



E-LEARNING FLIPPED CLASSROOM: INSTITUTING AN INTEGRATED ISLAMIC EDUCATION PARADIGM FOR CHARACTER BUILDING

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Received: 05-10-2021

Revised: 28-12-2021

Accepted: 27-02-2022

Abstract

Islamic education today has faced very complex challenges. The endless pandemic, the era of the Industrial Revolution 4.0, and even Society 5.0 are among the challenges that must be well responded. Therefore, a paradigm shift is a must in Islamic Education today. This work offers an exploration of the need to institutionalize a new paradigm of integrative Islamic education through e-learning flipped classroom (ELFC). This study is library research using literature as the basis for extracting data. This study uses a qualitative approach with the method of documentation. The purpose of this research is exploratory, namely finding the concept of a new paradigm of integrative Islamic education through ELFC in developing the character of Mukmin Ulul Albab in the field of Islamic Education. This study concludes that the new paradigm of Islamic Education which is integrative, effective, and efficient, along very urgent to be institutionalized in Islamic Educational Institutions. The steps of institutionalization through institutional design are as follows: preparation of regulations, procedures, values, and organizational structures to direct appropriate behaviour because of mutual agreement in the form of regulations and or institutional policies. The findings of this concept have implications for character growth into spirituality, moral nobility, breadth of knowledge, and professional maturity. These implications become very important because alumni who are able to take part in global scope but still manifest their identity as the true believers are the success of Islamic Education.

Keywords: Flipped Classroom, Mukmin Ulul Albab, Integrative Paradigm, Islamic Education

Abstrak

Pendidikan Islam dewasa ini telah dihadapkan dengan tantangan yang sangat kompleks. Pandemi yang belum berkesudahan, era Revolusi Industri 4.0, bahkan Society 5.0 adalah di antara tantangan yang harus dijawab. Sebab, pendidikan Islam harus melakukan perubahan paradigma sesuai dengan tantangan zamannya. Salah satu tawaran solusinya adalah dengan melembagakan paradigma baru pendidikan Islam yang integratif melalui e-learning flipped classroom atau disingkat ELFC. Kajian ini merupakan penelitian kepustakaan dengan menggunakan literatur sebagai basis penggalan datanya. Penelitian ini menggunakan pendekatan kualitatif dengan metode dokumentasi. Tujuan penelitian ini adalah eksploratif, yakni menemukan konsep paradigma baru Pendidikan Islam integratif melalui ELFC dalam menumbuhkembangkan karakter Mukmin Ulul Albab dalam bidang ilmu Pendidikan Islam. Penelitian ini menyimpulkan bahwa paradigma baru Pendidikan Islam yang integratif, efektif,

dan efisien serta sangat urgen untuk dilembagakan di Lembaga Pendidikan Islam. Langkah-langkah pelembagaannya melalui desain pelembagaan sebagai berikut: penyusunan peraturan, prosedur, nilai-nilai, dan struktur organisasi untuk mengarahkan perilaku yang sesuai dari hasil kesepakatan bersama dalam bentuk regulasi dan atau kebijakan lembaga. Temuan dari konsep ini berimplikasi pada pertumbuhan karakter ke dalam spiritual, keluhuran akhlak, keluasan ilmu, dan kematangan profesional. Hal ini menjadi sangat penting karena alumni yang mampu bersaing dalam lingkup global namun tetap menunjukkan jati diri sebagai seorang mukmin sejati adalah keberhasilan Pendidikan Islam.

Kata Kunci: *Flipped Classroom, Mukmin Ulul Albab, Paradigma Integratif, Pendidikan Islam*

INTRODUCTION

Islamic education in the Indonesian context is in a very strategic position referring to the Law on the National Education System (UU Sisdiknas) No. 20 of 2003. Islamic education where the institution is legal as a formal educational institution, as a subject, and Islamic values in the National Education System Law.¹ Islamic education is strategically positioned to promote changes in the order of norms and godliness that are able to meet the needs and challenges of the times. The challenges of the times that are being faced today, both the Industrial Revolution 4.0 and society 5.0, even the unfinished Covid-19 pandemic, as a very dynamic condition requires the management of Islamic Educational Institutions to be able to change the paradigm.^{2,3} This step is needed so that Islamic education is able to answer the challenges and demands of the times that graduates from an Islamic Educational Institution are ready for all kinds of circumstances.

Empirically, trying to change the conventional mindset into a millennial mindset towards achieving quality output and outcomes for Islamic Education graduates has not yet reached the point of superior quality. Islamic educational institutions seem to have not been able to show their superiority in realizing the vision, mission, goals, and functions of Islamic education, namely the character of the *ulul albab* believer (intelligent as a whole). Indeed, it is felt that many countries that are not Muslim majority are more likely to refer to a comprehensive intelligent character in their aspects of life as a pluralistic society. In fact, the existence of the concept of the industrial revolution 4.0 which encourages its generations to have extraordinary abilities has been fully taught in Islam, namely in the form of the concept of Mukmin Ulul Albab (MUA) which has actually been mentioned in the Holy Qur'an 16 times, as an example. Surah Al-Baqarah verses 179, 197, and 269.⁴

The weaknesses noticed to represent the quality of achievement: First, the concept of Islamic education and its implementation in Islamic educational institutions, both formal, informal, and non-formal, have not yet shown their superiority in realizing the vision, mission,

¹ Robiatul Awwaliyah and Hasan Baharun, "Pendidikan Islam Dalam Sistem Pendidikan Nasional (Telaah Epistemologi Terhadap Problematika Pendidikan Islam)," *JURNAL ILMIAH DIDAKTIKA: Media Ilmiah Pendidikan Dan Pengajaran* 19, no. 1 (2019): 34–49.

