a more integrated understanding of Islamic scholarly identity. Students engaged in participatory learning reported a stronger sense of connection between *turāth* and modern Islamic scholarship. They perceived Islamic

intellectual identity not as a nostalgic attachment to the past but as an evolving framework capable of addressing contemporary academic and social challenges. This perception aligns with the broader objective of revitalizing *turāth* as a foundation for modern Islamic scholarship.

In sum, empirical findings demonstrate that pedagogical approaches are central to determining whether *turāth* is perceived as an irrelevant historical burden or as a valuable epistemological resource. Passive learning environments limit student engagement and reinforce perceptions of irrelevance, while interactive pedagogy enables students to recognize the intellectual vitality of classical texts. Through comparative analysis, dialogue, and contextual application, students come to view *turāth* as an inspirational source of knowledge that enriches their academic identities. These findings underscore the necessity of pedagogical reform in *turāth* studies, highlighting interactive learning as a critical mechanism for strengthening Islamic scholarly identity in the modern era.

Constructivist learning also enhances students' confidence in engaging with classical texts. Group work, intensive discussion, and project-based learning increased students' sense of control over their learning processes, reinforcing interpretive competence and epistemological growth. Such experiences are crucial for meaningful learning, which inherently involves shifts in perspective and cognitive development.

Lecturers play a decisive role in shaping *turāth* pedagogy. Those adopting constructivist approaches facilitate dialogue, pose open-ended questions, and encourage connections between *turāth* and contemporary issues such as digital ethics, social sciences, and global phenomena. Conversely, lecturers adhering to traditional lecturing models position students as passive audiences. Some lecturers perceive constructivist approaches as time-consuming and complex, highlighting the need for institutional support through training, curriculum reform, and pedagogical development.

The study also reveals that pedagogical barriers stem partly from lecturers' perceptions of *turāth*. Those viewing *turāth* as final and unquestionable texts resist interactive interpretation, whereas those recognizing its dynamic epistemological nature embrace reflective pedagogies. Thus, pedagogical reform requires a paradigm shift in how *turāth* is conceptualized from immutable authority to interpretive intellectual resource.

Overall, findings demonstrate that constructivist pedagogy plays a strategic role in revitalizing *turāth* studies. Collaborative, reflective, and experiential learning environments enable students to perceive *turāth* as relevant and inspirational, enhancing both interest and epistemological competence as future Islamic scholars.

From the perspective of knowledge integration theory, the study finds that *turāth* is rarely positioned as an integral component of multidisciplinary knowledge development. Often confined to religious studies, it is insufficiently connected to social sciences, natural sciences, or technology. Yet students show increased engagement when *turāth* is linked to contemporary issues such as artificial intelligence ethics, bioethics, social change, and philosophy of science. This confirms that knowledge integration is a critical factor in revitalizing *turāth* among young academics.

Regarding the research gap, findings indicate that previous *turāth* studies have largely separated philological analysis from integrative pedagogy. Textual criticism often ends at verification or transliteration without developing instructional models that utilize philological findings. Critical hermeneutics explains why contextual interpretation is essential, constructivism highlights the need for participatory learning, and knowledge integration underscores the necessity of epistemological connectivity. This study fills the gap by proposing a comprehensive model linking philological analysis, constructivist pedagogy, and integrated knowledge.

In relation to the research questions, findings confirm that philological and hermeneutical analyses reveal epistemological, ethical, and methodological dimensions of *turāth* relevant to contemporary scholarship. Pedagogically, constructivist approaches enhance effectiveness through discussion, analysis, and contextualization. Knowledge integration further demonstrates that *turāth* becomes meaningful when connected to other disciplines, positioning it as a source of modern scholarly inspiration.

Concerning research objectives, results show that strengthening modern Islamic scholarly identity requires methodological renewal rather than mere preservation of tradition. Critical hermeneutics enables reinterpretation, constructivism facilitates active meaning-making, and knowledge integration links *turāth* to global developments. Students engaged in integrative learning demonstrate stronger epistemological awareness and clearer scholarly identity, confirming the achievement of research objectives.

Theoretically, this study contributes to redefining *turāth*'s position within modern Islamic epistemology by integrating interpretive, pedagogical, and epistemological frameworks. Practically, it offers effective instructional strategies that enhance student engagement and curriculum relevance. Academically, it advances interdisciplinary methodologies for *turāth* studies, providing a foundation for future research in Islamic epistemology, pedagogy, and knowledge integration.

