



The triadic goals of Islamic education institutionalizing personal development, social ethics, and transcendental consciousness

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Abstract

This study aims to analyze the institutionalization of three goals of Islamic education, namely personal development, social ethics, and transcendental consciousness, in the practice of Islamic higher education at IAI Nusantara Ash-Shiddiqiyah. This study uses a qualitative case study design. Data were collected through semi-structured interviews, observations, and documentation, and were analyzed thematically through transcription, coding, categorization, and interpretation. The results of the study show that the institutionalization of the goals of Islamic education occurs through the curriculum, learning, campus religious culture, lecturer examples, student forums, student activities, field visits, and field studies. Personal development is evident in the formation of morals, discipline, responsibility, independence, a commitment to knowledge, and academic integrity. Social ethics is manifested through cooperation, social concern, polite communication, and social responsibility. Meanwhile, transcendental consciousness is evident in the practice of prayer, religious advice, the integration of Islamic values into learning, and the understanding of knowledge as a mandate and a form of worship. This research emphasizes that the goals of Islamic education are not adequately formulated as norms but need to be operationalized through systematic, sustainable institutional practices.

Keywords: Islamic education, institutionalization of values, personal development, social ethics, transcendental consciousness.

Abstrak

Penelitian ini bertujuan menganalisis institusionalisasi tiga tujuan pendidikan Islam, yaitu pengembangan pribadi, etika sosial, dan kesadaran transendental, dalam praktik pendidikan tinggi Islam di IAI Nusantara Ash-Shiddiqiyah. Studi ini menggunakan desain studi kasus kualitatif. Data dikumpulkan melalui wawancara semi-terstruktur, pengamatan, dan dokumentasi, serta dianalisis secara tematik melalui transkripsi, pengkodean, kategorisasi, dan interpretasi. Hasil studi menunjukkan bahwa institusionalisasi tujuan pendidikan Islam terjadi melalui kurikulum, pembelajaran, budaya agama kampus, contoh dosen, forum mahasiswa, kegiatan mahasiswa, kunjungan lapangan, dan studi lapangan. Pengembangan pribadi terlihat dalam pembentukan moral, disiplin, tanggung jawab, kemandirian, komitmen terhadap pengetahuan, dan integritas akademik. Etika sosial diwujudkan melalui kerja sama, perhatian sosial, komunikasi yang sopan, dan tanggung jawab sosial. Sementara itu, kesadaran transendental terlihat dalam praktik doa, nasihat agama, integrasi nilai-nilai Islam ke dalam pembelajaran, dan pemahaman pengetahuan sebagai mandat dan bentuk ibadah. Penelitian ini menekankan bahwa tujuan pendidikan Islam tidak dirumuskan secara memadai sebagai norma,

melainkan perlu dioperasionalkan melalui praktik institusional yang sistematis dan berkelanjutan.

Kata kunci: pendidikan Islam, pelebagaan nilai, pengembangan pribadi, etika sosial, kesadaran transendental.

Introduction

Contemporary Islamic education is not sufficiently understood as the transmission of religious knowledge, but as a process of human formation that includes intellectual, moral, social, and spiritual dimensions (Agbaria, 2024; Huda & Salem, 2022). In the context of Islamic higher education, these goals need to be institutionalized through curriculum, academic culture, character development, and student support systems so that Islamic values do not stop at the normative level (Alimron et al., 2023; ZA et al., 2024). The problem is that the integration between personal development, social ethics, and transcendental consciousness is still often partial, so that Islamic education is not fully present as a complete system of human formation. This condition raises the need for academics to examine how these three goals are institutionalized in the practice of Islamic higher education, especially at IAI Nusantara Ash-Shiddiqiyah.

Some previous research has shown that Islamic education has a holistic orientation that emphasizes not only the mastery of knowledge, but also the personal formation, social ethics, and transcendental consciousness of the learners. Previous studies have emphasized that Islamic education can form a wisdom-based cultural environment, build human character, and instill moral and spiritual values through sustainable educational practices (Lahmar, 2020; Sauri et al., 2022). In the context of social ethics, Islamic education also plays a role in building empathy, tolerance, dialogical communication, respect for diversity, and social responsibility in students (Aderibigbe et al., 2023; Hastasari et al., 2022). Meanwhile, the transcendental dimension of consciousness is seen in the study of *muhasabah*, self-reflection, spiritual leadership, and religious education that fosters human awareness as servants of God (Agbaria, 2024; Karim et al., 2025; Masuwai et al., 2024).