² Syahrul Ramadhan, "Manajemen Pendidikan Islam Dalam Menjaga Kualitas Pembelajaran Di Tengah Pandemi Covid-19," *Equilibrium: Jurnal Pendidikan* 9, no. 2 (May 10, 2021): 143–49, <https://doi.org/10.26618/equilibrium.v9i2.4487>.

³ Mukhammad Saekan, "Islamic Education Unifying Nation," *QIJIS (Qudus International Journal of Islamic Studies)* 5, no. 2 (2017), <http://dx.doi.org/10.21043/qijis.v5i2.2484>.

⁴ Lailial Muhtifah and Ricka Tesi Muskana, "Kerangka Konsep Model Pengembangan Kurikulum Pendidikan Karakter Melalui PAI Berbasis 'Tarbiya Mukmin Ulul Albab,'" *At-Turats* 11, no. 1 (2017): 3–15.

goals, and functions of Islamic education as well as character values in education. Al-Qur'an and Hadith as a guide. Second, strengthening character education through the MUA concept, Islamic moderation character, and the integration of science and Islam in the learning paradigm tend to be neglected and separated. Third, learning in the Industrial Revolution 4.0 era which was developed through strengthening intermodal literacy, higher-order thinking skills (HOTS), 21st Century skills, online learning, hybrid learning, and lifelong learning⁵ tends to have not been massively implemented. Fourth, the competence of teachers/lecturers in the era of the industrial revolution 4.0 tends to not be maximally adapted to technological advances to produce graduates who have high competitiveness and are ready to compete. Therefore, it takes teachers/lecturers who have strong core competencies, has soft skills, and 21st-century skills. Fifth, Educational Institutions specifically in Islamic Studies have not yet completed the process of equating perceptions, preparing e-learning learning, and evaluating learning models that are in accordance with learning needs during the pandemic (facilities, infrastructure, and policies). Thus, further investigation related to the concept of institutionalizing Islamic education which produces Muslim graduates with scientific and religious maturity (*mukmin ulul albab*) who truly suits current needs is important.

Several studies that have been collected by authors related to growing the character of MUA as a perfect form of a Muslim scholar are as follows:

First, the urgency of the noble values of a *ulul albab* believer is a person who is mentally and mentally mature so that he is able to manifest intelligence to behave critically, wisely, sincerely, and with broad insight.⁶ That is, *ulul albab* represents Muslim scholars with the nobility of character and language as well as broad insight. This is reinforced by four concepts that show the characteristics or indicators of *ulul albab* in Islamic college students at Universitas Islam Negeri Malang, namely; strength of *aqidab* and spiritual depth, moral nobility, breadth of knowledge, and professional maturity.⁷ The figure of the *ulul albab* believer is able to show a positive character as a result of contemplating natural and social phenomena that encourage him to develop knowledge for the sake of Allah *ta'ala*.⁸ Thus, the character of the *ulul albab* believer can be described as construction of spiritual, affective, cognitive, and psychomotor maturity in which these four domains become expectations for the learning achievement of Islamic education.

Second, if it is connected to MUA's character in its position in Islamic Education institutions, preparing the *ulul albab* generation becomes a substantial need in accordance with religious orders through inculcating Islamic teaching values in 3 aspects of the Islamic Education curriculum (input, process, and output).⁹ Based on the tracking of authors on several research

⁵ Dirjen Pendidikan Islam, *Pedoman Pembelajaran Dan Penilaian Pada Pendidikan Tinggi Keagamaan Islam (PTKI)* (Jakarta: Kemenag RI, 2019).

⁶ Firdaus Firdaus, "ULUL ALBAB DALAM AL-QUR'AN," *Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 6, no. 2 (December 30, 2021): 114–25, <https://doi.org/10.47435/al-mubarak.v6i2.490>.

⁷ Asmaun Sahlan et al., "Strategy to Build Ulul Albab Character for Students at UIN Malang Indonesia," *PalArch's Journal of Archaeology of Egypt/Egyptology* 17, no. 5 (2020): 379–94.

⁸ Dwi Hidayatul Firdaus, "Ulul Albab Perspektif Al-Qur'an (Kajian Maudlu'iy Dan Integrasi Agama Dan Sains) | Jurnal Ats-Tsaqofi," *Ats-Tsaqofi (Jurnal Pendidikan Dan Manajemen Islam)* 3, no. 1 (2021): 97–114.

⁹ Imam Marwandi, "Kurikulum Pendidikan Islam: Pengembangan Karakter Soft Skills Dalam Menyiapkan Generasi Ulul Albab" (1st Annual International Conference on Islamic Education (1st AICIE), Lombok: Universitas Nahdhatul Wathan Mataram, 2017).

results at home and abroad to strengthen this idea, namely: first, the model of curriculum development for Islamic education must have a solid and integrated philosophical foundation from sources of *qauliah* knowledge (Al-Quran and Hadith) and sources of knowledge (empirical/empirical). natural phenomena) so that the model is holistic and flexible.¹⁰ Second, there is a significant influence between the new paradigm of the concept of Islamic education on the character of believers/strength of faith and spiritual depth so that the MUA concept needs to be fully supported by managers of Islamic educational institutions.¹¹ Third, Islamic religious education in educational institutions can be packaged in the use of e-learning with modules arranged in various other learning technologies so that students' abilities related to technological advances can be achieved.¹² Fourth, higher education managers need to transform towards a new Islamic paradigm that supports the framework and basis in the main programs as a form of internalizing the values of Islamic education.¹³ Fifth, Islamic character education in addition to having character values must have learning principles. Thus, it is increasingly clear that the concept of Islamic education institutions through the application of integrative learning needs to be reconstructed immediately.

