

DEVELOPING INTEGRATIVE GRADUATE COMPETENCIES THROUGH A FAITH-BASED MODEL OF ISLAMIC EDUCATION

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Abstract

Islamic education in the contemporary global era is confronted with technological disruption, globalization, and shifting social values that require the development of graduates possessing not only academic competence but also strong spiritual and moral character. This study aims to analyze and develop Hosaini's Islamic Education Commitment Theory Model as a conceptual framework for strengthening integrative graduate competencies through the implementation of an integrative curriculum and learning process. The research employed a qualitative library research approach using conceptual and descriptive-interpretative analysis of scholarly literature related to Islamic education, commitment theory, curriculum integration, and graduate competency development. The findings indicate that the model integrates four fundamental dimensions—faith (īmān), piety (taqwā), morality (akhlāq), and knowledge (‘ilm)—into a comprehensive educational framework that systematically fosters spiritual awareness, ethical behavior, social responsibility, and critical intellectual capacity. The implementation of an integrative curriculum enables these values to be internalized throughout the teaching and learning process, producing graduates who are academically capable, morally responsible, and adaptable to contemporary challenges. The study implies that the Islamic Education Commitment Theory Model provides a relevant theoretical foundation for curriculum development and educational policy aimed at producing holistic graduates who embody Islamic values while responding effectively to the demands of twenty-first-century education.

Keywords: *Islamic Education Commitment Theory; Integrative Curriculum; Graduate Competencies; Islamic Education; Character Education.*



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Abstrak

Pendidikan Islam pada era global menghadapi tantangan berupa disrupsi teknologi, globalisasi, dan perubahan nilai sosial yang menuntut lahirnya lulusan yang tidak hanya unggul secara akademik, tetapi juga memiliki karakter spiritual dan moral yang kuat. Penelitian ini bertujuan menganalisis dan mengembangkan Model Teori Komitmen Pendidikan Islam Dr. Hosaini sebagai kerangka konseptual dalam memperkuat kompetensi lulusan yang integratif melalui implementasi kurikulum dan pembelajaran integratif. Penelitian menggunakan pendekatan kualitatif dengan metode studi kepustakaan melalui analisis konseptual, deskriptif, dan interpretatif terhadap berbagai literatur mengenai pendidikan Islam, teori komitmen, integrasi kurikulum, dan pengembangan kompetensi lulusan. Hasil penelitian menunjukkan bahwa model ini mengintegrasikan empat dimensi utama, yaitu iman, takwa, akhlak, dan ilmu, ke dalam sistem pendidikan yang mampu membentuk kesadaran spiritual, perilaku etis, tanggung jawab sosial, serta kemampuan berpikir kritis secara terpadu. Implementasi kurikulum integratif memungkinkan internalisasi nilai-nilai tersebut berlangsung secara sistematis dalam seluruh proses pembelajaran sehingga menghasilkan lulusan yang kompeten secara akademik, berkarakter, dan adaptif terhadap perkembangan zaman. Implikasi penelitian ini menunjukkan bahwa Model Teori Komitmen Pendidikan Islam Hosaini dapat menjadi landasan konseptual dalam pengembangan kurikulum dan kebijakan pendidikan Islam untuk menghasilkan lulusan yang holistik serta berdaya saing global tanpa kehilangan identitas nilai-nilai Islam.

Kata Kunci: *Teori Komitmen Pendidikan Islam; Kurikulum Integratif; Kompetensi Lulusan; Pendidikan Islam; Pendidikan Karakter.*

INTRODUCTION

Islamic education in the contemporary era faces increasingly complex challenges resulting from the rapid development of globalization, digitalization, technological disruption, and social transformation. These changes have affected not only the acquisition of knowledge and technological competencies but also the moral, spiritual, and social dimensions of students. Islamic educational institutions are therefore required to respond to a changing educational environment while maintaining their fundamental religious identity (Halstead, 2017). The central challenge is no longer merely how Islamic education transfers religious and scientific knowledge, but how it develops graduates who are intellectually competent, spiritually grounded, morally responsible, and socially adaptive. In this context, Islamic education should produce graduates who demonstrate a balanced integration of faith, piety, morality, and knowledge rather than excellence in cognitive achievement alone (Sahin, 2023). Such integration has become

increasingly important because 21st-century education simultaneously demands critical thinking, creativity, collaboration, communication, digital literacy, and adaptability, while Islamic education is expected to ensure that these competencies remain guided by ethical and spiritual principles.