However, some of these studies still tend to discuss aspects of personal development, social ethics, and spirituality separately. There have not been many studies that specifically integrate the three main goals of Islamic education, namely personal development, social ethics, and transcendental consciousness, into an institutional framework of Islamic higher education. Therefore, this study is directed to analyze how the three goals are institutionalized in academic culture, curriculum, student development, and educational practices at IAI Nusantara Ash-Shiddiqiyah.

This study aims to analyze how the three main goals of Islamic education, namely personal development, social ethics, and transcendental consciousness, are institutionalized in the practice of Islamic higher education at IAI Nusantara Ash-Shiddiqiyah. In particular, this research is directed to answer three main questions: how the three goals are understood in the practice of Islamic education in the campus environment; how these goals are institutionalized through academic culture, curriculum, student development, and daily educational practices; and what are the supporting and inhibiting factors in the institutionalization process. Thus, this research

examines Islamic education not only as a normative concept but also as a value system that operates within institutional structures, pedagogical relations, and the formation of student character.

This research is expected to make theoretical and practical contributions to the study of Islamic education, especially in the context of Islamic higher education. Theoretically, this research offers an integrative framework for the three goals of Islamic education, namely personal development, social ethics, and transcendental consciousness, as a whole orientation for the formation of a whole. This framework can enrich the discourse on Islamic education, which has often discussed personality, social ethics, and spirituality separately. Practically, this research can serve as a reflection material for IAI Nusantara Ash-Shiddiqiyah and other Islamic higher education institutions in strengthening the institutionalization of Islamic values through the curriculum, academic culture, student development, and more holistic educational practices.

Research Methods

1. Research Design

This research uses a qualitative case study design to deeply understand the process of institutionalizing the goals of Islamic education through three main dimensions: personal development, social ethics, and transcendental consciousness at IAI Nusantara Ash-Shiddiqiyah. The qualitative approach was chosen because this study does not aim to test causal relationships statistically, but rather to interpret how the goals of Islamic education are formulated, carried out, and interpreted by education actors in the institutional context of Islamic universities. The case study design is used because the research focuses on a specific institutional context, thereby allowing a detailed examination of the relationship between institutional vision, curriculum, learning practices, academic culture, student activities, and the internalization of Islamic values. Relevant case studies are used to examine educational phenomena that are contextual, complex, and closely related to social and institutional practices in their natural environment (Annur, 2018; DeMatthews et al., 2026; Greenhalgh, 2025).

2. Participants

The research participants were selected through a purposive sampling technique, which involves the deliberate selection of informants based on their involvement, experience, and knowledge of the Islamic education process at IAI Nusantara Ash-Shiddiqiyah. The purposive sampling technique is used because qualitative research requires informants who have direct experience and rich information related to the phenomenon being researched (Ahmad & Wilkins, 2025; Campbell et al., 2020). The research participants consisted of institutional leaders, study program managers, lecturers, education staff, and students. Institutional leaders are chosen because they have the authority to formulate policy direction, vision, and institutional orientation. The study program manager was chosen because it plays a role in translating the goals of Islamic education into the structure of the curriculum and academic programs. Lecturers are chosen because they are directly involved in the process of learning, coaching, exemplary, and internalizing values to students. Education personnel are chosen because they understand the administrative aspects, academic services, and institutional culture.

Students are chosen because they experience firsthand the educational process, habituation of values, academic, social, and religious activities in the campus environment. The selection of informants from these various roles is intended so that the data obtained represent diverse but complementary perspectives on the institutionalization of Islamic education goals.

3. Data Collection

Research data were collected through semi-structured interviews, observations, and documentation to gain an in-depth, contextual understanding of the phenomenon under study. Semi-structured interviews were used to explore participants' views and experiences regarding Islamic educational goals, institutional foundations, value internalization strategies, learning practices, academic culture, student activities, as well as institutionalized forms of personal development, social ethics, and transcendental awareness. Semi-structured interviews are relevant in qualitative research because they retain the structure of the questions while allowing participants to openly explain their experiences and meanings (Adeoye-Olatunde & Olenik, 2021; Ruslin et al., 2022).

