



Reconstruction of Educational Science and Profession in Strengthening Teacher Professionalism Based on Islamic Values

Siti Husnul Khatimah¹, Ahmad Arifi¹, Nidya Ferry Wulandari¹

¹Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

 24204011037@student.uin-suka.ac.id^{*}

Abstract

Teacher professionalism in the era of educational transformation and Society 5.0 faces epistemological challenges that are not only related to mastery of pedagogical and technological competencies, but also require the strengthening of moral and spiritual dimensions as the foundation of professionalism. This study aims to reconstruct Educational Science and Profession in order to strengthen teacher professionalism based on Islamic values through an integrative approach. The research used a qualitative method with a case study design conducted through field study activities, with the researcher acting as a teaching assistant in the Educational Science and Profession course at the Mathematics Education Study Program, Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Sunan Kalijaga Yogyakarta. Data collection was conducted over one semester through participatory observation of the lecture process, semi-structured interviews with lecturers and students, and analysis of learning documents, including the Semester Learning Plan, teaching modules, presentation materials, student papers, and course learning achievement instruments. The data were analyzed using thematic analysis to identify patterns of value integration, learning dynamics, and the construction of teacher professionalism. The results of the study show that the integration of Islamic values such as trustworthiness, honesty (*ṣidq*), intelligence (*faṭānah*), compassion (*rahmah*), and good character (*akhlak karimah*) serve as an epistemological and ethical framework that enriches students' understanding of educational science and the teaching profession. This integrative approach has been proven to increase student activity, encourage critical reflection, and shape a holistic paradigm of teacher professionalism through the integration of cognitive, affective, and moral-spiritual dimensions. This research has implications for the urgency of reconstructing the education curriculum, which systematically integrates Islamic values at the epistemological, pedagogical, and axiological levels in order to build teacher professionalism that is characterful, has integrity, and is relevant to the educational needs of the present and the future.

Article Information:

Received October 21, 2025

Revised November 28, 2025

Accepted December 31, 2025

Keywords: *Educational science, teaching profession, teacher professionalism, Islamic values*

How to cite:

Khatimah, S. H., Arifi, A., Wulandari, N. F. (2025). Reconstruction of Educational Science and Profession in Strengthening Teacher Professionalism Based on Islamic Values. *Ahlussunnah: Journal of Islamic Education*, 4(3), 847-861.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

INTRODUCTION

Educational development in the era of digital and social transformation, such as Society 5.0, presents multidimensional challenges for the world of education, especially regarding the paradigm shift in teacher professionalism. In this context, teachers are no longer positioned merely as conveyors of knowledge, but as strategic figures who determine the direction of education through pedagogical competence, technological skills, and moral-spiritual integrity (Munawir et al., 2025). The massive transformation occurring in the education ecosystem also requires teachers to develop ethical sensitivity in responding to change, because digitization often presents new moral dilemmas, such as technology abuse, rampant plagiarism, decreased human interaction, and reduced sensitivity to religious values in the learning process (Salma et al., 2024; Nurdyanto et al., 2024). Therefore, the urgency of examining teacher professionalism from an Islamic values perspective is increasingly relevant in responding to the complexity of contemporary challenges.

In addition, rapid changes in the educational landscape have heightened concerns about the fading professional identity of teachers, particularly in Islamic education. In the tradition of Islamic education, moral and spiritual integrity are essential elements that should be integrated with professional competence (Kholida et al., 2025). However, reality shows that many teachers face obstacles in fully integrating Islamic values into their daily pedagogical practices. This indicates a gap between the theoretical ideal of teacher professionalism in Islam and empirical practices in the field.

A number of studies reinforce these findings. Munawir et al., (2025) emphasize that some Islamic Education teachers have mastered professional competence but have not fully internalized *akhlakul karimah* in their teaching practices. Meanwhile, Bahri et al., (2021) state that teacher ethics in an Islamic perspective are closely related to professionalism. Neglecting ethical aspects has the potential to lead to teaching malpractice, such as unfair assessment, discriminatory treatment, and weak role modeling. On the other hand, a systematic review study by Nurdyanto et al., (2024) highlights that Islamic Education teachers face serious challenges in competency development, training needs, and the integration of spiritual values in learning in an increasingly pragmatic digital era.

Although there have been many studies discussing teacher professionalism from an Islamic perspective, most of them are descriptive and have not examined epistemological aspects in depth (Purwaningsih & Mulyandari, 2021; Anisaturrizqi et al., 2025). The majority of studies only capture the conditions of teachers, describe their competencies, or outline the importance of Islamic values, but not many have undertaken a scientific reconstruction of education, namely an effort to review and reorganize the concepts of Educational Science and Profession through Islamic values in an integrated manner and based on field experience in the context of higher education.

In other words, there is an important research gap: there has been no comprehensive study linking practical teaching experience, modern educational theory, and Islamic values to build a paradigm of teacher professionalism that is more relevant to the educational needs of the present and the future. This gap is important to bridge because the world of education needs an educational model that is not only technically superior, but also has moral depth and spiritual strength as its epistemological foundation.