The current reality of education, however, indicates a persistent imbalance between science-oriented learning and the strengthening of spiritual and moral values. Many educational institutions continue to prioritize academic achievement, standardized competencies, and cognitive outcomes, while affective, spiritual, and psychomotor dimensions receive comparatively less systematic attention (Al-Attas, 2023). This imbalance contributes to problems such as moral degradation, declining social responsibility, instrumental attitudes toward knowledge, and weak internalization of religious values in students' everyday behavior. From the perspective of Islamic education, this condition represents a fundamental pedagogical problem because the ultimate objective of education is not simply the production of knowledgeable individuals but the formation of an integrated human being whose intellectual, spiritual, moral, and social capacities develop harmoniously. The concept of *insan kamil* emphasizes precisely this balance between intellectual, spiritual, and moral development (Arifin, 2024). Similarly, Lickona's character education framework demonstrates that education must connect moral knowing, moral feeling, and moral action, while Vygotsky's social constructivism highlights the importance of social interaction and contextual learning in the construction of knowledge and values (Abdullah, 2021). These perspectives demonstrate that knowledge, values, character, and social experience cannot effectively be developed through isolated educational components (Ashraf, 2022).

Previous scholarship has provided important foundations for understanding integrative Islamic education, but its conceptual approaches remain fragmented. Banks' multicultural education framework, for example, emphasizes curriculum integration, social justice, and equality, while Stufflebeam's Context, Input, Process, Product (CIPP) model provides a comprehensive framework for evaluating educational programs from contextual conditions through educational inputs, processes, and outcomes (Wan Daud, 2023). Other studies have examined character education, spiritual education, Islamic curriculum integration, and competency-based education separately. Although these approaches have substantially enriched educational theory, they do not yet provide a sufficiently explicit mechanism for explaining how faith, piety, morality, and knowledge can be integrated as mutually reinforcing dimensions within one Islamic educational system. Most previous models either emphasize curriculum structure, character formation, educational

evaluation, or learning processes as separate analytical domains. Consequently, the relationship between spiritual commitment and knowledge competence remains theoretically underdeveloped (Berglund, 2020). The research gap is therefore not simply the absence of studies on Islamic values, but the absence of a comprehensive theoretical architecture that explains the integration, interaction, and educational transformation of these four dimensions into measurable graduate competencies. This gap becomes more significant in the context of 21st-century education, where intellectual and technological competencies increasingly need to be accompanied by ethical judgment, spiritual responsibility, and moral action (Ahmed, 2021).

To address this theoretical gap, the Islamic Education Commitment Theory Model developed by Dr. Hosaini proposes a distinct conceptual framework based on four interconnected commitments: commitment to faith, commitment to piety, commitment to morality, and commitment to knowledge (Boyle, 2023). The novelty of this model lies not merely in placing four Islamic values within a single framework, but in conceptualizing them as interdependent dimensions of educational commitment that must be systematically translated into curriculum, learning processes, institutional culture, and graduate competencies (Tan, 2021). Faith provides the foundational orientation and worldview; piety translates faith into disciplined religious practice and responsibility; morality transforms religious consciousness into ethical behavior and social responsibility; while knowledge provides intellectual, scientific, and professional capacity for responding to contemporary challenges. In this framework, the four dimensions are not treated as independent educational outcomes but as a relational system in which strengthening one dimension should reinforce the others. The model therefore moves beyond conventional dichotomies between religious and secular knowledge, cognitive and affective learning, and spiritual and professional competencies. Its theoretical contribution is the proposition that integrative graduate competence emerges when faith, piety, morality, and knowledge are deliberately aligned across curriculum, pedagogy, institutional culture, and assessment (Cook, 2022). This provides a conceptual distinction from previous integrative education models that primarily emphasize the coexistence or coordination of subjects without explicitly theorizing the commitment mechanism that connects values with educational practices and graduate outcomes (Memon, 2022).