Observations were made to see firsthand the practice of Islamic education in daily campus life. The focus of observation includes lecturer-student interaction, learning atmosphere, religious activities, discipline culture, exemplary practices, student social activities, and forms of value habituation that reflect personal development, social ethics, and transcendental awareness. Documentation complements interview and observation data by examining the institution's vision and mission, curriculum, academic guidelines, student activity programs, institutional rules, religious activity documents, and other archives related to the management of Islamic education. The use of diverse data sources helps researchers gain a more complete understanding of the phenomenon studied in the context of case studies (DeMatthews et al., 2026; Greenhalgh, 2025).

4. Data Analysis

Data were analyzed using thematic analysis across the following stages: transcription, repeat reading, initial coding, categorization, theme preparation, theme review, and interpretation. Thematic analysis was chosen because it can systematically and flexibly identify, organize, and interpret patterns of meaning in qualitative data. In educational research, thematic analysis is relevant to read the relationship between participant experiences, institutional practices, and theoretical concepts used in the research (Kushnir, 2025; Naeem et al., 2023).

All interview results, observation notes, and documents were read repeatedly to gain a thorough understanding of the data. After that, the data is coded according to units of meaning relevant to the research's focus, such as personal development, moral formation, discipline, social responsibility, social manners, care, spirituality, worship, example, campus culture, and transcendental orientation. The codes are then grouped into meaning-related categories to produce the main themes. The themes that emerge are not only read descriptively but also interpreted within the framework of Islamic education goals, thereby clarifying how IAI Nusantara Ash-Shiddiqiyah institutionalizes personal development, social ethics, and transcendental awareness through policies, curriculum, learning, academic culture, and student activities.

Table 1. Research Instrument Grid

Research Focus	Indicator Theoretic	Sub-indicator	Data Source	Data Collection Techniques
Personal Development	Formation of a civilized personality	Personal morals, discipline, responsibility, independence, manners towards knowledge, and academic integrity	Leaders, study programs, lecturers, students, documents	Interviews, observations, documentation
Social Ethics	Formation of social ethics	Social care, cooperation, manners of interaction, social responsibility, respect for others, community contribution	Leaders, lecturers, students, documents	Interviews, observations, documentation
Transcendental Consciousness	Formation of spiritual awareness	Awareness of worship, spirituality, sincerity of learning, knowledge as worship, religious activities, faith-based moral awareness	Leaders, study programs, lecturers, students, documents	Interviews, observations, documentation
Regulative Institutionalization	Institutionalization through formal rules	Vision-mission, curriculum, academic guidelines, discipline, student development program	Leaders, study programs, documents	Interviews, documentation
Normative Institutionalization	Institutionalization through norms and leading by example	Faculty role modeling, academic ethics, fostering good manners, a culture of responsibility, norms of interaction	Faculty, students, educational support staff	Interviews, observations
Cultural-Cognitive Institutionalization	Institutionalization through culture and a shared understanding	The significance of learning as a form of worship, the identity of an Islamic university, religious culture, and academic-religious practices	All informants	Interviews, observations, documentation

5. Trustworthiness

The validity of the data is maintained through the implementation of trustworthiness, which includes source triangulation, technique triangulation, repeated reading, member checking, and trail audit. Trustworthiness in qualitative research includes credibility, transferability, dependability, and confirmability, so a systematic data examination strategy is needed so that research findings can be accounted for academically (Ahmed, 2024; Howard et al., 2025). Source triangulation is carried out by comparing information from institutional leaders, study program managers, lecturers, education staff, and students. Triangulation was carried out by matching the results of interviews, observations, and documentation.

Member checking is carried out by reconfirming the main findings with participants to ensure the researcher's interpretation does not deviate from the meaning they convey. The trail audit records the research process, from data collection through coding, categorization, theme preparation, and interpretation. These steps are taken to ensure the themes produced remain consistent with the field data, thereby increasing the credibility, accuracy, consistency, and transparency of the research findings.