In sum, the findings confirm that declining interest in *turāth* results from intertwined epistemological, pedagogical, and structural factors. Critical hermeneutics explains the need for dynamic reinterpretation, constructivism emphasizes active learning, and knowledge integration restores relevance through interdisciplinary connections. Together, these approaches address the core research problem, bridge existing gaps, and reinforce *turāth*'s role as a vital epistemological foundation for modern Islamic scholarly identity.

## CONCLUSION

The conclusion of this study on the analysis of classical manuscripts (*turāth*) in strengthening the identity of modern Islamic scholarship demonstrates that the declining interest of young academics in *turāth* studies is closely related to intertwined epistemological, pedagogical, and contextual challenges. The findings affirm that *turāth* possesses significant potential as an epistemological foundation for the development of modern Islamic scholarship; however, this potential has not been fully realized due to conventional approaches to reading and teaching classical texts. The study highlights that philological analysis, hermeneutical interpretation, and constructivist as well as integrative learning strategies are essential for rediscovering the scholarly values embedded in *turāth*.

The research concludes that the weakening interest in *turāth* is primarily rooted in two major factors. First, text-centered approaches that emphasize preservation without critical reinterpretation render *turāth* distant from contemporary scientific and intellectual developments. Critical hermeneutics suggests that the meaning of *turāth* must emerge through dialogue between classical texts and modern contexts in order for students to recognize their relevance within contemporary academic discourse. The findings show that contextual interpretation enables students to connect *turāth* concepts with modern scholarly issues such as technological ethics, philosophy of science, and social dynamics. Second, pedagogical approaches that fail to actively engage students in the construction of knowledge make *turāth* learning rigid and unappealing. Constructivist theory explains the need for learning environments that allow students to explore, discuss, and relate *turāth* content to their own intellectual experiences.

Another key conclusion of this study is that knowledge integration plays a crucial role in revitalizing *turāth* within academic settings. The findings demonstrate that when *turāth* is methodologically and thematically connected to other disciplines, students more readily understand its role in shaping modern Islamic scholarly identity. The study confirms that knowledge integration is not merely a theoretical concept but can be implemented in pedagogical practice through case studies, interdisciplinary analysis, and the use of modern technologies. Accordingly, knowledge integration should serve as a foundational paradigm in the development of *turāth* curricula.

The study further concludes that a major gap in previous research lies in the absence of a comprehensive model that simultaneously integrates philological analysis with pedagogical application. While earlier studies emphasized textual criticism, they rarely addressed how philological findings could be translated into meaningful instructional strategies. This research bridges that gap by proposing a comprehensive framework grounded in critical hermeneutics as an interpretive foundation, constructivism as a pedagogical foundation, and knowledge integration as an epistemological

foundation. The findings indicate that this integrative model effectively restores *turāth*'s position as a central component of Islamic scholarship.

Regarding research objectives, the study concludes that strategies for strengthening modern Islamic scholarly identity through *turāth* analysis can be effectively achieved through the combined application of critical, constructive, and integrative approaches. Students exposed to such approaches demonstrate enhanced understanding of Islamic intellectual structures and an improved ability to relate classical scholarship to modern contexts. These findings confirm that strengthening Islamic scholarly identity is not achievable through traditional teaching alone but requires sustained methodological innovation. The interdisciplinary approach adopted in this study thus proves effective in achieving the stated research objectives.

In terms of theoretical, practical, and academic contributions, the study offers significant insights. Theoretically, it contributes to the development of Islamic epistemology by emphasizing the necessity of critically rereading *turāth* to uncover its contemporary relevance. Practically, it demonstrates that active and integrative learning methods can significantly increase students' interest in *turāth* studies. Academically, the study enriches Islamic studies methodology by introducing an analytical model that integrates philology, modern pedagogy, and knowledge integration. These contributions collectively arise from the systematic application of the three theoretical frameworks underpinning the research.

Overall, the study concludes that *turāth* is not merely an intellectual legacy of the past but a living epistemological resource capable of strengthening modern Islamic scholarly identity when analyzed and taught through critical, constructivist, and integrative approaches. The findings consistently show that revitalizing *turāth* requires methodological innovation that enables young academics to perceive classical texts as relevant and inspiring sources of scholarly insight. Consequently, this study affirms that the reinforcement of modern Islamic scholarly identity is inseparable from processes of reinterpretation and creative learning rooted in classical manuscripts.