The urgency of examining the Islamic Education Commitment Theory Model is further strengthened by the transformation of the educational environment in the digital and global era. Contemporary graduates are expected to demonstrate the 4Cs-critical thinking, creativity, collaboration, and communication-alongside digital literacy and professional competence. However, these competencies may become

merely instrumental if they are not grounded in ethical responsibility, spiritual awareness, and moral judgment (Gunther, 2023). Islamic education consequently requires a reconstruction that does not reject technological and scientific advancement but places such advancement within an Islamic value framework. The model proposed by Hosaini offers an alternative conceptual direction by positioning faith, piety, morality, and knowledge as an integrated foundation for developing adaptive, competent, and ethically responsible graduates (Ramayulis, 2023). This approach is also consistent with the principle of developing Islamic education contextually: preserving fundamental religious values while responding creatively to changing social, technological, and educational conditions (Hashim, 2024). Therefore, the significance of this research lies in its attempt to move Islamic education from a fragmented value-integration approach toward a systemic commitment-based model, in which values are embedded throughout educational planning, implementation, institutional culture, learning experiences, and assessment. Such a model has the potential to provide a stronger conceptual foundation for reconstructing contemporary Islamic education without sacrificing its religious identity (Nasr, 2021).

Based on the identified theoretical and empirical gaps, this research aims to critically analyze and develop the Islamic Education Commitment Theory Model based on faith, piety, morality, and knowledge and to examine its relevance to the development of graduate competencies in 21st-century Islamic education (Daulay, 2023). The study specifically investigates how the four dimensions of commitment can be operationalized within curriculum and learning and how their integration contributes to the formation of intellectual, spiritual, moral, social, and professional competencies. The conceptual proposition of this study is that if faith, piety, morality, and knowledge are systematically integrated into curriculum, learning processes, institutional culture, and assessment, then Islamic educational institutions will be more capable of producing graduates whose competencies are simultaneously intellectually strong, spiritually grounded, morally responsible, socially adaptive, and responsive to the demands of the 21st century. Accordingly, the principal contribution of the study is the formulation of a theoretically grounded and contextually adaptable model that positions Islamic educational commitment as a connecting mechanism between Islamic values and graduate competence. This contribution is expected to strengthen the theoretical foundations of Islamic education while providing practical guidance for curriculum development, learning design, character formation, and educational evaluation in contemporary Islamic educational institutions.

RESEARCH METHODS

This research uses an approach qualitative with library research design and conceptual analysis. This design was chosen because the research aims to develop a Theory Model of Islamic Education Commitment based on Faith, Piety, Morals, and Knowledge in strengthening the competencies of integrative graduates through an integrative curriculum and learning. This approach allows researchers to conduct an in-depth study of various scientific literature, Islamic education theories, and previous research results to produce a complete and systematic conceptual synthesis. In this context, the research does not focus on collecting field data in the form of respondents, but rather on analyzing relevant and credible academic documents.

Participants in this study were scientific literature sources. This includes books, reputable national and international journal articles, seminar proceedings, and Islamic education policy documents. All sources were selected based on their relevance to the concepts of commitment theory, integrative curriculum, and graduate competency development. The research population comprised all literature discussing Islamic education and graduate competencies, while the sampling technique used was purposive sampling, namely the selective selection of sources based on suitability with the four main dimensions of commitment theory, namely faith, piety, morals and knowledge.

The main instrument in this study is document analysis sheet developed to identify, classify, and synthesize concepts from the reviewed literature. This instrument contains indicators used to assess the extent to which a piece of literature contains elements of commitment theory. Examples of indicators include strengthening faith in education, internalizing the value of piety, moral and character formation, and integrating science into Islamic education. Scoring is done conceptually using a scale of 1–3, namely 1 (low), 2 (medium), and 3 (high), based on the intensity of the concept's appearance in the literature. The validity of the instrument is tested through expert judgment by Islamic education experts, while its reliability was tested through cross-source consistency, namely the consistency of findings between the literature analyzed.