6. Ethical Considerations

This study adheres to the ethical principles of qualitative research by first obtaining permission from IAI Nusantara Ash-Shiddiqiyah, the research location, and by explaining the objectives, focus, and the form of participants' involvement in the

research. The participation of informants is voluntary, so each informant has the right to provide or refuse to provide certain information and to terminate their involvement at any time. The principles of informed consent, protection from risk, and the right of participants to withdraw are important parts of qualitative research ethics (Boden-Stuart & Thompson, 2026; Zhang et al., 2024). To maintain confidentiality and convenience for participants, the identity of the informant is disguised in the reporting of research results using the informant code or category. All data obtained is used only for academic purposes and is analyzed carefully while maintaining academic honesty and avoiding manipulation or distortion of the information provided by participants.

Results and Discussion

A. Research results

The results of the study show that the goal of Islamic education at IAI Nusantara Ash-Shiddiqiyah is understood as the process of forming students holistically, namely in personal formation, social ethics, and transcendental awareness. These three dimensions not only emerge as normative ideas in the vision of Islamic education but are also institutionalized through academic policies, curricula, learning, campus culture, student activities, and religious practices. Research data were obtained through interviews with lecturers and heads of study programs, observation of academic and campus life, and documentation of institutional activities, academic activities, student forums, and field activities.

1. Institutionalization of student personal development

The results of the interviews show that students' personal development is understood as an important part of the goals of Islamic education at IAI Nusantara Ash-Shiddiqiyah. The informants emphasized that Islamic education is not only intended to produce students with academic ability, but also to form students who are moral, disciplined, responsible, independent, and have manners towards knowledge. This personal development can be seen in lecturers' emphasis on lecture discipline, responsibility for doing assignments, academic honesty, and manners in interacting with lecturers and fellow students.

"The goal of Islamic education on this campus is not only to produce students who master science, but also to form individuals who have morals, have responsibility, and have manners in pursuing knowledge." (*S, interview, April 20, 2026*)

This view is reinforced by other informants who emphasized that students need to be formed as individuals who are not only academically intelligent but also morally mature. Islamic education is understood as a process of habituating values that is carried out continuously through learning, exemplified by lecturers, academic rules, and institutional activities.

"It is not enough for students to be just academically smart. They must also be accustomed to being disciplined, honest, responsible, and respectful of knowledge. I think this is an important part of Islamic education." (*YL, interview, April 20, 2026*)

The observations show that students' personal development is evident in both academic and institutional activities. One relevant form of documentation is the opening of the midterm exam. This activity demonstrates the development of discipline, academic

readiness, and institutional direction before students participate in the learning evaluation process. In the context of Islamic education's goals, activities like this serve not only as an academic and administrative agenda but also as a space for the formation of responsibility, seriousness of learning, and student manners in following the educational process.



Figure 1. The opening of the Mid-Semester Exam is a form of strengthening discipline, academic responsibility, and institutional culture

Documentation data also shows that students' personal development has been institutionalized through formal academic activities, lecture guidelines, student discipline, and learning practices that emphasize manners and responsibility. The opening of the exam showed that the academic process on campus did not run solely on technical grounds but was accompanied by direction, coaching, and emphasis on students' moral readiness to participate in the evaluation. This shows that personal development is not only the responsibility of the lecturer in the classroom, but also part of the institutional culture.

Thus, the institutionalization of personal development at IAI Nusantara Ash-Shiddiqiyah occurs through three main paths: academic rules, learning practices, and institutional exemplars. Academic rules serve as a regulatory basis, learning practices become a space for habituating values, and institutional direction serves as a normative means for shaping student character.

2. Institutionalization of student social ethics

The results of the interviews show that social ethics is understood as an important part of Islamic education's goals. Social ethics is not only about students behaving politely on campus, but also about working together, respecting others, caring for the community, and taking on social responsibility. The informants considered that Islamic education must produce students who are not only personally pious but also able to play a positive role in social life.

"Islamic education should not only form personal piety. Students must also have social concern, be able to work together, respect others, and benefit society." (AR, interview, April 21, 2026)

Another informant explained that students' social ethics are formed through learning activities, group assignments, student organizations, discussion forums, and community service. Through these activities, students learn to be responsible, communicate politely, and understand the social problems around them.