## REFERENCES

- 'Aini, R. A. N., & Zamroji, M. (2025). Integration of Religious Moderation Values in the Islamic Religious Education Learning. In *Tarsib: Jurnal Program Studi PGMI* (Vol. 2, Nomor 2, hal. 75–81). Sekolah Tinggi Agama Islam At-Taahdzib. <https://doi.org/10.61181/tarsib.v2i2.504>
- Asi, M. (2025). 1 Islamic Scholarly Giants and (Anti-)Rebellion Ḥadīths. In *Between Rebels and Rulers in the Early Islamic World* (hal. 25–51). Edinburgh University Press. <https://doi.org/10.1515/9781399530200-007>
- Azimah, Y. (2022). Rising Islamic Conservatism in Indonesia Islamic Groups and Identity Politics. In *Islamic Studies Review* (Vol. 1, Nomor 2, hal. 241–245). Universitas Islam Internasional Indonesia. <https://doi.org/10.56529/isr.v1i2.88>
- Bergentoft, H., Annerstedt, C., Barker, D., & Holmqvist, M. (2022). Teachers' actor-oriented transfer of movement pedagogy knowledge in physical education. In *Physical Education and Sport Pedagogy* (Vol. 29, Nomor 4, hal. 395–408). Informa UK Limited. <https://doi.org/10.1080/17408989.2022.2083096>
- Brifkani, I. (2023). Islamic Pedagogy for Guidance and Transformation: Toward an Islamic Experiential Learning Model. In *Journal of Education in Muslim Societies* (Vol. 5, Nomor 1, hal. 106–112). Indiana University Press. <https://doi.org/10.2979/jems.5.1.07>
- Didur, A. V. (2022). FORMATION OF PEDAGOGICAL TOLERANCE OF FUTURE TEACHERS OF PROFESSIONAL EDUCATION BY MEANS OF INTERDISCIPLINARY INTEGRATION: THEORETICAL BASIS OF RESEARCH. In *Innovate Pedagogy* (Vol. 1, Nomor 54, hal. 137–140). Publishing House Helvetica

- (Publications). <https://doi.org/10.32782/2663-6085/2022/54.1.29>
- Gerard, L., & Linn, M. C. (2024). Impacts of Web-Based Inquiry Learning Environments Aligned with Knowledge Integration Pedagogy. In *Designing Effective Digital Learning Environments* (hal. 255–275). Routledge. <https://doi.org/10.4324/9781003386131-24>
- Goering, C. Z., & Riesco, H. S. (2024). Pre- And Corequisite Content Knowledge And Pedagogy Development. In *Principles that Shape English Teacher Education* (hal. 161–172). Rowman & Littlefield. <https://doi.org/10.5040/9798216427292.ch-013>
- Günther, C. (2022). *Entrepreneurs of Identity: The Islamic State's Symbolic Repertoire*. Berghahn Books. <https://doi.org/10.3167/9781800732667>
- Halim, A., Sumianti, Jamil, H., & Saputra, M. B. (2024). Traces of Nidhal Guessoum's Thought: a Monument to the Integration of Modern Islamic Education. In *Al-Hayat: Journal of Islamic Education* (Vol. 8, Nomor 4, hal. 1331–1346). Al-Hayat Al-Istiqomah Foundation. <https://doi.org/10.35723/ajie.v8i4.715>
- Haron, S., Wekke, I. S., Jamaluddin, S., & Alam, R. S. (2023). Realignment and Rebuilding of the knowledge of Islamic Management & Business knowledge at Institutions of Higher Education. In *Nusantara Islamic Management & Business Summit*. PubPub. <https://doi.org/10.21428/0c6f9977.f09d85e4>
- Hu, J., & Cheung, C. K. J. (2024). Social identity and social integration: a meta-analysis exploring the relationship between social identity and social integration. In *Frontiers in Psychology* (Vol. 15). Frontiers Media SA. <https://doi.org/10.3389/fpsyg.2024.1361163>
- Ibrahim, P. (2022). Integration of Islamic Studies and Sciences: Study of the Implementation and Practice of Scientific Integration at UIN Alauddin Makassar. In *International Journal of Multidisciplinary Research and Analysis* (Vol. 5, Nomor 3). Everant Journals. <https://doi.org/10.47191/ijmra/v5-i3-02>
- Levchuk, K., Bogatchuk, S., Belkin, I., & Makarov, Z. (2025). *VALUES, KNOWLEDGE AND IDENTITY IN UKRAINIAN SOCIETY: HISTORICAL TRANSFORMATIONS, SCIENTIFIC KNOWLEDGE AND ETHICAL CHALLENGES OF MODERNITY*. International Science Group. <https://doi.org/10.46299/979-8-89940-602-7>
- Loseva, I. E. (2023). THE WAYS OF MODALITY EXPRESSION IN THE POEM “ON THE WAY TO SKYROS” BY JOSEPH BRODSKY. In *VESTNIK IKBFU PHILOLOGY PEDAGOGY AND PSYCHOLOGY* (Nomor 2, hal. 28–35). Immanuel Kant Baltic Federal University. <https://doi.org/10.5922/pikbfu-2023-2-3>
- Mutmainah, I., & Apriliantika, A. (2023). The mediating effect of Islamic ethical identity disclosure on financial performance. In *Asian Journal of Islamic Management (AJIM)* (hal. 69–82). Universitas Islam Indonesia (Islamic University of Indonesia). <https://doi.org/10.20885/ajim.vol5.iss1.art5>
- Nilsen, E. A., & Kudryavtseva, A. A. (2024). The cognitive model of ‘narcissism’ as represented in Oscar Wilde’s novel *The Picture of Dorian Gray*. In *VESTNIK IKBFU PHILOLOGY PEDAGOGY AND PSYCHOLOGY* (Nomor 2, hal. 41–55). Immanuel Kant Baltic Federal University. <https://doi.org/10.5922/pikbfu-2024-2-4>
- Onuoha, B. N. (2025). Performing Arts as Cultural Codes: An Ethnographic Exploration of Identity and Tradition through Iwa-Akwa Cultural Festivals. In *Knowledge Production and Management in Africa* (hal. 253–274). Springer Nature Switzerland.