On the other hand, this is not just a reconstruction of Islamic education with the new paradigm. By seeing and feeling the challenges of education during the Covid-19 pandemic, this is the real challenge in pursuing quality learning. This pandemic has changed the entire social fabric of society from offline to online. Even developed and developing countries that do not yet have mature infrastructure must adapt to this condition. Institutionalization of Islamic Education through e-learning is a solution for all lines of Islamic Educational Institutions. However, the learning management has not been able to prove the success of MUA's character growth and development.

One concept presented in this article is the application of e-learning with the flipped classroom (ELFC) strategy to develop MUA's character in Islamic education learning. The flipped classroom has been proven to be able to improve student learning performance such as increasing student and teacher collaboration in the learning process, increasing motivation, and positive behaviour in learning.¹⁴ Students become ready to learn in line with their motivation in learning even in online learning schemes or with e-learning. The flipped classroom can be used for distance learning and is suitable for Islamic religious education subjects.¹⁵

The studies previously mentioned have not shown the issue of a new paradigm of Islamic Education contextualized with ELFC in developing the character of MUA. Based on

¹⁰ Muhtifah and Muskania, "Kerangka Konsep Model Pengembangan Kurikulum Pendidikan Karakter Melalui PAI Berbasis "Tarbiya Mukmin Ulul Albab."

¹¹ Firdaus, "Ulul Albab Perspektif Al-Qur'an (Kajian Maudlu'iy Dan Integrasi Agama Dan Sains) | Jurnal Ats-Tsaqofi."

¹² Ryan Zeini Rohidin, Rihlah Nur Aulia, and Abdul Fadhil, "Model Pembelajaran PAI Berbasis E-Learning," *Jurnal Studi Al-Qur'an* 11, no. 2 (2015): 114–28.

¹³ Saiful Akhyar Lubis, "A New Paradigm of Islamic Higher Education In Indonesia: Institutional And Curriculum Aspects," 2017.

¹⁴ Gökçe Akçayır and Murat Akçayır, "The Flipped Classroom: A Review of Its Advantages and Challenges," *Computers & Education* 126 (November 2018): 334–45, <https://doi.org/10.1016/j.compedu.2018.07.021>.

¹⁵ Masripah Masripah, Idan Wiganda, and Nurul Fatonah, "Penerapan Model Pembelajaran Flipped Classroom Dalam Meningkatkan Hasil Belajar Siswa Pada Mata Pelajaran PAI," *Jurnal Pendidikan Universitas Garut* 13, no. 01 (2019): 236–48.

the literature review and research results, especially regarding the new paradigm of Islamic Education, the character of MUA, ELFC as described above, the problem definition, and the use of methodologies that have been used before and the depth of study can be described as follows. First, the problem differentiation and the use of research methodologies are the use of problem formulation and content analysis research methods and experimental methods. Meanwhile, in this study, the problem formulation and library research methods were used. Second, this study tries to find the concept of institutionalizing a new paradigm of Islamic Education through ELFC in developing the character of MUA in a systematic, measurable, and institutional arrangement. Third, this research is a reinforcement, follow-up, and implementation of the Decree of the Directorate General of Islamic Education number 3879 of 2019 concerning Guidelines for Learning and Assessment in Islamic Religious Universities. However, this research is broader in scope, because there are efforts to find the development of the concept of institutionalization as well as the integration of science and Islam. The integration includes the development of a new paradigm of Islamic Education and the character of MUA with ELFC.

METHOD

The kind of this research is library research using literature as the basic data collection. This research uses a qualitative approach with the documentation method. The purpose of the study is explorative, which means to find the new paradigm concept in Islamic education integrative through ELFC in growing MUA characters in the fields of Islamic education. Based on the result, this research is classified as basic research to seek a generalization or theory or certain principle, of course, to develop Islamic education.

The instrument of this literature study research is the human instrument. The position of authors in this qualitative research is complicated enough. They are also a planner, a collector of data, key of analysis, data interpreters, and at the end of the step of research, they are a pioneer of the research result. For those reasons, the authors need to elaborate on the conceptual framework which loads theories used for study or research and its result which come from the library research. The function of theory and research itself is as the conceptual framework to finish the research works. The theoretical basis can be called the conceptual framework. This is included from the concept with the definition and reference to scientific literature which is relevant to the theory used.

Framework for analysis of this data qualitative research is conducted based on four main theories, namely: 1) the new paradigm theory of integrative Islamic education; 2) MUA characters theory; 3) e-learning and flipped classroom theory, and 4) quality improvement theory. Those four theories are connected with the three previous issues, namely: 1) Islamic education is not fully maximal to realize Islamic Vision and Mision; 2) empowerment of character building by MUA concepts tends to be neglected and separated; 3) learning in the era of revolution industry 4.0 practices are not massive; 4) lecturer competences in the revolution industry 4.0 tend to be not maximal to adapt with the technology movement to provide the alumni who have highest competences and readiness of competitiveness; and 5) educational institution in Islamic higher education tends to be maximal to has a similar perception about

the importance of e-learning and the model in the revolution industry, also policies for preparing learning facilitation.

RESULTS AND DISCUSSION

The relevant concepts or theories in this study are related to the theories used previously to analyze the research topic as described below.