Theoretically, this study is based on two major frameworks, namely the theory of educational reconstruction and the theory of Islamic professional ethics. The theory of educational reconstruction views that educational science must always be open to reinterpretation based on the developments of the times, the needs of society, and relevant values (Arifin, 2022). This includes updating educational

concepts, methods, and objectives. Meanwhile, Islamic professional ethics theory emphasizes that an ideal teacher is a scientific figure with character, moral integrity, and upholds the values of honesty, justice, trustworthiness, and sincerity in their duties (Bahri et al., 2021; Purwaningsih & Mulyandari, 2021). The integration of these two theories provides a strong analytical framework for understanding teacher professionalism holistically from a contemporary perspective.

This study aims to reinterpret and reconstruct Education Science and Profession through the integration of Islamic values, by analyzing the researcher's field experience as a teaching assistant during a field study at the Mathematics Education Study Program, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia. These empirical experiences provide direct data on the dynamics of learning, student interactions, responses to the integration of values, and the relationship between theory and practice. Through in-depth analysis, this study puts forward a new paradigm that teacher professionalism is not only technical and pedagogical ability, but also a reflection of spiritual and moral values that must be integrated into all aspects of learning.

Thus, this research produces a scientific contribution in the form of a framework for reconstructing teacher professionalism based on Islamic values that is reflective, applicable, and relevant to the demands of modern education. This article also emphasizes that Islamic values are not an additional element, but rather an epistemological core that should be the foundation for the development of educational science and profession. Through this new perspective, the study is expected to contribute conceptually to contemporary literature and have practical implications for strengthening Islamic education in higher education.

METHODS

This study uses a qualitative approach with a case study design to reconstruct the epistemology of Education Science and Profession through the integration of Islamic values in the context of higher education. The location of the study was the Mathematics Education Study Program, Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, where the researcher acted as a teaching assistant for one semester, thereby gaining participatory access to three classes of first-semester students in 2025. Participants were selected using purposive sampling to obtain informants rich in meaning (lecturers and active students) and relevant documents (Semester Learning Plans, teaching modules, presentation materials, papers, and CPMK instruments) as primary and secondary data sources (Engkizar et al., 2022; 2023; 2024; Sriwahyuni et al., 2025; Kassymova et al., 2025; Faddhia et al., 2025).

Data collection techniques included semi-structured interviews to explore informants' perceptions and reflections, participatory observation to document pedagogical interactions and value integration practices, and documentation analysis to trace formal evidence of value curriculum mapping (Creswell, 2014). Data validity was maintained through triangulation of sources and techniques, member checking of transcripts and interpretive findings, and reflective researcher audit notes as an audit trail strategy to strengthen the reliability of findings (McKim, 2023; Creswell, 2014). Data analysis was conducted thematically (thematic analysis) through the stages of data reduction, open and axial coding, pattern and theme formation, and theme synthesis into a reconstructive conceptual construct based on the framework of Islamic education and professional ethics reconstruction; the analytical process followed the technical guidelines for case studies to maintain the connection between research questions, field evidence, and interpretation (Yin, 2018). Thus, the findings produced are not only descriptive but also theoretical, worthy of contribution as a model for the epistemological reconstruction of teacher professionalism based on

Islamic values in the context of higher education (Braun & Clarke, 2006; Yin, 2018; Creswell, 2014; McKim, 2023; Nurdiyanto et al., 2024).

RESULT AND DISCUSSION

The results of this study were obtained through a series of field studies conducted systematically and reflectively by the researcher in his role as a teaching assistant in the Educational Science and Profession course in the Mathematics Education Study Program, Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Sunan Kalijaga Yogyakarta. The researcher's direct involvement in the lecture process allowed for in-depth observation of the dynamics of learning, pedagogical interactions, and the process of internalizing values that took place in the classroom. This research was conducted over a period of one month, providing sufficient time to capture recurring learning patterns, changes in student attitudes, and the development of their understanding of the concepts of education and the teaching profession. Data collection was conducted through participatory observation in three first-semester student classes, focusing on how educational science and professional material was delivered, discussed, and reflected upon in the context of integrating Islamic values. In addition, semi-structured interviews were conducted with lecturers and students as key informants to explore their perceptions, experiences, and critical reflections regarding the meaning of teacher professionalism and its relevance to religious values. The research data was also reinforced through an analysis of learning documents, including Semester Learning Plans, teaching modules, presentation materials, student papers, and course learning achievement assessment instruments (CPMK), which together provided a comprehensive picture of the curriculum design, pedagogical practices, and value orientation developed in the course.

Overall, the results of the study indicate that the integration of Islamic values in the learning of Education and Professional Studies has a significant and direct influence on the construction of knowledge, conceptual understanding, and the orientation of attitudes and behaviors of students as prospective educators. Islamic values such as *amanah* (trustworthiness), *ṣidq* (honesty), *fatānah* (intelligence), *rahmah* (compassion), and *akhlāq karimah* are not only positioned as normative moral norms, but also function as an epistemological and ethical framework that shapes the way students understand the essence of education science and the teaching profession. Through this integrative approach, students no longer view teacher professionalism solely as mastery of technical and pedagogical competencies, but as a moral-spiritual responsibility inherent in scientific practice and social service. These findings indicate that the integration of Islamic values contributes to strengthening students' cognitive dimension through a more complete conceptual understanding, their affective dimension through the formation of ethical attitudes and awareness, and their reflective dimension through their ability to critically relate knowledge, values, and practice.