"In learning, we often use group discussions and collaborative tasks. From there, students learn to respect the opinions of their peers, share responsibilities, and complete tasks together." (NR, interview, April 21, 2026)

The results of the observation and documentation show that the formation of students' social ethics can be observed in Student Discussion Forum activities. This activity shows that students are not only directed to understand knowledge in the classroom but also invited to respond ethically and responsibly to socio-national issues. The theme of peaceful elections highlights a social education orientation that emphasizes maturity of thought, civic responsibility, the ability to engage in dialogue, and the maintenance of social harmony.



Source: IAI Nusantara Ash-Shiddiqiyah Documentation

Figure 2. Student Discussion Forum

The documentation reinforces the interview's findings that campuses provide a space for students to develop social awareness and public awareness. Discussion forums are a means of accustoming students to academic communication, fostering respect for differences of opinion, and forming polite social attitudes. In the context of Islamic education, this activity demonstrates that social ethics is not only taught as theory but also practiced through dialogue, participation, and student involvement in societal issues.

The results of the observation also show that students learn to build cooperation, manage activities, and communicate with resource persons and activity participants. This shows that student activities have a pedagogical function in shaping social responsibility. Thus, student social ethics are institutionalized through discussion forums, student organizations, collaborative academic activities, and student participation in social issues.

3. Institutionalization of students' transcendental consciousness

The results of the interviews show that transcendental awareness is an important dimension in the goals of Islamic education at IAI Nusantara Ash-Shiddiqiyah. Transcendental awareness is understood as the awareness that the learning process is not only an academic activity, but also part of worship and devotion to Allah. The informants emphasized that students need to be directed to understand knowledge as a mandate, not merely as a tool for obtaining a degree or a job.

"Studying must be understood as part of worship. Students need to realize that knowledge is not only to get a job, but also a mandate that must be used for good." (DA, interview, April 22, 2026)

Another informant explained that cultivating spiritual awareness is achieved through the practice of prayer, religious guidance, integrating Islamic values into learning, and campus religious activities. Lecturers not only deliver academic material, but also connect the material with the values of faith, moral responsibility, and life orientation to Allah.

"In lectures, lecturers often associate the material with Islamic values. Usually learning begins with prayer, then includes advice about manners, sincerity, and responsibility to Allah."(*US, interview, April 22, 2026*)

The observations reveal that transcendental consciousness is evident in the campus's religious culture and academic atmosphere. The documentation of the opening of the exam can also be read as part of the institutionalization of transcendental values, as academic activities begin with a briefing, the habituation of orderly attitudes, and an institutional atmosphere with Islamic nuances. In this context, academic evaluation is not only a measure of learning outcomes but also an exercise of responsibility, honesty, and earnestness in seeking knowledge.

In addition, academic and field activities involving students demonstrate the habituation of religious values through polite attitudes, clothing in accordance with the identity of the Islamic campus, respect for lecturers, and the habit of maintaining manners in formal and informal activities. These practices show that transcendental awareness is not only present in worship activities but also in how students interpret learning, interact, and bring Islamic identity to academic life.

Documentation data shows that transcendental orientation is reflected in campus activities that connect knowledge, manners, and moral responsibility. Academic activities, student forums, and field trips show that students are not only directed to become intellectually capable individuals but also to develop a value orientation derived from Islamic teachings.

4. Institutionalization of Islamic education goals through field activities and academic experience

The results of the interviews show that the goals of Islamic education at IAI Nusantara Ash-Shiddiqiyah are also institutionalized through field activities. Field activities are understood as a means to connect theory with practice, form academic responsibility, train social skills, and strengthen students' awareness of the role of science in real life. The informant emphasized that students need to experience the learning process outside the classroom so that the values of Islamic education do not remain mere theory.

"Students need to learn directly in the field so that they understand that the knowledge they learn must be useful for society. From field activities, they learn responsibility, cooperation, and manners when interacting with other institutions."(*KA, interview, April 23, 2026*)

The documentation shows that a field visit was conducted for students of the Madrasah Ibtidaiyah Teacher Education Study Program, Faculty of Tarbiyah, to Global Talent Islamic School in Palembang. This activity shows that educational institutions are making efforts to connect academic learning with practical experience. Students not only

learn educational theory in the classroom, but also see firsthand the practice of Islamic education in the school environment.