New Paradigm of Islamic Education: Scientific Integration

According to the Big Indonesian Dictionary, the paradigm has several meanings, namely: "a list of all formations of a word that shows the conjugation and declination of the word, a model in scientific theory, and a frame of mind"¹⁶. Paradigm can also be said as a collection of logically related meanings or meanings to form a set of concepts¹⁷. Thus, when juxtaposed in education, the educational paradigm is a comprehensive view that underlies the construction of the education system. Among the discourses that drain the attention of Islamic education thinkers, the most are the issue of the dichotomy of science into religious and non-religious sciences. This discourse is not new. Islam has had this dichotomy tradition since centuries ago. According to some historians, the practice of dividing this knowledge began to appear in the 13th century AD. This is marked by the Nizamiyah, an educational institution founded by Nizam al-Muluk, in its curriculum policy only specializing in the development of religious sciences¹⁸. Among Islamic thinkers of the calibre of al-Ghazali, for example, grouping knowledge into two parts, namely sharia and sharia *ghairu*. In his study, all groups of sharia knowledge are of commendable value, and can still be further divided into four types: starting from *ushul science* (principal), *furu' science* (branch), *muqaddimah* (introduction), and *mutammimat science* (complementary). Meanwhile, knowledge in the category of sharia *ghairu* for al-Ghazali is grouped into three parts: *al-'Ulum al-Mabeasy* (the commendable knowledge), *al-'Ulum al-Mubabah* (the knowledge that is allowed), and *al-'Ulum al-Mazmumah* (disgraceful science)¹⁹. The *al-ulum al-mabeasy* group is all the knowledge needed for the benefit of human life such as technology and medicine. Meanwhile, the *al-ulum al-mubabah* group includes knowledge related to cultures, such as poetry and other forms of literature that can motivate people to have noble character. Meanwhile, *al-ulum al-mazmumah* for al-Ghazali is a group of knowledge that can harm people who study it such as divination and several parts of philosophy.

However, this dichotomy did not cause many problems in the Islamic education system until the Western education system was introduced into the Islamic world through imperialism. Since then, there has been a strict dichotomy between the religious sciences as maintained and developed in traditional Islamic educational institutions (*pesantren*) on the one hand and secular sciences on the other as taught in schools (general). The practice of this kind of dichotomy is increasingly obvious because there is a denial of the scientific status of one party to another.

¹⁶ Badan Pengembangan dan Pembinaan Bahasa, *Kamus Besar Bahasa Indonesia Daring*, version 3.8.4.0-20220120105146 (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2016), <https://kbbi.kemdikbud.go.id/>.

¹⁷ Happy Susanto, "KONSEP PARADIGMA ILMU-ILMU SOSIAL DAN RELEVANSINYA BAGI PERKEMBANGAN PENGETAHUAN," *Muaddib : Studi Kependidikan Dan Keislaman* 4, no. 2 (2016): 93–114.

¹⁸ Abdurrachman Mas' ud, *Menggagas Format Pendidikan Nondikotomik: (Humanisme Religius Sebagai Paradigma Pendidikan Islam)* (Gama Media, 2002).

¹⁹ Abdul Hamid Al-Ghazali, *Ihya 'Ulum al-Din* (Beirut: Dar Ibn Hazm, 2005).

The traditionalist group assumes that general sciences are forbidden to learn because they come from infidels. Meanwhile, the group carrying the general sciences assumes that religious science is only mythology that will not reach a scientific level, because it does not talk about facts, but focuses on discussing meanings that are not empirical²⁰.

The following is a classification of knowledge according to several Islamic Education figures. Al-Ghazali²¹ grouped science into two types, *fard 'ain* and *fard kifayah*. The first kind of knowledge is all knowledge that a Muslim must know; related to procedures for carrying out religious orders, such as purification, prayer, fasting, and others. Meanwhile, not every Muslim is required to master the second type of knowledge. The important thing is that each region has a representative, so the obligations for the others will fall. In contrast to Al-Ghazali, Ibn Khaldun classified knowledge into two parts, namely *naqli* and *aqli* knowledge. The first knowledge is extracted from religion. While the science that is called the second comes from philosophy which is excavated from ratio. The group of *naqli* sciences includes interpretation and *qiraah*. While the *aqli* group is the science of logic, natural science, and metaphysics.

Nurcholish Madjid²² divides Islamic sciences into four main groups, namely: Sufism, Philosophy, Kalam, and Jurisprudence. Sufism discusses personal religious understanding, philosophy reveals things that are speculative about life in the broadest sense, including astronomy, medicine, and art, Kalam science discusses aspects of God and his various understandings, while jurisprudence discusses legal and religious issues. The recommendation from the 2nd World Conference on Islamic Education in Islamabad Pakistan (1980) divided knowledge into two groups, namely: perennial knowledge (*naqliyah*) and acquired knowledge (*'aqliyah*).

The sciences in the perennial category are the Qur'an (*tafsir, sunnah, sirah*) and tool science (Islamic metaphysics, Islamic culture, and comparative religion). While the knowledge in the acquired group is: (1) Arts (literature, language, architecture), (2) Intellectual sciences/theoretical social studies (covering philosophy, education, economics, political science, history, Islamic civilization, geography, sociology, linguistics, psychology, and anthropology), (3) Natural/theoretical sciences (covering the philosophy of science, mathematics, statistics, physics, chemistry, life sciences, astronomy and so on), and (3) Practical sciences (covering trade, administrative science, library science, household science, communication science)²³.

The grouping of Islamic sciences compiled by these Muslim scientists emphasizes that the scope of the field of science in Islam is so broad, including the worldly order and the hereafter. One thing that becomes the benchmark of knowledge in Islam is that the standard of developing knowledge must be in the corridor of monotheism, namely in the context of devotion (servitude) to Allah, and for the benefit of human life.