Class Dynamics and Student Activity in Integrative Learning

Field observations show that the three classes taught by the researcher displayed diverse learning interaction dynamics, but in general experienced a significant increase in student activity after the implementation of an Islamic values-based learning approach. In the early stages of the course, some students still showed passive tendencies, with limited involvement in taking notes and accepting normative theoretical concepts of educational science. The focus of learning at this stage tended to be cognitive and textual, without deep reflection on the ethical and moral dimensions of the teaching profession. However, with the implementation of an integrative approach by the researcher, particularly by linking general material such as student development theory, the philosophical foundations of education, teacher

professional ethics, and components of the education system with Islamic values, there was a consistent and sustained increase in student interest in learning.

This improvement is reflected in changes in students' academic behavior in the classroom, where they begin to demonstrate courage in expressing their opinions, asking analytical and reflective questions, and actively engaging in critical discussions with both their peers and lecturers. Learning interactions are no longer one-way, but instead develop into lively, open, and argumentative academic dialogues. The classroom atmosphere becomes more dynamic and dialogical, with students not only reproducing theory but also linking it to moral and spiritual values relevant to the context of Islamic education. This finding supports the research findings of Nurdyanto et al., (2024), which state that the integration of spiritual values in the learning process contributes significantly to increasing intrinsic motivation, active participation, and the depth of student reflection in understanding the learning material.

Observations also revealed distinct dynamics in each class. The first class exhibited a strong analytical bent, with students actively linking various Western educational theories with Islamic educational concepts and engaging in academic debates regarding the epistemological differences between the two frameworks. Discussions in this class focused heavily on fundamental questions about the sources of knowledge, the purpose of education, and the position of values in the formation of teacher professionalism. The second class, on the other hand, demonstrated a high level of discussion regarding the relationship between student developmental psychology and teachers' moral responsibility from an Islamic perspective. Students in this class tended to examine the practical implications of developmental theories on teachers' attitudes, decisions, and professional ethics in assisting students.

Meanwhile, the third class exhibited a more pronounced spiritual tendency than the other two classes. Students in this class demonstrated greater interest in discussing the values of trustworthiness, morality, and the exemplary role of teachers as moral figures in the Islamic educational tradition. The discussions that developed focused not only on conceptual aspects but also on students' personal reflections on the role of teachers as role models of character and guardians of values in the educational process. The varied learning dynamics across the three classes demonstrated that the integrative approach based on Islamic values is flexible and adaptive to the diverse characteristics of students and can be effectively implemented in a heterogeneous classroom environment. This finding aligns with research by Fuadi & Jamaluddin., (2022), which demonstrated that the integration of Islamic values makes learning more meaningful, as students not only understand the material cognitively but also internalize the moral values that underpin Islamic educational practices.

Paradigm Changes in Students' Perspectives on Teacher Professionalism

Interview data indicate a significant paradigm shift in students' understanding of the meaning and essence of teacher professionalism. Before participating in integrative learning, most prospective student educators limited their understanding of teacher professionalism to technical and procedural aspects, such as mastery of teaching materials, the ability to design learning tools, and the ability to evaluate student learning outcomes. This perspective is common among early-stage education students, who generally still position the teaching profession as a technocratic profession oriented solely toward cognitive and administrative competencies.

However, after students participated in a learning process that systematically linked the concept of teacher professionalism with fundamental Islamic values, a profound and comprehensive shift in understanding occurred. Students began to view the teaching profession not merely as a technical implementer of learning, but as a moral and spiritual figure with a strategic role in shaping the character, values,

and life orientation of students. In this new perspective, teachers are understood as educational subjects who are not only professionally responsible to educational institutions and students, but also bear a broader moral-spiritual mandate, namely accountability to God as the possessor of knowledge and source of values. This awareness is reflected in students' statements affirming that the teaching profession contains dimensions of worship and ethical responsibility that must be carried out with sincerity, integrity, and earnestness.

These empirical findings support Bahri et al., (2021) assertion that teacher professionalism from an Islamic perspective cannot be separated from moral and spiritual integrity. Within this framework, teachers are required to possess not only intellectual intelligence (*fathanah*) in mastering and developing knowledge, but also to display noble morals and exemplary behavior in everyday professional attitudes and behavior. The change in students' perspectives on the teaching profession as revealed in this interview data demonstrates the success of the integrative learning approach in building a holistic understanding of teacher professionalism, namely professionalism that integrates cognitive, ethical, and spiritual dimensions in a complete and balanced manner.

Curriculum Gaps and Opportunities for Epistemological Reconstruction

The analysis of learning documents indicates that the Semester Learning Plan and teaching modules for the Education and Professional Sciences course normatively contain learning outcomes relevant to the development of prospective teacher competencies, both in the realms of knowledge, skills, and attitudes. However, research findings reveal that these documents have not explicitly positioned Islamic values as the main epistemological framework in the structure and presentation of learning materials. Islamic values are still present implicitly and are limited to the formulation of attitude competencies, without being systematically integrated as a conceptual foundation that animates the content of the material, learning strategies, or evaluation approaches. This condition indicates that Islamic values have not been positioned as an integral part of the scientific construction of Education and Professional Sciences, but are still treated as supporting elements of a normative nature.