Source: IAI Nusantara Ash-Shiddiqiyah Documentation

Figure 3. Field visit of students of the Madrasah Ibtidaiyah Teacher Education Study Program to Global Talent Islamic School Palembang

The results of observing this kind of activity show that field visits serve as a medium for the development of personal growth, social ethics, and transcendental consciousness. In terms of personal development, students are trained to be disciplined, orderly, and responsible in participating in activities. In terms of social ethics, students learn to interact with the school, accompany lecturers, and fellow students. In terms of transcendental awareness, students are directed to understand the education profession as a mandate and form of service.

Other documentation shows the field study activities of IAI Nusantara Ash-Shiddiqiyah students at MTs N 2 Palembang. This activity shows that students' academic experience is expanded through direct observation of students' learning strategies and management. These activities are relevant to efforts to institutionalize the goals of Islamic education because they help students understand educational practices contextually and responsibly.



Source: IAI Nusantara Ash-Shiddiqiyah Documentation

Figure 4. Field study of IAI Nusantara Ash-Shiddiqiyah students at MTs N 2 Palembang.

Through field study activities, students gain first-hand experience of learning dynamics, student management, teacher-student interaction, and the culture of Islamic educational institutions. This activity strengthens learning because students not only

receive material theoretically, but also observe real educational practices. Thus, field activities institutionalize the goals of Islamic education by connecting the academic, social, and spiritual dimensions.

5. Challenges in institutionalizing the goals of Islamic education

The study also identified several challenges in institutionalizing the goals of Islamic education. The first challenge is the difference in student backgrounds. The informant stated that students come with different educational, family, and religious experiences. This means students' levels of discipline, manners, social concern, and spiritual awareness are not always the same.

"Students have different backgrounds. Some are easy to direct, but there are also those that require more intensive coaching, especially in discipline and learning awareness." (*NR, interview, April 21, 2026*)

The second challenge is the consistency of value implementation in academic activities. Observations showed that some activities integrated Islamic values, such as prayer, advice, discussion forums, field visits, and field studies. However, the intensity of value internalization still depends on the lecturer, study program, and type of activity. Some lecturers actively associate learning with Islamic values, while others emphasize the academic aspect.

The third challenge is the need for a more structured evaluation system for students' character formation, social ethics, and spiritual awareness. Documentation of activities shows that campuses host various initiatives that support the institutionalization of Islamic educational goals. Still, the evaluation of their impact needs to be strengthened to monitor student development better.

"Value coaching is already underway, but the evaluation needs to be made more systematic. So, the development of students' character is not only seen in general, but can be monitored more clearly." (*S, interview, April 20, 2026*)

Thus, the main challenge in institutionalizing the goals of Islamic education at IAI Nusantara Ash-Shiddiqiyah does not lie in the absence of value, but in the consistency of implementation, equitable internalization, and a more structured evaluation system.

Overall, the study's results show that the goals of Islamic education at IAI Nusantara Ash-Shiddiqiyah are institutionalized through three main dimensions. First, personal development is realized through the formation of morals, discipline, responsibility, independence, a commitment to knowledge, and academic integrity. Second, social ethics is realized through the habit of cooperation, social concern, interaction ethics, social responsibility, discussion forums, and student activities. Third, transcendental consciousness is realized through the habit of worship, prayer, religious advice, the integration of Islamic values in learning, and the meaning of learning as worship.

The study's findings also show that the institutionalization of these three dimensions occurs through formal policies, curriculum, learning, lecturer examples, student activities, field visits, field studies, and campus religious culture. Thus, the purpose of Islamic education at IAI Nusantara Ash-Shiddiqiyah is not only an ideal concept but is also being operationalized in institutional practice.

Table 2. Research Findings on the Institutionalization of Islamic Education Goals

Dimensions of Findings	Interview Results	Observation Results	Documentation Results/Figure
Personal Development	Informants emphasize morals, discipline, responsibility, independence, and manners towards knowledge	It can be seen in academic briefing, discipline of activities, and habituation of manners	Figure 1: Opening of Midterm Exams
Social Ethics	Informants emphasize social concern, cooperation, communication ethics, and civic responsibility	Seen in discussion forums, student interactions, and student activities	Figure 2: Student Discussion Forum on the 2024 Peaceful Elections
Academic-Practical Institutionalization	The informant emphasized the importance of field experience as a link between theory and practice	Seen in field trips and student involvement in educational institutions	Figure 3: Field Visit to Global Talent Islamic School, Palembang
Field-Based Learning	The informant emphasized that students need to understand educational practices in real terms	Seen in field studies, school observations, and interactions with educational institutions	Figure 4: Field Study at MTs N 2 Palembang
Transcendental Consciousness	Informants emphasize learning as worship, sincerity, and responsibility to Allah	Visible in prayers, greetings, modest dress, religious culture, and religious advice	Reflected in all academic and institutional activities