Abdullah²⁴ indicated that until now there is still a strong opinion in society that "religion" and "science" are two entities that cannot be reconciled. Both have their areas, both in terms of

²⁰ Mulyadhi Kartanegara and Haidar Bagir, *Integrasi Ilmu: Sebuah Rekonstruksi Holistik* (PT Mizan Pustaka, 2005).

²¹ Al-Ghazali, *Ihya 'Ulum al-Din*.

²² Nurcholish Madjid, *Islam: Doktrin Dan Peradaban* (Yayasan Wakaf Paramadina Jakarta, 1992), 201.

²³ Ali Ashraf, "Horison Baru Pendidikan Islam, Terj," *Sori Siregar. Jakarta: Pustaka Firdaus*, 1996, 116.

²⁴ M Amin Abdullah, "Etika Tauhidik Sebagai Dasar Kesatuan Epistemologi Keilmuan Umum Dan Agama," 2010.

formal objects-scientific materials, research methods, criteria for truth. According to him, a dichotomous mindset creates people who are alienated from spiritual values, alienated from themselves, their families, and society. In short, there was a complete dehumanization process in the religious, scientific, socio-economic, and socio-political realms.

The movement to reunite or reintegrate scientific epistemology is a necessity and necessary to anticipate the complex and unpredictable developments in the third millennium, as well as the responsibility of humanity²⁵. This effort is part of a long historical record that Indonesian Muslims want to carve in the face of information globalization. With a rhetorical tone, Abdullah²⁶ emphasized that if Muslims, especially education providers, do not take corrective-evaluative actions against the scientific paradigm that is currently developing, and provide new offers to meet the work far ahead, then when will it start.

Islamic education is facing various complex problems, ranging from conceptual and theoretical problems to operational and practical problems. According to Basam Tibbi²⁷, Islamic education is experiencing major problems such as a dichotomy (dichotomic), the knowledge that is still general (too general knowledge), as well as a low spirit of research (lack of spirit of inquiry), memorization, and shifts in the spirit of inquiry. from knowledge-oriented to certificate-oriented or only certificate-oriented.

The new paradigm of Islamic education is related to the integration, interconnection, and harmonization of science and Islam in Islamic education and general education as sources of knowledge. Scientific integration according to Abdullah as quoted by Waryani Fajar Riyanto²⁸ is dialogue and collaboration between general and religious disciplines that are closer by promoting interdisciplinary approaches, interconnectivity, and sensitivity, between various fields of scientific disciplines need to obtain a priority scale and need to be built and developed continuously without knowing stop. In addition to integration and interconnection, a harmonization framework is needed. Harmonization has also been used in policy documents and is included in the political policy of international relations²⁹.

Abdullah's conceptual framework of integration and interconnection or I-KON³⁰ and harmonization is expected to continue to be developed through education to reclaim leadership in science and technology, as well as the first golden age. The new paradigm in Islamic education starts from the human concept according to Islam, the Islamic view of science and technology, and only then is the concept or system of Islamic education formulated as a whole. These concepts are then integrated with human concepts, educational views on science and technology, and educational system concepts that are based on the science of natural phenomena. Thus, the new paradigm of integrative Islamic education is a continuous effort

²⁵ Abdullah.

²⁶ Abdullah.

²⁷ Abdul Wahid, "Pendidikan Islam Kontemporer: Problem Utama, Tantangan Dan Prospek," *Dalam Paradigma Pendidikan Islam, Ismail, et. al.,(Ed), Yogyakarta: Pustaka Pelajar, 2001.*

²⁸ Waryani Fajar Riyanto, "Integrasi-Interkoneksi Keilmuan: Biografi Intelektual M. Amin Abdullah (1953-...), Person, Knowledge, and Institution," 2013, 765.

²⁹ Emnet Tadesse Woldegiorgis, "Conceptualizing Harmonization of Higher Education Systems: The Application of Regional Integration Theories on Higher Education Studies.," *Higher Education Studies* 3, no. 2 (2013): 12–23.

³⁰ Riyanto, "Integrasi-Interkoneksi Keilmuan: Biografi Intelektual M. Amin Abdullah (1953-...), Person, Knowledge, and Institution."

both in thought and activity in building a paradigm of education, science, and the advancement of integrative-interconnective life between spiritual, moral, and other material values for human life. According to the formulation of the problem above, that is the real, fundamental challenge in Islamic education. Thus, Islamic education must be based on a strong faith, oriented to development, renewal, intelligence, science, creativity, and progress as well as morality and human personality and society in building a monotheistic-based quality of life.

Integrative-interconnective Islamic education seeks to combine two things that are still being treated dichotomically, namely to re-harmonize the relations between God-nature and revelation-reason, where the dichotomous treatment of the two has resulted in the separation of religious knowledge and general knowledge. Simply put, Abd. Rahman Assegaf defines integrative as integrated and interconnection is related. This is done so that Islamic education progresses, especially starting from Islamic educational institutions such as madrasas, Islamic boarding schools, schools, and others.

Basically, the *Hadhari* education paradigm is an educational paradigm that connects education which has the following concepts: (a) The concept of education that places and applies Islamic ethics originating from the values of the Qur'an and al-Hadith as the whole soul for all fields of science, both natural, social, and humanities; (b) Hadhari education has universal and non-dichotomous characteristics; (c) Islamic education is based on Islamic values and ethics so that there is a process of objectification from Islamic ethics to Islam that is *rahmatan lil Alamin* without distinction of class, race, ethnicity, nation, and religion; and (d) Hadhari education aims to regenerate an integral scientific spirit. In line with this opinion, Al-Abrasyi concluded after studying the thoughts of al-Farabi, Ibn Sina, and the Ikhwan al-Safa that human perfection will not be achieved, except by harmonizing religion and science³¹.