Nevertheless, the research results also indicate that the opportunity to integrate Islamic values remains open and can be developed through pedagogical strategies implemented by researchers in classroom learning practices. By linking educational materials to teachers' values of trustworthiness, morality, and moral responsibility, researchers are able to present the dimensions of Islamic values contextually, even though they are not explicitly stated in formal curriculum documents. These findings indicate that field learning practices can provide creative space for lecturers to develop value integration, while also highlighting the limitations of the formal curriculum in systematically accommodating the need for such integration.

This situation confirms the gap between the formal curriculum and learning practices in the field, as also found by Purwaningsih & Mulyandari, (2021). This gap encompasses three main aspects. First, the epistemological aspect, namely the lack of a clear affirmation in the curriculum that educational science is based on Islamic values, resulting in its scientific orientation still tending to be value-neutral. Second, the pedagogical aspect, characterized by the lack of teaching modules and learning tools systematically designed based on Islamic values as the basis for developing learning materials and strategies. Third, the axiological aspect, namely the lack of an orientation toward developing teachers' professional morals as a learning objective explicitly stated and measurable in the curriculum document.

However, this gap should not be viewed solely as a structural weakness, but also presents a strategic opportunity for epistemological reconstruction of educational science and the profession to make it more relevant to the character of

contemporary Islamic education. As Haramain, (2023) argues, epistemological reconstruction is necessary to re-establish spiritual and moral values as the foundation of knowledge, so that educational science functions not only as a technical instrument but also as a means of forming the character and professional integrity of teachers. Thus, the findings of this study reinforce the urgency of curriculum reform and learning practices that consciously and systematically integrate Islamic values into the development of educational science and the profession.

Variation in Student Responses and the Formation of Holistic Competence

Observations across three classes revealed a striking variety of student responses, reflecting the diversity of learning orientations in responding to a values-based learning approach. Each class displayed a distinct dominant tendency in interpreting the material in Educational Sciences and Professions, from cognitive, affective, and moral-spiritual perspectives. Classes with an analytical bent seemed to focus more on theoretical comparison, particularly in examining the philosophical and epistemological assumptions underlying educational practices. Students in these classes actively critiqued the conceptual foundations of various educational theories and examined their implications for pedagogical practices in the context of Islamic and general education.

Meanwhile, classes with a reflective bent demonstrate a stronger focus on discussing the ethical aspects of the teaching profession and teachers' moral responsibility in carrying out their roles as educators. Discussions in these classes are not only conceptual but also reflective, with students linking educational theory to moral values and relevant personal and social experiences. Students actively reflect on the teacher's position as a moral agent in education, tasked not only with transferring knowledge but also with shaping the character and values of students. Classes with a spiritual bent demonstrate greater attention to discussing the values of teacher role models, trustworthiness, and integrity as key components in developing professionalism. In these classes, discussions are more focused on internalizing Islamic values as the foundation for teachers' professional attitudes and behaviors in daily educational practice.

The variety of student responses indicates that spiritual integration-based learning has the capacity to reach and meet the diverse cognitive and psychological developmental needs of students. This approach allows students with different backgrounds, thinking tendencies, and learning orientations to remain actively and meaningfully engaged in the learning process. This finding aligns with Vygotsky's social constructivism theory, which emphasizes that the learning process is the result of constructing knowledge through social interactions and meaningful contextual experiences. Thus, a spiritual integration-based learning approach has proven not only effective in improving student academic achievement but also responsive to student characteristics and capable of simultaneously supporting intellectual, emotional, and moral development.

Competency Improvement through CPMK Tests: Cognitive, Affective, and Reflective Achievements

Analysis of the results of the Course Learning Outcomes (CPMK) test shows that students experienced significant improvements in three main competency domains, namely cognitive, affective, and reflective competencies. In the cognitive competency domain, students demonstrated increasingly developed abilities in understanding and explaining the concept of human nature more fully and comprehensively, not only as biological and social beings, but also as moral and spiritual subjects within the educational framework. In addition, students were able to structure the educational system more logically and systematically, as well as explain the philosophical, psychological, and theological foundations of education with more integrated and reasoned arguments. This indicates that the learning

process does not stop at mastering theoretical concepts alone, but has encouraged students to understand the scientific foundations of education in greater depth.

In the affective competency domain, students demonstrated stronger attitudes and moral awareness in interpreting the teaching profession. Students demonstrated increased moral sensitivity and a deeper understanding of the importance of the values of trust, exemplary behavior, and moral integrity as the primary foundations in carrying out their roles and responsibilities as teachers. This awareness was reflected in students' responses to case studies, class discussions, and written reflections, which emphasized that the teaching profession is not merely understood as a technical job, but as an ethical mandate and spiritual responsibility that demands consistency between values, attitudes, and professional actions.

Meanwhile, in the reflective competency domain, students demonstrated increasingly mature abilities in connecting educational theories with personal experiences, surrounding social realities, and Islamic values that serve as an ethical framework in education. Students were able to critically reflect on contemporary educational phenomena and position themselves as prospective educators with self-awareness and social responsibility. This reflective ability indicates that students not only understand concepts academically but also can interpret and internalize them in the context of real life and educational practice.

This finding aligns with research by Solong et al., (2023) & Huda, (2024), which found that Islamic values-based learning has a positive impact on the formation of teachers' professional character and the development of higher-order thinking skills. The integration of Islamic values has been shown to simultaneously strengthen students' cognitive, affective, and reflective dimensions, resulting in more meaningful and transformative learning.