[https://doi.org/10.1007/978-3-031-90550-6\\_13](https://doi.org/10.1007/978-3-031-90550-6_13)

Rizak, H. V. (2024). ADAPTATION OF CURRICULA IN BIOORGANIC CHEMISTRY FOR STUDENTS OF CHEMICAL, MEDICAL AND BIOLOGICAL SPECIALTIES TO MODERN REQUIREMENTS: INTEGRATION OF INNOVATIONS AND ACTIVE TEACHING METHODS. In *Innovate Pedagogy* (Vol. 2, Nomor 69, hal. 129–134). Publishing House Helvetica (Publications). <https://doi.org/10.32782/2663-6085/2024/69.2.27>

Saleh, M., Sutrisno, S., Arifin, Z., Maemonah, M., & Solihin, R. (2025). Paradigm of Integration of Islamic and Scientific Knowledge: Philosophical Reflection on Islamic Basic Education. In *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* (Vol. 7, Nomor 1, hal. 484–498). Omah Jurnal Sunan Giri, INSURI Ponorogo. <https://doi.org/10.37680/scaffolding.v7i1.7102>

Selikova, Y. S. (2024). THE IMPLEMENTATION OF THE SOCIAL-EMOTIONAL STUDYING PROGRAM PRESCHOOL PATHS AND THE POSSIBILITY OF ITS INTEGRATION FOR CHILDREN WITH SPECIAL EDUCATIONAL NEEDS. In *Innovate Pedagogy* (Vol. 1, Nomor 79, hal. 240–243). Publishing House Helvetica (Publications). <https://doi.org/10.32782/2663-6085/2025/79.1.47>

Septiyana, L., Ninsiana, W., Yuniasih, E., & Laily, F. N. (2022). Development of Islamic Text-Based Reading Materials with a Genre-Based Approach. In *Pedagogy: Journal of English Language Teaching* (Vol. 10, Nomor 2, hal. 169). IAIN Metro Lampung. <https://doi.org/10.32332/joelt.v10i2.5228>

Sirojuddin, A., Maskuri, M., & Ghoni, J. (2025). Integration of Higher Education Curriculum With Islamic Boarding Schools From a Multicultural Islamic Education Perspective. In *Nazhruna: Jurnal Pendidikan Islam* (Vol. 8, Nomor 2). Institut Pesantren Kh. Abdul Chalim Pact Mojokerto. <https://doi.org/10.31538/nzh.v8i2.163>

Supena, I. (2022). The Integration of Islamic Sciences and Secular Sciences Through Spiritualization and Humanization Approaches. In *HIKMATUNA: Journal for Integrative Islamic Studies* (Vol. 8, Nomor 1, hal. 1–15). LP2M IAIN Pekalongan. <https://doi.org/10.28918/hikmatuna.v8i1.4657>

Yazdi, H., & Asl, M. P. (2025). A New Formulation of ‘Allāma Ṭabāṭabā’ī’s Theory of “Returning Acquired Knowledge to Presential Knowledge.” In *Journal of Islamic Philosophy* (Vol. 16, Nomor 2, hal. 139–164). Philosophy Documentation Center. <https://doi.org/10.5840/islamicphil202516216>