Based on this synthesis, this study found that the institutionalization of Islamic education goals at IAI Nusantara Ash-Shiddiqiyah runs through the integration of institutional rules, learning practices, lecturer examples, academic forums, field activities, and campus culture. The three goals of Islamic education, personal development, social ethics, and transcendental consciousness, are interrelated and form a holistic orientation of Islamic education.

B. Discussion

The results of the study show that the goals of Islamic education at IAI Nusantara Ash-Shiddiqiyah are institutionalized through three main dimensions, namely student personal development, social ethics, and transcendental awareness. These three dimensions can be seen in the habituation of academic discipline, the responsibility of attending lectures and exams, academic honesty, manners towards lecturers and science, student discussion forums, field activities, *field studies*, prayer habits, religious advice, and campus religious culture. This finding is in line with a study that emphasizes that Islamic education in higher education needs to be designed as a space for the formation of spirituality, morality, and the social role of students, not just the process of transmitting religious knowledge (Chanifah et al., 2021; Junaedi et al., 2023; Purnomo et al., 2026). In the institutional context, the transformation of Islamic higher education also needs to maintain institutional values so that the academic agenda and campus development remain connected to its moral, social, and spiritual orientation (Sudirman et al., 2025; ZA et al., 2024). The institutionalization pattern can then be seen in more detail through the following three dimensions.

The institutionalization of the goals of Islamic education at IAI Nusantara Ash-Shiddiqiyah occurs through three main dimensions: personal development, social ethics, and students' transcendental awareness. These findings are in line with several previous studies that show that personal development is seen through habituation of lecture discipline, assignment completion responsibility, academic honesty, learning independence, and interaction manners, which affirm the importance of Islamic higher education in shaping students' character, integrity, and academic culture in a sustainable manner (Dawson et al., 2024; Tambak & Sukenti, 2023). Social ethics is formed through collaborative learning, student organizations, discussion forums, and student activities that practice dialogue, appreciation of differences, social harmony, and civic responsibility, just as cognitive, socio-affective, practical-empirical, and engagement learning have been shown to contribute to the formation of tolerance, social concern, social cohesion, and civic engagement of students (Junaedi et al., 2023; Suyato & Hidayah, 2024).

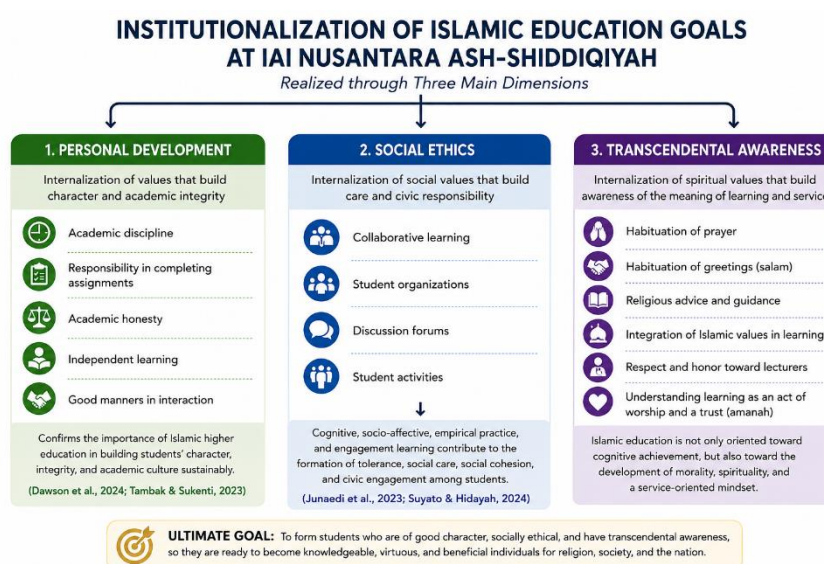


Figure 5. Three Dimensions of the Institutionalization of Islamic Education Goals at IAI Nusantara Ash-Shiddiqiyah