Overall, the results of this study indicate that the integration of Islamic values in the teaching of Educational Sciences and Professions has a transformative impact on the understanding of student teachers regarding the nature of education and teaching professionalism. The Field Study experience not only contributed to strengthening the researcher's pedagogical skills in managing the classroom but also provided empirical evidence that an integrative approach that combines scientific and faith dimensions is an effective, relevant, and sustainable learning model in the development of future teacher professionalism.

The discussion of the research findings systematically explains how the integration of Islamic values in the learning of Educational Sciences and the Teaching Profession not only functions as a normative complement, but is substantively capable of forming a new epistemological framework in understanding the nature of educational science and the teaching profession. The integration of these values contributes to increasing pedagogical effectiveness through more meaningful, reflective, and contextual learning, while simultaneously strengthening the affective competence of students as future educators. Furthermore, this discussion confirms the urgency of consciously and systematically reconstructing the educational curriculum based on moral-spiritual values, so that education is no longer understood solely as a process of knowledge transfer, but as a process of forming the complete professional character of teachers.

All research findings were analyzed in depth through an argumentative and reflective approach, linking them to relevant Islamic educational theories and previous research findings that matched the context and focus of the study. This analysis was conducted to examine the degree of alignment between the empirical findings and the theoretical framework, while also identifying the research's scientific contribution to the development of educational science and the profession. Therefore, the discussion not only positions the research findings as descriptive data but also serves as an analytical basis to confirm their relevance to the research

objectives and strengthen the research's position within the academic discourse on Islamic values-based education.

Reconstruction of the Epistemology of Educational Science through Islamic Values

Research findings indicate that the integration of Islamic values has fundamentally reshaped the way students understand the epistemology of educational science, both in terms of sources of knowledge, scientific orientation, and the ultimate goals of educational practice. In the initial stages of learning, students generally view educational science as a technocratic and procedural scientific construct, focused on mastering student development theory, learning theory, Western educational philosophy, and methodological principles in planning, implementing, and evaluating learning. This understanding tends to position educational science as a value-neutral discipline, oriented towards pedagogical efficiency and effectiveness, and detached from broader moral and spiritual dimensions. However, after the learning process is systematically interconnected with Islamic values, students begin to realize that educational science cannot be understood partially and separately from the framework of moral and spiritual values that govern the orientation, methods, and goals of education itself.

This integration process encourages students to understand that educational practice is not merely a technical activity, but rather a normative activity fraught with ethical and spiritual responsibilities. Educational science is then perceived as a vehicle for the formation of the whole person, emphasizing not only the development of cognitive skills but also the development of character, morals, and divine awareness. This change in perspective indicates a significant epistemological shift, where students begin to place values as the foundation for understanding the nature of knowledge, the role of educators, and the purpose of education in the context of social and religious life.

This view aligns with Al-Attas's thinking, which asserts that the primary goal of Islamic education is the instilling of *adab* (good manners) as the core of epistemology, namely the order and harmony between human reason, soul, and actions based on the orientation of monotheism. Within this framework, knowledge is not understood as a value-free entity, but rather as a mandate that must be directed towards forming civilized human beings. The integration of Islamic values into the teaching of Educational Sciences and the Profession in this study shows that students not only understand pedagogical concepts theoretically but are also able to assess and reflect on the moral-spiritual meaning that underlies every educational practice. Thus, learning does not stop at the transfer of knowledge, but develops into a process of internalizing values that shape the attitudes and professional orientation of prospective teachers.

This finding is further strengthened by Bahri's, (2021) research, which asserts that teacher professionalism from an Islamic perspective cannot be separated from the dimensions of morality, trustworthiness, and spiritual integrity as core teaching competencies. Teachers are positioned not merely as implementers of the curriculum, but as moral figures responsible for shaping students' character. Therefore, the results of this study not only contribute to the reconstruction of the epistemology of educational science but also foster a new awareness that education is not essentially a value-free activity. Rather, education is a moral and spiritual activity that must be grounded in divine values as a normative foundation for formulating educational goals, methods, and practices holistically.

Student Activeness as an Indicator of the Effectiveness of Integrative Learning

The classroom dynamics found in this study consistently demonstrate that the application of an integrative approach based on Islamic values has high pedagogical

effectiveness in the learning process of Educational Sciences and Professions. Students in the three classes that were the research location showed a significant increase in various indicators of academic activeness, including the courage to speak and express opinions openly, the ability to ask critical questions that are analytical and reflective, the willingness to respond to and appreciate the perspectives of peers argumentatively, and the courage to link theoretical concepts with educational practices that are relevant to the reality on the ground. This increase in activeness indicates that learning is no longer one-way, but rather develops into a dialogic process that encourages active participation and deeper intellectual engagement of students.

These conditions indicate that the integration of moral and spiritual values into the learning process plays a strategic role in enhancing students' intrinsic motivation. When these values are presented contextually and integrated with academic material, students demonstrate a higher interest in learning and stronger emotional engagement with the learning process. This finding is consistent with the research of Nurdin, (2022), which explains that spirituality-based education can encourage students to interpret learning more deeply, thus directly impacting active participation in class discussions and strengthening reflective awareness of the material being studied.