E-Learning Flipped Classroom (ELFC)

E-Learning is an independent and flexible learning model that conditions the location and time of student learning according to their needs. E-learning represents two basic ideas, namely learning by utilizing information and communication technology and learning by utilizing computer facilities connected to the internet. Students' access to learning materials is not limited due to distance, space, and time can be anywhere and anytime^{32,33}. In developing this model, teachers need to pay attention to the stages, namely: the design, development, implementation, and evaluation stages³⁴. So, even though this learning model is flexible, there are still terms and conditions that apply in the implementation of learning.

E-Learning can be integrated with the Flipped Classroom (FC) approach to become an ELFC. FC emerged in 2006 and is characterized by screencasting used to deliver instructions

³¹ Muhammad Athiyah Al-Abrasyi, *Al-Tarbiyah al-Islamiyah* (Beirut: al-Majlis al-A'la li al-Syu'un al-Islamiyah Wizarat al-Awqaf, 1961).

³² Dirjen Pendidikan Islam, *Pedoman Pembelajaran Dan Penilaian Pada Pendidikan Tinggi Keagamaan Islam (PTKI)*; Vikas Kumar and Deepika Sharma, "E-Learning Theories, Components, and Cloud Computing-Based Learning Platforms," *International Journal of Web-Based Learning and Teaching Technologies* 16, no. 3 (2021): 1–16, <https://doi.org/10.4018/IJWLTT.20210501.oa1>.

³³ Kumar and Sharma, "E-Learning Theories, Components, and Cloud Computing-Based Learning Platforms."

³⁴ Dirjen Pendidikan Islam, *Pedoman Pembelajaran Dan Penilaian Pada Pendidikan Tinggi Keagamaan Islam (PTKI)*.

that can be accessed anytime and anywhere³⁵. FC can be used in online learning and offline learning. Online means that students are trained to find and read learning study materials from home or outside the classroom, then the results of the search and reading are discussed in the form of class assignments. So, it can be said that FC is a learning process that combines student involvement, a combination of various learning designs, and the distribution of learning materials via podcasts (video, sound, images, and documents in the form of pdf, doc, ppt, e-books, journals, videos, visiting course-related websites, listening to audios and reading-related references). FC is a pedagogical design that replaces what usually happens during face-to-face lectures (passive knowledge transfer) with engaging activities and delivering lectures. FC as homework for students to complete independently outside of class³⁶. FC provides a new methodology for teaching and learning that shifts the role of the instructor from the front of the classroom to a more cooperative and collaborative contribution to the teaching process.

Based on the explanation above, ELFC is an active, independent, and flexible learning model that can build a student's mindset starting in the learning process outside the classroom and inside the classroom. ELFC requires learning tools and media including internet connection and its implementation is adjusted to the needs of students. This has an impact on the active involvement of students in their learning and changes the role of the instructor/teacher in front of the class to be more cooperative and collaborative.

Character building

Character building is the implementation of education based on the cultivation of good citizenship character for school residents, including several components named; knowledge, awareness, willingness, and real action to implement these good values³⁷. Character building is an effort to create conducive and democratic environmental conditions, either for individuals or for social groups in a particular community³⁸. So, it can be said that character education contains patterns of internalizing noble values to be realized and functioned in the order of developing human abilities. The result is the activeness and stability of humans as individual beings and social beings³⁹. Character in the realm of education is the process result of internalizing moral values which are manifested in the form of repetitive behaviour and are carried out automatically.

Within the scope of a school or madrasa, the teacher becomes the primary model capable of influencing students' character. A good teacher will show good character too. Good teachers can indirectly help shape the character of their students from the behaviour that is reflected during the teaching and learning process in the classroom and the teacher's daily life. Detailed

³⁵ Patricia Dickenson, "Flipping the Classroom in a Teacher Education Course," in *Promoting Active Learning through the Flipped Classroom Model* (IGI Global, 2014), 145–62.

³⁶ Lori Ogden, Laura J Pyzdrowski, and Neal Shambaugh, "A Teaching Model for the College Algebra Flipped Classroom," in *Curriculum Design and Classroom Management: Concepts, Methodologies, Tools, and Applications* (IGI Global, 2015), 513–36.

³⁷ Marwandi, "Kurikulum Pendidikan Islam: Pengembangan Karakter Soft Skills Dalam Menyiapkan Generasi Ulul Albab."

³⁸ Siti Yumnah, "Character Education with Islamic Insights of The Nusantara," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (October 20, 2021), <https://doi.org/10.31538/nzh.v4i3.1597>.

³⁹ Musa Ismail, "Membenahi Pendidikan Berkarakter," Dinas Pendidikan Kabupaten Bengkalis, 2017, <https://disdik.bengkaliskab.go.id/web/detailberita/182>.

character formation between teachers and students is exemplary of good habits, body language, style and way of speaking, tolerance, and several things that can be seen directly or indirectly.

In addition, character building cannot be separated from moral education and moral education. These three points of education aim to shape humans in particular and society in general to become a superior generation that is civilized, has a strong character sourced from the culture of the Indonesian nation as a characteristic of the archipelago. Character education forces humans to get used to thinking clearly, being able to put themselves fairly in a position as a family, community, and state. Character education makes humans able to decide everything with full responsibility.

An important part of character education is the word 'character'. Thus, character building is different from other education because it contains the character pillars that become the building components. These are namely integrity, honesty, and loyalty (trustworthiness); open-minded, and do not like to take advantage of others (fairness); caring and caring in a social context (caring); respect and respect others (respect); awareness of laws/regulations and care for the environment (citizenship); and be responsible, disciplined, and do the best (responsibility)⁴⁰. The pillars mentioned above strengthen the opinion of experts in general that improving character-building informal education is important for implementation. However, the application needs to be adapted to the situation of the learners and the educational institution itself. It is necessary to consider several approaches to character education in the form of cognitive morals, value analysis, and value clarification. Although what is more important is the cultivation of social values, it can be done through a traditional approach.