On the other hand, the institutionalization of Islamic education goals at IAI Nusantara Ash-Shiddiqiyah still faces challenges related to the diversity of student backgrounds, the consistency in implementing values, and the lack of a robust evaluation system for character development. Students come with diverse educational, family, and religious experiences, so their levels of discipline, manners, social concerns, and spiritual awareness may differ. This condition shows that the internalization of Islamic values in higher education cannot be achieved solely through institutional traditions; it must be strengthened through curriculum design, learning processes, academic culture, and consistent evaluation. This is in line with previous research that confirms that the integration of Islamic values in the higher education curriculum is important to ensure that the formation of students is not separated from Islamic scientific orientation, morality, and spirituality (Subhan et al., 2024; Suciati et al., 2022). In addition, the

formation of human character, spiritual awareness, and evaluation of student development needs to be institutionalized through academic culture, learning practices, continuous habituation of values, and valid assessment instruments, so that character development is not only assessed through general impressions, but can be measured more objectively (Dawson et al., 2024; Ritonga & Amaroh, 2022).

This discussion shows the contribution of research in explaining the concrete form of institutionalization of the goals of Islamic education at IAI Nusantara Ash-Shiddiqiyah. This study shows that the goals of Islamic education are institutionalized through academic, social, and spiritual practices that are present in campus life, such as the opening of midterm exams, student discussion forums, PGMI field visits, field studies at MTs N 2 Palembang, habituation of prayer, academic manners, lecturer examples, and the religious culture of the campus. Thus, the novelty of this study lies in affirming that the purpose of Islamic education does not end with a normative formulation in the institution's vision and mission, but is operationalized through student learning experiences that unite personal formation, social ethics, and transcendental consciousness.

The novelty of this research lies in the concrete mapping of the institutionalization of the goals of Islamic education at IAI Nusantara Ash-Shiddiqiyah through three main paths: academic practice, student social activities, and campus spiritual culture. This study shows that the goals of Islamic education do not stop as normative formulations in the vision and mission of the institution, but are operationalized through the opening of midterm exams, student discussion forums, PGMI field visits, field studies at MTs N 2 Palembang, habituation of prayer, academic manners, lecturer examples, and the religious culture of the campus. This novelty shows that students' personal formation, social ethics, and transcendental consciousness unfold within an Islamic education ecosystem integrated into the student learning experience.

The implications of this study indicate that the institutionalization of Islamic educational goals in Islamic universities should be designed as a system that integrates curriculum, learning practices, academic culture, student activities, and character evaluation. Practically, IAI Nusantara Ash-Shiddiqiyah needs to strengthen value-based learning guidelines, develop more measurable character assessment instruments, integrate spiritual reflection in academic and field activities, and ensure the involvement of lecturers as role models in personal formation, social ethics, and transcendental awareness of students. Theoretically, these findings expand understanding of the goals of Islamic education, which do not operate solely at a normative level but can also be institutionalized through a campus ecosystem that shapes the student learning experience as a whole.

The contribution of this research lies in explaining that the purpose of Islamic education in higher education can be understood not only as an ideal concept but also as an institutional practice that shapes students' academic life. This study contributes by showing that personal development, social ethics, and transcendental awareness can be institutionalized through a combination of academic rules, learning, student activities, field experience, lecturer examples, and campus religious culture. Thus, this research enriches the study of Islamic education by offering an understanding that student

formation does not occur through a single activity but through a campus ecosystem that gradually fosters discipline, responsibility, manners, social concern, and students' spiritual awareness.

Conclusion

This study concludes that the three main goals of Islamic education at IAI Nusantara Ash-Shiddiqiyah, namely personal development, social ethics, and transcendental consciousness, have been institutionalized through curriculum, learning, campus religious culture, lecturer examples, student forums, student activities, field visits, and *field studies*. The institutionalization forms students not only as academically capable individuals, but also as moral, disciplined, responsible, community-minded, and interpreters of knowledge as a mandate and worship. However, the process still needs to be strengthened through consistency of implementation, equitable internalization of values, and a more structured character evaluation system. Thus, the main contribution of this research lies in affirming that the purpose of Islamic education should be understood as an institutional practice that integrates into the academic, social, and spiritual experiences of students.

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