The integrative approach applied by the researchers also aligns with Vygotsky's theory of social constructivism, which emphasizes that knowledge is actively constructed by students through meaningful learning experiences and social interactions. In the context of this research, the knowledge construction process occurs when students are invited to connect Islamic values with the concept of teacher professionalism, so that they not only understand the material conceptually but also internalize it as part of their value system. The connection between religious values and academic concepts makes students feel closer to the learning material, because Islamic values are an integral part of their religious identity and framework of thinking.

Thus, an integrative approach based on Islamic values serves not only as a teaching strategy but also as an effective pedagogical tool for building a holistic connection between students' emotional, intellectual, and spiritual dimensions and the learning material. This approach enables a more meaningful, reflective, and transformative learning process, thus contributing directly to the professional development of prospective teachers who are not only pedagogically competent but also possess strong moral and spiritual awareness.

Curriculum and Field Practice Gap

The analysis of learning documents reveals a significant gap between the content of the formal curriculum, particularly that outlined in the Semester Learning Plan, and the integrative learning practices taking place in the classroom. Administratively and structurally, the Semester Learning Plan for the Education and Professional Studies course includes learning outcomes that encompass aspects of attitudes, knowledge, and pedagogical skills, as required by higher education standards. However, a more in-depth analysis reveals that Islamic values have not been explicitly included as part of the epistemological or pedagogical framework in the curriculum design. Islamic values are still positioned implicitly and normatively, particularly in the realm of attitudes, without being systematically integrated into the material substance, learning approaches, or evaluation strategies.

This gap between formal curriculum documents and field learning practices suggests that the integration of Islamic values relies more on lecturers' pedagogical initiatives in the classroom than on structured curriculum design. This finding aligns with research by Purwanto, (2021), which states that most education study programs in Islamic higher education institutions still rely on a general pedagogical paradigm

and have not yet developed a strong integration with Islamic epistemology as a scientific foundation. Therefore, integrative learning practices in the classroom often lack adequate curricular legitimacy, despite their pedagogical effectiveness in shaping students' understanding and character.

Based on these findings, this study emphasizes the urgency of a comprehensive and systematic reconstruction of the Educational Sciences and Professionals curriculum, encompassing three main levels. First, at the epistemological level, the reconstruction is directed at establishing a value foundation that firmly places monotheism, *adab*, and morals as the foundation for developing educational science. This foundation is crucial for emphasizing that educational science is not value-neutral, but rather possesses a moral and spiritual orientation inherent in educational goals. This approach aligns with Haramain's, (2023) idea, which emphasizes the need for an epistemological revival in contemporary Islamic education to reintroduce spiritual values within a modern scientific framework.

Second, at the pedagogical level, curriculum reconstruction needs to be realized through the design of teaching modules, presentation materials, and learning strategies that consciously and deliberately integrate Islamic values. Thus, Islamic values are not only present in reflective discussions or moral affirmations at the end of the lesson, but become a systematic part of the material structure, delivery methods, and student learning activities. This pedagogical approach enables students to understand the relationship between educational concepts, professional practice, and Islamic values holistically and continuously.

Third, at the axiological level, curriculum reconstruction is aimed at ensuring that the entire learning process is oriented toward developing teachers who are not only technically and pedagogically professional but also possess moral integrity and a strong spiritual orientation. At this level, Islamic values serve as ethical guidelines for professional decision-making, interactions with students, and teachers' social responsibilities amidst the dynamics of modern education.

Overall, this research demonstrates that the reconstruction of the Education and Professional Sciences curriculum based on Islamic values is highly feasible through synergistic collaboration between lecturers, curriculum developers, and students. This collaboration is key to bridging the gap between the formal curriculum and field learning practices, while ensuring that the integration of Islamic values is not sporadic, but rather institutionalized academically and sustainably.

Implications of Integrating Islamic Values on Strengthening Teacher Professionalism

The findings of this study indicate that the integration of Islamic values in the learning of Educational Sciences and Professions has a significant and comprehensive impact on the development of teacher professionalism in prospective student educators, which is clearly reflected in four main aspects. First, in the aspect of moral mandate, students understand the teaching profession not merely as a technical or administrative job, but as a great trust that must be carried out with sincerity, ethical commitment, and spiritual responsibility to God and society. This understanding encourages students to view teaching duties as a form of devotion that demands honesty, sincerity, and consistency between the values taught and the behavior displayed in educational practice.

Second, in terms of professional morals, students view that teachers not only play a role as transmitters of knowledge (teachers), but also as a moral example (good deeds) who have the responsibility to shape the character and personality of students. This view broadens students' understanding of teacher professionalism, which goes beyond mastery of material and methods, but also demands exemplary attitudes, personal integrity, and moral consistency in pedagogical interactions. This finding aligns with Rahman (2023), who asserts that morality is the core of teacher

professionalism from an Islamic perspective, so that a teacher's success is measured not only by academic competence but also by moral qualities reflected in their daily behavior.

Third, in the integration of knowledge and faith, students demonstrate the ability to understand and interpret the relationship between general knowledge and religious values as complementary and non-dichotomous foundations of knowledge. Students no longer strictly separate modern pedagogical knowledge from Islamic values, but instead view both as a mutually reinforcing unity, forming the foundation for thinking and acting as future professional teachers. This integration enriches students' perspective on the nature of educational science, which is oriented not only toward effective learning but also toward the formation of values and meaning in the educational process.