From some of the explanations above, the author believes that character education must be packaged in a design or institutional design. Character education is expected as an effort to achieve learning goals that make students become good individuals to God, themselves, fellow humans, the environment, and the nation. Virtuous here is not only in word and deed but also in thought and demeanour.

The Character of the Ulul Albab Believer (MUA)

Character refers to the number of personality elements, that is what is called character where this concept refers to the rationality of human life experiences⁴¹. Apart from that, character means virtue because it has a positive connotation attached to the word 'morality' (akhlāq) which means it also refers to good morals' (*al-akhlāq al-mahmūdah*)⁴². It can also be said to be bad if it is examined in terms of moral *aqidah*, namely 'bad character' (*al-akhlāq al-madẓūmah*). This explanation is what causes the character to be closely related to the term religion and develops based on human life experience.

⁴⁰ Masnur Muslich, "Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional, Cetakan Ketiga," Jakarta: Direktorat Pembinaan Sekolah Dasar Direktorat Jendral Pendidikan Dasar Dan Menengah Kementerian Pendidikan Dan Kebudayaan, 2013.

⁴¹ Moh Sulaiman, M Djaswidi Al Hamdani, and Abdul Aziz, "Emotional Spiritual Quotient (Esq) Dalam Pembelajaran Pendidikan Agama Islam Kurikulum 2013," *Jurnal Penelitian Pendidikan Islam, [SL]* 6, no. 1 (2018): 77–110.

⁴² Djaswidi Al Hamdani, "The Character Education in Islamic Education Viewpoint," *Jurnal Pendidikan Islam* 1, no. 1 (2014): 98–109.

Humans as the center of character studies are part of the theories of Islamic education. The good character referred to in the previous explanation leads to the Mukmin Ulul Albab (MUA) theory. MUA's philosophy is analyzed based on human nature which is centered on the human person with the following description. First, the existence of MUA is a close relationship between human problems and divine problems. This tendency is a human instinct and is human nature. Second, what is meant by the MUA figure is a person who prioritizes remembrance, thought, and good deeds. The characteristics of MUA are: (1) having extensive knowledge, (2) being intelligent, (3) having a soft heart and having the spirit and spirit of a warrior, (4) being a leader, (5) being a monotheistic human being, (6) *taqwā*, and (7) is not afraid of anyone. The characteristics of *ulul albab* believers indicate the existence of educational goals/ *tarbiyah* directed at growing professional abilities based on faith and aimed at the benefit of society. That is the meaning of '*amanul*' or what is called faith and pious deeds which describe the attachment and relationship between one's profession and the interests of the community.

Third, the purpose of life or the life orientation of MUA is "only to be pleased with Allah *Subhānahu wa-ta'ālā*" Seeking knowledge is not limited to obtaining a diploma and ease in finding work and sustenance. Fourth, the *ulul albab* believer identity can be grown through an educational process with a pattern of building a climate for growth and development of remembrance, thought, and righteous deeds. The genuine form of education is formatted through a merger, between the pesantren tradition (*ma'had*) and the formal educational tradition. Based on the MUA philosophy, there tends to be a holistic education philosophy.

Quality in the Institutionalization Design of Islamic Education New Paradigm

Quality is an uncertain and vague concept that is still difficult to define to make it a single definition, regardless of other factors that determine it, namely regulations and practices. Many experts make conclusions about the concept of quality that is difficult to understand and is pervasive. They also consider quality as an elusive, variable, relative, dynamic, and multidimensional concept. The most cited and well-known definition of quality in education comes from Harvey and Green (1993) who view quality as idiosyncrasy, perfection, fit for purpose, value for money, and transformation⁴³. This definition has been adopted for more than 20 years and is still relevant to the context of higher education.

Quality in institutionalization is very important and can help implement a new paradigm of Islamic Education through ELFC in developing the character of MUA. Institutional theory is related to organizational behaviour where everyone understands how to comply with institutions, relatively fixed and formal work rules so that they can provide legitimacy to the organization. The institutional theory explains the processes and reasons for organizational behaviour and their effects in a comprehensive inter-organizational context⁴⁴. Furthermore, the institutional theory took root between 1977 and 1983 in a broader search to understand the elements that underpin successful and sustainable organizational performance. The general focus of institutional research has shifted from closed systems to open systems by recognizing

⁴³ Lee Harvey and Diana Green, "Defining Quality," *Assessment & Evaluation in Higher Education* 18, no. 1 (1993): 9–34.

⁴⁴ Craig E Carroll, *The SAGE Encyclopedia of Corporate Reputation* (Sage Publications, 2016).

the interactions between organizations and their environment to improve organizational performance.

Other experts define institutional as a system that regulates the arrangement of paths and actions of choice by a group of rule managers⁴⁵. Hall and Taylor identify three 'schools of thought' about institutionalization: the historical approach, the 'rational choice' approach, and the sociological approach⁴⁶. The author concentrates this study on a sociological approach. Institutional sociology began as a subfield of organizational theory, focusing on institutional forms and procedures within organizations. Sociological institutionalization concludes that institutionalization in organizations is not the result of a strategic search for maximum efficiency. Instead, institutional forms and practices are adopted for legitimacy, in a 'logic of social conformity rather than a logic of mediation. This approach defines institutions broadly, seeing them as including symbolic systems, moral values, and social norms.