Table 1. Analysis Instruments for the Theory of Commitment to Islamic Education

Variables	Indicator	Conceptual Scoring	Validity	Reliability
Faith	Strengthening faith and spirituality	1–3	Expert judgment	Cross-source consistency
Piety	Awareness of worship and self-control	1–3	Expert judgment	Cross-source consistency

Moral	Ethics, tolerance	morals,	and	1-3	Expert judgment	Cross-source consistency
Science	Literacy thinking	and	critical	1-3	Expert judgment	Cross-source consistency

Table explanation: The table shows that the analysis was conducted on four main variables of the Islamic educational commitment theory. Each variable was analyzed based on conceptual indicators found in the literature. A score of 1–3 was used to indicate the intensity of conceptual integration within the data sources. The instrument's validity was maintained through expert assessment, while its reliability was strengthened through consistency across the analyzed literature sources. Thus, this instrument provides a systematic basis for developing an integrative graduate competency model.

The research procedure was carried out in several stages, namely: first, identification of literature from academic databases such as Google Scholar, Scopus, and accredited journals. Second, selection of literature based on inclusion criteria that include relevance, novelty, and source credibility (Azra, 2023). Third, coding was carried out by grouping data into four categories of commitment theory. Fourth, thematic analysis was conducted to identify patterns of relationships between concepts. Fifth, conceptual synthesis was conducted to build a theoretical model of integrative graduate competencies. This research was conducted over three months, consisting of one month of data collection, one month of analysis, and one month of compiling results.

Data analysis using content analysis, thematic analysis, and comparative analysis. Content analysis was used to identify the emergence of the concepts of faith, piety, morality, and knowledge in the literature. Thematic analysis was used to group the data into the main themes of commitment theory. Comparative analysis was conducted by comparing the concepts of commitment theory with other educational theories such as Banks, Stufflebeam, and Lickona. The results of the analysis were then synthesized into a conceptual model that illustrates the relationship between curriculum, learning, and integrative graduate competencies. This approach does not use inferential statistical tests because it is qualitatively conceptual, but rather uses in-depth descriptive interpretive analysis to produce a theoretical model that is applicable in modern Islamic education.

RESULTS AND DISCUSSION

Results

The results of this study show that Theory Model of Islamic Education Commitment Based on Faith, Piety, Morals, and Knowledge has a very strong and systematic conceptual construction in building integrative graduate competencies through curriculum and learning. Based on a thorough analysis of various literature, it was found that the four main dimensions of commitment theory do not exist in isolation, but rather are interconnected, mutually reinforcing, and form a holistic system of Islamic educational values. This integrated structure demonstrates that Islamic education cannot be understood merely as a process of knowledge transfer, but also as a process of internalizing values that simultaneously touches on spiritual, moral, and intellectual aspects (Zahroh et al., 2023).

Dimensions of faith is found to be the primary foundation of the entire commitment theory. Faith, in this context, is understood not only as a theological conviction but also as an epistemological basis that guides all educational activities (Langgulung, 2025). Faith becomes a source of value orientation that determines the direction of character formation and the purpose of students' lives. By strengthening faith, students develop an existential awareness that knowledge is not merely a worldly tool, but also part of worship and devotion to God. This makes the educational process more meaningful and focused (Sutiono & Ridho, 2024).

Next, the dimension of piety functions as an internal control mechanism that strengthens the implementation of faith values in real life. In this study, piety is understood as students' ability to control themselves, maintain consistent behavior, and consistently apply Islamic values. Piety is an indicator of spiritual quality that is not only cognitive but also reflected in daily actions. Thus, faith and piety form a complementary relationship between belief and practice (Purwati et al., 2023).