Fourth, in terms of critical reflection, students demonstrate increasingly mature abilities in analyzing various educational phenomena through an approach that simultaneously combines scientific and moral-spiritual perspectives. Students are able to reflect on contemporary educational issues by simultaneously considering pedagogical, ethical, and religious dimensions, resulting in deeper and more comprehensive thinking. This ability is an important indicator of the success of strengthening higher-order thinking skills (HOTS), because students are not only able to think at the level of understanding and applying concepts, but are also able to critically evaluate and reflect on educational practices based on Islamic values.

Supporting and Inhibiting Factors of Islamic Value Integration

This study identified several supporting factors that play a significant role in the successful implementation of educational science and professional learning based on the integration of Islamic values. The first major supporting factor is the high enthusiasm of students towards efforts to link educational science with religious values. This enthusiasm is reflected in students' active involvement in class discussions, their willingness to link theoretical concepts with Islamic moral and spiritual values, and their increasing reflective awareness in interpreting the teaching profession as a mandate that is not only academic, but also ethical and religious. The second supporting factor is classroom dynamics that are conducive to reflective and argumentative discussions. The open and dialogic learning atmosphere allows students to express their views critically, respond to the opinions of their colleagues, and build academic arguments based on a scientific framework and Islamic values in a balanced manner.

The third supporting factor relates to the researcher's pedagogical readiness as a learning facilitator, particularly in the ability to link general knowledge with the Islamic values contextually and systematically. This readiness allows the process of value integration to proceed not merely normatively or symbolically, but rather internalized in material discussions, learning strategies, and academic interactions in the classroom. Thus, the integration of Islamic values can be logically accepted by students and serves as a framework for thinking that enriches their understanding of Educational Science and the Profession.

However, this study also identified several obstacles that impacted the optimal implementation of integrative learning. The first major obstacle was the limited time available for lectures, which prevented some topics from being discussed in-depth and comprehensively, particularly those related to exploring the epistemological and axiological dimensions of Islamic values in educational science. The second obstacle lay in the formal curriculum, which did not explicitly support the integration of Islamic values as a core part of the learning structure. Islamic values tended to be positioned as implicit aspects of attitudinal learning outcomes, not yet systematically formulated in learning objectives, materials, and strategies. The third obstacle was the lack of a standard model for integrating Islamic epistemology into the educational

curriculum, so that the implementation of value integration remained highly dependent on the initiative and capacity of individual educators.

Overall, the existence of these supporting and inhibiting factors underscores the importance of more systematic and planned pedagogical and curricular reforms. These reforms are necessary to strengthen the presence of Islamic values in the teaching of Education and Professional Sciences, not only at the practical level of learning but also at the conceptual and structural levels of the curriculum. This allows the integration of Islamic values to be sustainable, consistent, and oriented toward strengthening the professionalism of teachers with character and integrity.

CONCLUSION

Based on the research results and discussion, it can be concluded that the integration of Islamic values in the learning of Educational Sciences and Professions through Field Study activities has a significant and transformative impact on the development of professionalism of prospective teacher students trust, honesty (honesty), *fatānah* (intelligence), *rahmah* (love), and noble character proven not only to enrich students' conceptual understanding of educational science, but also to form an epistemological and ethical framework that animates their perspective on the teaching profession as a moral-spiritual responsibility. The integrative learning approach is able to increase the activeness and quality of student academic interactions, encourage a paradigm shift in teacher professionalism from a technocratic orientation to a holistic understanding, and simultaneously strengthen cognitive, affective, and reflective competencies. The research findings also reveal a gap between the formal curriculum and field learning practices, particularly in terms of the lack of explicit and systematic integration of Islamic values at the epistemological, pedagogical, and axiological levels. Therefore, this study emphasizes the urgency of reconstructing Educational Science and Profession based on Islamic values through planned curriculum renewal and pedagogical practices, so that teacher education not only produces academically competent educators, but also has character, integrity, and a strong moral-spiritual awareness in responding to the challenges of contemporary education.

REFERENCES

Al-Attas, S. M. N. (1999). The concept of education in Islam: A framework for an Islamic philosophy of education. Kuala Lumpur: ISTAC.

Anisaturrizqi, F., Saputra, H., & Hanifiyah, N. (2025). Professional values in Islamic teacher education: A contemporary analysis. *Journal of Islamic Pedagogy*, 7(1), 45–62. <https://doi.org/10.32505/jip.v7i1.4920>

Arifin, Z. (2022). Reconstruction of Islamic education in the era of digital transformation. *Tarbiyah: Journal of Islamic Education*, 29(2), 112–130. <https://doi.org/10.15408/tarbiyah.v29i2.28291>

Astuti, R. (2024). Integration of Islamic values into English language teaching in the digital era. *Halaqa: Journal of Islamic Education*. <https://doi.org/10.15408/tarbiyah.v29i2.28291>

Bahri, S. (2021). Etika dan profesionalisme guru dalam perspektif pendidikan Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(1), 1–15. <https://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/7425>

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <http://dx.doi.org/10.1191/1478088706qp063oa>

Creswell, J. W. (2014). Research design: Qualitative, quantitative, and mixed methods approaches (4th ed.). SAGE. (Pembahasan validitas kualitatif: triangulasi, member checking).