In the context of sociological institutions, leaders and managers of educational institutions in collaboration with academics need to design a new paradigm of Islamic education in institutions. Institutional design means designing institutions: designing and realizing organizational rules, procedures, and structures that will enable and constrain behaviour and actions to conform to shared values, achieve desired goals or carry out assigned tasks. As such, institutional design is pervasive at all levels of deliberation and social action, including legislation, policymaking, planning, and program design and implementation.

Design of Institutionalization of New Paradigm of Islamic Education through ELFC in Developing MUA's Character

Institutional design means designing Institutions, i.e. designing and realizing rules, procedures, and organizational structures that will enable and constrain behaviour and actions to conform to shared values, achieve desired goals, or carry out assigned tasks⁴⁷. In the institutionalization process, it is necessary to pay attention to several paradigms, especially at Islamic Educational Institutions, namely seeking investment in the form of quality education graduates, implementing strong and comprehensive character education development, and prioritizing the principle of benefit for human benefit, prioritizing the principles of exemplary, disciplined, contextual convenience, justice, and *amar ma'ruf nabi munkar*⁴⁸. From this definition, institutional design is pervasive at all levels of deliberation and social action, including legislation, policymaking, planning, and program design and implementation. This understanding is implied in the concept of Islamic Education towards the achievement of the concept of *makrifat*,⁴⁹ namely a positive influence on the mind and heart in increasing human potential as intelligent beings. This concept can be seen in the following figure.

⁴⁵ Fritz W Scharpf, *Games Real Actors Play: Actor-Centered Institutionalism in Policy Research* (Routledge, 2018).

⁴⁶ Peter A Hall and Rosemary CR Taylor, "Political Science and the Three New Institutionalisms," *Political Studies* 44, no. 5 (1996): 936–57.

⁴⁷ Ernest R Alexander, "Institutional Transformation and Planning: From Institutionalization Theory to Institutional Design," *Planning Theory* 4, no. 3 (2005): 209–23.

⁴⁸ Syamsul Maarif et al., *Manajemen Lembaga Pendidikan Islam* (Surabaya: IAIN SA Press, 2013), http://digilib.uinsby.ac.id/30897/5/Syamsul%20Ma%27arif_Manajemen%20Lembaga%20Pendidikan%20Islam.pdf.

⁴⁹ Asep Abdul Aziz et al., "Pendidikan Islam Sebagai Upaya Ma'rifatullah," *Adaara: Jurnal Manajemen Pendidikan Islam* 10, no. 2 (August 1, 2020): 174–86, <https://doi.org/10.35673/ajmpi.v10i2.997>.



Figure 1. The slice of Islamic Education Perspective in The New Paradigm⁵⁰

The figure above provides a clear direction related to drawing a common thread from the main problem or factor causing the issue in terms of the quality of Islamic education. The position of ELFC here is clear as a learning model that is appropriate and in accordance with the vision and mission of Islamic Education in Indonesia. Thus, the institutional design of Islamic education must be deliberate to be regulated in a policy network both in formal and informal communication. Institutional design is a deliberate attempt to change the rules that structure interactions in policy networks. Thus, the key institutional design consists of four aspects; regulations, procedures, values, and organizational structure to direct appropriate behaviour as a result of mutual agreement in the form of regulations and or institution policies. Regulations in a formal form are in the form of standards and standard operating procedures. Meanwhile, informal regulations are in the form of habits and standard practices. The structure is in the form of formal institutions and the form of informal knowledge. Ontological knowledge sees the point of view of science or how educational institutions acquire and use knowledge in real terms. All these aspects must then be in line with remembrance, thought, and good deeds to the character of the Muslim *Ulul Albab*.

CONCLUSION

The new paradigm of Islamic education is no longer a discourse but becomes a necessity for integrative, effective, efficient, and important education to be implemented in an Islamic educational institution. The implementation of institutionalization is through institutional design with several structured and measurable stages of preparation (rules, procedures, values,

⁵⁰ Lailial Muhtifah and Erwin Mahrus, *Menumbuhkan Karakter Mukmin Ulul Albab (MUA) Melalui E-Learning Flipped Classroom* (Pontianak: IAIN Pontianak Press, n.d.), 5.

and organizational structure) to direct appropriate behaviour as a result of mutual agreement in the form of regulations and or institutional policies. All of these aspects are related to the new paradigm of integrative Islamic education through ELFC in fostering spiritual character, noble character, breadth of knowledge, and professional maturity. Such institutionalization can improve the quality of Islamic education in all Islamic education institutions in accordance with national education standards and national higher education standards. The target is that the alumni of Islamic education institutions are able to compete at local, regional, national, and international levels. With the findings of this study, various concepts are built based on the needs and challenges of the technology age, authors propose a complex concept by bringing distance learning (e-learning) on a reverse learning scheme (EFLC). The concept of institutionalization is outlined in a pyramid, has the power of reciprocity. The reciprocity power is based first on the vision and mission of Islamic education by the ministry of the religion of the Republic of Indonesia. Second, based on dynamic educational needs following the times and the development of Islamic higher education institutions in Indonesia. The ultimate goal at the top of the pyramid is the quality of Islamic education, which can be achieved through changing the paradigm of Islamic education and the character of the mukmin *ulul albab*. The results of this study are expected to strengthen the position of Islamic education in Islamic educational institutions not only playing a role in producing graduates who are rich in religious and scientific knowledge but remain pious and civilized in carrying out their roles as creatures created by Allah.

ACKNOWLEDGMENT

The authors would like to thank official institutions or persons that act as a donor or contribute to this research, especially for Institut Agama Islam Negeri Pontianak who has supported this research through the scheme of Research Excellence grant year 2020 Number 84.

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