In the dimension of morals, it was found that Islamic education based on commitment theory places morality at the core of student character development. Morality encompasses values such as honesty, responsibility, discipline, tolerance, and respect for differences. The analysis shows that integrating moral values into the curriculum and learning can increase students' social awareness in facing the realities of a pluralistic and complex society (Sari et al., 2022). Morality serves as a bridge between spiritual values and social realities.

Meanwhile, the dimension of science serves to strengthen students' rationality and critical thinking skills. Science is not positioned as a separate entity from religious values, but rather harmoniously integrated with faith, piety, and morals. This integration produces a more comprehensive understanding, where science is

used not only for technical purposes but also to build an ethical and civilized civilization (Asykur et al., 2024).

The research findings also show that integrative curriculum and learning becomes the primary instrument in the process of internalizing these four dimensions. An integrative curriculum enables a connection between religious knowledge and general knowledge, thereby eliminating the dichotomy of knowledge that has been a problem in Islamic education (Murniati, 2025). Learning based on an active, contextual, collaborative, and reflective approach has proven more effective in instilling values of commitment in students. In this context, teachers act as facilitators, value mediators, and spiritual and intellectual guides.

Furthermore, research findings demonstrate that this model is highly relevant in addressing the challenges of 21st-century education. Global challenges such as technological disruption, moral crisis, the degradation of human values, and social uncertainty demand an education system that emphasizes not only intellectual aspects but also spiritual and moral ones. This commitment theory model addresses these needs by offering a balanced, integrative, and transformative educational concept.

Table 2. Integration of Dimensions of Islamic Education Commitment Theory

Dimensions	Main Functions	Role in Education	Expected results
Faith	Spiritual foundation	Provides direction, values and purpose in life	Divine consciousness
Piety	Self-control	Implementation of values in behavior	Moral-spiritual consistency
Moral	Social ethics	Forming social attitudes and character	Tolerance & responsibility
Science	Rationality	Development of critical thinking	Intellectual competence

The table shows that each dimension of commitment theory has a specific, complementary function in the Islamic education process. Faith serves as the spiritual foundation, piety as internal control, morality as social connection, and knowledge as intellectual reinforcement. These four elements form a unified educational system that produces graduates with integrative, balanced, and adaptive character to the changing times.

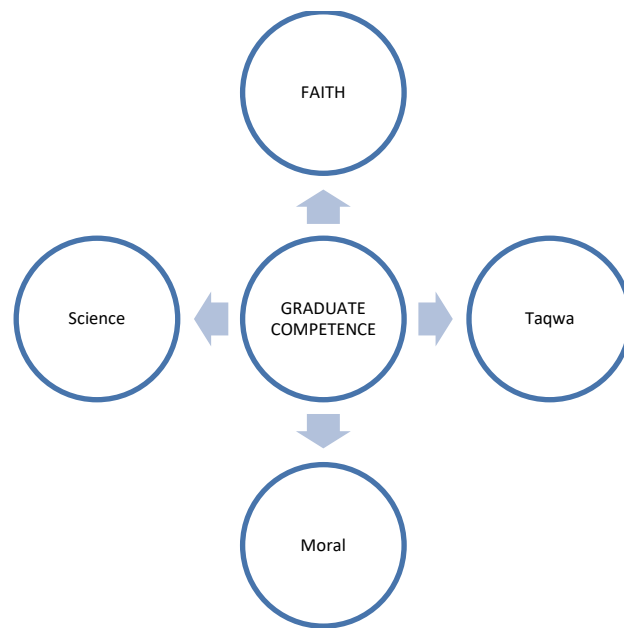


Diagram 1. Model of Islamic Education Commitment Theory

The diagram illustrates the structure of the relationships between dimensions in the Islamic Educational Commitment Theory Model. Faith is at the foundation, the primary foundation (Rofiah et al., 2026). Piety serves as a reinforcement for the internalization of values. Morality serves as a bridge in social interaction, while knowledge reinforces rationality. These four dimensions interact dynamically, producing integrative graduate competencies as the primary output of the Islamic education system.