https://www.ucg.ac.me/skladiste/blog_609332/objava_105202/fajlovi/Creswell.pdf

Engkizar, E., Jaafar, A., Sarianti, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Guspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/10.24036/insight.v3i1.209>

Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah?. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–210. <https://doi.org/10.24036/ijmuhica.v6i4.321>

Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54–67. <https://doi.org/10.24036/insight.v1i1.27>

Faddhia, N., Alias, M. F. B., & Urfa, W. (2025). The Effect of Hot Seat Strategy on Students' Reading Aloud Skills. *Journal of Arabic Literature, Teaching and Learning*, 1(2), 38–46. <https://jaliter.intischolar.id/index.php/jaliter/article/view/4>

Fuadi, M. I., & Jamaluddin, J. (2022). Integrasi nilai-nilai Islam dalam pembelajaran di perguruan tinggi. *Al-Tahrir: Jurnal Pemikiran Islam*, 22(2), 289–308. <https://doi.org/10.21154/altahrir.v22i2.4046>

Haramain, T. (2023). Rekonstruksi epistemologi pendidikan Islam di era kontemporer. *Jurnal Pendidikan Islam*, 12(1), 1–15. <https://doi.org/10.14421/jpi.2023.121.01>

Huda, M., Qodir, Z., & Albar, M. (2024). Critical reflective pedagogy in Islamic education. *Journal of Islamic Education Studies*, 9(1), 55–72. <https://journal.uinsgd.ac.id/index.php/jies/article/view/20748>

Kassymova, G. K., Talgatov, Y. K., Arpentieva, M. R., Abishev, A. R., & Menshikov, P. V. (2025). Artificial Intelligence in the Development of the Theory and Practices of Self-Directed Learning. *Multidisciplinary Journal of Thought and Research*, 1(3), 66–79. <https://mujoter.intischolar.id/index.php/mujoter/article/view/19>

Kholida, S., Sukarman, Haji, A., & Wafda, M. (2025). Islamic values and teacher identity in modern education. *International Journal of Islamic Teaching*, 5(1), 40–58. <https://doi.org/10.29240/ijit.v5i1.5191>

McKim, C. A. (2023). Meaningful member-checking: A structured approach to improving trustworthiness (AJQR). <https://www.ajqr.org/download/meaningful-member-checking-a-structured-approach-to-member-checking-12973.pdf>

Munawir, A., Ien, L., & Putri, E. (2025). Challenges of teacher professionalism in Society 5.0. *Journal of Educational Transformation*, 6(1), 1–15. <https://doi.org/10.31004/jet.v6i1.6820>

Nurdin, N., & Kasim, A. (2022). Pembelajaran berbasis spiritual dalam pendidikan tinggi Islam. *Jurnal Pendidikan Islam*, 11(1), 23–38. <https://journal.uinjkt.ac.id/index.php/jpi/article/view/22054>

Nurdyanto, R., Wahid, R., & Farida, E. (2024). Spiritual-based learning and student engagement in Islamic higher education. *Al-Ta'lim Journal*, 31(1), 77–89. <https://doi.org/10.15548/jt.v31i1.796>

Purwaningsih, R., & Mulyandari, T. (2021). Islamic curriculum integration challenges in higher education. *Journal of Curriculum and Pedagogy*, 10(2), 45–59. <https://doi.org/10.15294/jcp.v10i2.52162>

Purwanto, Y., & Wahyuni, S. (2021). Pengembangan kurikulum pendidikan Islam berbasis integrasi keilmuan. *Ta'dib: Jurnal Pendidikan Islam*, 26(2), 183–198. <https://ejournal.radenintan.ac.id/index.php/tadib/article/view/9312>

Rahman, F., & Anwar, K. (2023). Nilai-nilai Islam dalam pembentukan karakter profesional guru. *Jurnal Pendidikan Agama Islam*, 20(1), 45–60. <https://ejournal.uin-malang.ac.id/index.php/jpai/article/view/19345>

Salma, N., Nasution, R., & Panjaitan, S. (2024). Digital ethics and teacher professionalism. *Journal of Moral and Islamic Pedagogy*, 5(1), 66–85. <https://doi.org/10.31764/jmip.v5i1.49128>

Solong, M., Yusuf, M., & Rahmawati, R. (2023). Penguatan karakter guru melalui nilai-nilai pendidikan Islam. *Jurnal Pendidikan Islam*, 8(2), 181–195. <https://doi.org/10.15575/jpi.v8i2.24361>

Sriwahyuni, N., Oktasari, M., Akmal, F., Khadijah, K., & Suriadi, H. (2025). A Counseling-Based Model for Islamic Character Development in Secondary School Students. *Multidisciplinary Journal of Thought and Research*, 1(3), 97–108. <https://mujoter.intischolar.id/index.php/mujoter/article/view/17>

Yin, R. K. (2018). Case study research and applications: Design and methods (6th ed.). SAGE. (Ringkasan/slide pedoman praktis tersedia secara daring). <https://timothydavidson.com/Library/Articles/03.%20Miscellaneous%20articles%20to%20be%20filed/Yin-2018-Case-Study-Research-and-Applications-%20Tutorials.pdf>

Copyright holder:

© Khatimah, S. H., Arifi, A., Wulandari, N. F.

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:

CC-BY-SA