Overall, the results of this study confirm that the Islamic Education Commitment Theory Model is not only conceptual but also has practical relevance in curriculum development and modern learning. This model is able to bridge the gap between mastery of knowledge and character development, thus producing graduates who are not only intellectually intelligent but also spiritually and morally strong.

Discussion

The discussion of the results of this study confirms that Theory Model of Islamic Education Commitment Based on Faith, Piety, Morals, and Knowledge has a very strategic position in the development of modern Islamic education which is integrative, transformative, and adaptive to changing times. This model is not only present as an ideal normative concept, but has developed into a conceptual framework that is able to comprehensively explain how Islamic education can

produce graduate competencies that balance spiritual, moral, social and intellectual dimensions. In this perspective, the theory of commitment does not stand as a single, isolated idea, but rather is the result of a synthesis of various modern educational theories that strengthen and complement each other in a complete educational system (Fadilah & Naga, 2023).

In perspective James A. Banks, multicultural education emphasizes the importance of integrating values in the curriculum to create equality, social justice, and respect for diversity. Banks emphasized that education must be able to respond to the social realities of pluralistic students, both in terms of culture, religion, and socio-economic background (Apriyanti & Sirozi, 2021). The findings of this study indicate that the integration of faith, piety, morality, and knowledge in Islamic education aligns with this idea, as it is able to shape students who are inclusive, tolerant, and have a high social awareness. Islamic education in this model is no longer understood exclusively or dogmatically, but develops into a space for the formation of universal human values that are just and oriented towards social harmony.

Next, in perspective Stufflebeam through the CIPP (Context, Input, Process, Product) model, educational success must be viewed holistically and systemically, not partially. The research results show that the Islamic Educational Commitment Theory Model is very compatible with this approach. In this aspect, context, commitment-based Islamic education responds to the reality of an increasingly plural, dynamic, and complex society. In this aspect input, teachers, curriculum, and education policies are the main factors that determine the success of implementing commitment values. In this aspect process, learning takes place actively, contextually, collaboratively, and is value-based, thus enabling the simultaneous internalization of faith, piety, morals, and knowledge. Meanwhile, in the aspect of product. Educational outcomes are reflected in the integrative competencies of graduates, who excel not only academically but also possess a balance between knowledge, character, and spirituality (Hosaini & Qomar, 2022). Thus, this model reinforces a holistic educational evaluation paradigm oriented toward the quality of the whole person.

In perspective Lickona, character education consists of three main components, namely moral knowing, moral feeling, and moral action. The findings of this study indicate that these three components are strongly accommodated in the Islamic Education Commitment Theory Model. Morals Dimension and piety plays a role in shaping ethical understanding and value awareness (moral knowing), fostering empathy and social concern (moral feeling), and encouraging the implementation of values in concrete actions (moral action) (Assegaf, 2023). This

demonstrates that Islamic education does not stop at the cognitive aspect alone, but rather moves toward the ongoing internalization of values in students' social lives. Thus, Islamic education in this model serves as an instrument of character transformation oriented toward the formation of individuals with noble character.

In addition, the theory Vygotsky on social constructivism provides an important foundation for understanding the process of internalizing values in this model. Vygotsky emphasized that knowledge is constructed through social interaction and collaboration between individuals. In the context of Islamic education based on commitment theory, interactions between teachers and students, as well as between students, are the primary avenues for building understanding of the values of faith, piety, morality, and knowledge (Muhaimin, 2021). The learning process is not one-way but rather dialogic, reflective, and participatory. This strengthens the process of internalizing values because students not only receive knowledge but also construct meaning through social experiences and meaningful educational interactions.

Overall, this discussion demonstrates that the Islamic Educational Commitment Theory Model is a harmonious synthesis of Islamic values and modern educational theory (Nata, 2023). This model not only has a strong theoretical foundation but also offers a new paradigm in Islamic education that is more integrative, contextual, and transformative. Thus, Islamic education not only serves as a means of transferring knowledge, but also as a process of developing a complete human being (*insan kamil*) who is balanced between spiritual, moral, social, and intellectual aspects.

Table 3. Integration of Theories in the Islamic Education Commitment Theory Model

Theory	Main Focus	Contribution to the Commitment Model	Impact on Graduates
James A. Banks	Multicultural education & justice	Integration of values for diversity	Inclusive & tolerant graduates
Stufflebeam (CIPP)	Evaluation of the education system	Holistic approach context-input-process-product	Competent & balanced graduates
Lickona	character building	Moral knowing, feeling, action	Graduates with good morals and responsibility
Vygotsky	Social constructivism	Interaction-based learning	Active & collaborative graduates

The table shows that the Islamic Educational Commitment Theory Model is the result of an integration of various mutually reinforcing modern educational

theories. James A. Banks contributed to the diversity and equity aspects of education, Stufflebeam strengthened the systemic evaluation aspect, Lickona emphasized character formation, and Vygotsky provided a foundation for social interaction-based learning processes (Tafsir, 2023). The combination of these four theories produces a more comprehensive and adaptive model of Islamic education to meet the needs of the times.

The theoretical implication of this research is that the Islamic Educational Commitment Theory Model enriches the body of Islamic educational knowledge by offering a new approach that systematically integrates spiritual, moral, social, and intellectual dimensions within a coherent conceptual framework (Qomar, 2024). This model broadens the perspective that Islamic education focuses not only on the transfer of religious knowledge but also on the development of character and competencies in graduates capable of facing global challenges. Theoretically, this model can serve as an important foundation for the development of contemporary Islamic educational theory that is more multidimensional, contextual, and relevant to the needs of the 21st century.

The practical implication is that Islamic educational institutions, particularly Islamic schools and madrasas, can implement this model in curriculum development, learning strategies, and educational evaluation systems. Teachers can integrate the values of faith, piety, morality, and science simultaneously into every learning process, eliminating the dichotomy between religious and general knowledge. Furthermore, educational policies can be directed toward strengthening integrative character- and competency-based evaluation systems to produce graduates who excel not only academically but also possess strong personalities, ethical values, and a global perspective.

CONCLUSION

Based on the findings and discussion, this study concludes that the Islamic Education Commitment Theory Model proposed by Dr. Hosaini offers a conceptual framework for understanding the integration of faith, piety, morality, and knowledge in developing holistic graduate competencies. The findings indicate that faith functions as a spiritual foundation, piety as a mechanism for guiding religious practice and behavior, morality as the basis for ethical and social responsibility, and knowledge as the intellectual and rational dimension of education. The integration of these four dimensions through curriculum, learning processes, and assessment provides a framework for connecting cognitive, spiritual, moral, and social development within an integrated Islamic education system. The model also demonstrates conceptual compatibility with established educational perspectives,

including Banks' multicultural education, Stufflebeam's CIPP model, Lickona's character education, and Vygotsky's social constructivism. However, its contribution lies in positioning faith, piety, morality, and knowledge not merely as separate educational objectives, but as interconnected dimensions of educational commitment that link Islamic values with the development of graduate competencies. In this respect, the model offers a potentially relevant theoretical and practical framework for strengthening Islamic education in response to the intellectual, ethical, social, and professional demands of the 21st century.

Nevertheless, the findings should be interpreted in light of the limitations of this study. The model remains primarily supported by the conceptual and empirical evidence examined within the scope of the present research and therefore cannot yet be considered universally applicable to all Islamic educational contexts. Differences in institutional characteristics, curriculum structures, sociocultural environments, and educational practices may affect how the four dimensions of commitment are implemented and produce educational outcomes. In addition, the study does not yet provide sufficient longitudinal evidence to determine whether the integration of faith, piety, morality, and knowledge produces sustained changes in graduates' competencies and behavior over time. Future research should therefore conduct broader comparative and longitudinal investigations and develop measurable indicators for each dimension of the model to test its validity and effectiveness across different madrasahs, pesantren, Islamic schools, and higher education institutions. Such further validation would strengthen the theoretical position of the Islamic Education Commitment Theory Model while enabling its refinement as an adaptive framework for developing graduates who are intellectually competent, spiritually grounded, morally responsible, and socially responsive..

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