



Integrating Islamic Epistemology into Outcome-Based Arabic Language Education: A Curriculum Model for PTKIN in Indonesia

تكامـل نظرية المعرفة الإسلامية في تعليم اللغة العربية القائم على نواتج التعلم: نموذج مقترح لمنهج اللغة العربية في مؤسسات التعليم العالي الإسلامي الحكومي بإندونيسيا

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ABSTRACT

Implementing Outcome-Based Education (OBE) in Islamic higher education presents a conceptual challenge, as its emphasis on measurable learning outcomes does not always adequately accommodate the ethical, moral, and value-oriented dimensions central to Islamic educational purposes. This gap highlights the need to reconceptualize OBE beyond competency attainment by incorporating Islamic epistemological foundations into curriculum design and implementation. This study examines how Islamic epistemology is integrated into an Arabic Language Education curriculum and how such integration shapes a value-based OBE model in Islamic higher education, focusing on the Arabic Language Education Program at UIN Sunan Kalijaga Yogyakarta. Employing a qualitative approach with a single-case study design, data were collected through interviews, observations, curriculum document analysis, and focus group discussions and analyzed thematically. The findings demonstrate that Islamic epistemology reshapes OBE by positioning Islamic values as the organising principle for curriculum design, pedagogy, learning outcomes, and assessment. The resulting model moves beyond measurable competencies by integrating cognitive, affective, ethical, and moral dimensions to foster transformative learning outcomes. Transformative learning supports the internalisation of values through critical reflection, while experiential and authentic learning connect knowledge with the practical use of Arabic in social and Islamic contexts. The integration-interconnection paradigm and Arabic's role as a sociocultural medium further strengthen the coherence between knowledge, values, and practice. The study contributes to curriculum theory by extending Constructive Alignment into a value-based framework that integrates epistemological, pedagogical, learning-outcome, and assessment alignment within Islamic higher education.

Keywords: Arabic Language Education; Constructive Alignment; Islamic Values Integration; Outcome-Based Education (OBE); Transformative Learning.

مستخلص البحث

إن تطبيق التعليم القائم على مخرجات التعلم (OBE) في مؤسسات التعليم العالي الإسلامي يمثل تحدياً مفاهيمياً، إذ إن تركيزه على مخرجات التعلم القابلة للقياس لا يستوعب دائماً بصورة كافية الأبعاد الأخلاقية والقيمية والوجدانية التي تعد من المقاصد الأساسية للتربية الإسلامية. وتبرز هذه الفجوة الحاجة إلى إعادة تصور التعليم القائم على مخرجات التعلم بما يتجاوز مجرد اكتساب الكفايات، وذلك من خلال دمج الأسس الإبيستمولوجية الإسلامية في تصميم المنهج وتنفيذه. وتهدف هذه الدراسة إلى الكشف عن كيفية دمج الإبيستمولوجيا الإسلامية في منهج تعليم اللغة العربية، وكيف يسهم هذا الدمج في تشكيل نموذج قائم على القيم للتعليم القائم على مخرجات التعلم في مؤسسات التعليم العالي الإسلامي. مع التركيز على برنامج تعليم اللغة العربية في جامعة سونان كاليجاكا الإسلامية الحكومية في يوجياكارتا. واعتمدت الدراسة منهجاً نوعياً بتصميم دراسة الحالة المفردة، وجمعت البيانات من خلال المقابلات والملاحظات وتحليل وثائق المنهج ومناقشات مجموعات التركيز، ثم حلت البيانات تحليلًا موضوعيًا. وتبين النتائج أن الإبيستمولوجيا الإسلامية تعيد تشكيل التعليم القائم على مخرجات التعلم من خلال جعل القيم الإسلامية

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مبدأ منظماً لتصميم المنهج والممارسات التربوية ومخرجات التعلم والتقييم. ويتجاوز النموذج الناتج الكفايات القابلة للقياس من خلال دمج الأبعاد المعرفية والوجدانية والأخلاقية والقيمية بما يعزز مخرجات التعلم التحويلي. ويسهم التعلم التحويلي في استبطان القيم من خلال التأمل النقدي، في حين يربط التعلم التجريبي والتعلم الأصيل بين المعرفة والاستخدام العملي للغة العربية في السياقات الاجتماعية والإسلامية. كما يعزز نموذج التكامل والترابط ودور اللغة العربية بوصفها وسيطاً اجتماعياً وثقافياً الاتساق بين المعرفة والقيم والممارسة. وتسهم هذه الدراسة في تطوير نظرية المنهج من خلال توسيع مفهوم المواءمة البنائية ليصبح إطاراً قائماً على القيم يدمج المواءمة الإستمولوجية والتربوية ومواءمة مخرجات التعلم والتقييم في سياق التعليم العالي الإسلامي.

الكلمات المفتاحية: تعليم اللغة العربية؛ المواءمة البنائية؛ دمج القيم الإسلامية؛ التعليم القائم على مخرجات التعلم؛ التعلم التحويلي.

INTRODUCTION

Higher education in Indonesia is undergoing a profound transformation driven by rapid socio-economic change, technological advancement, and growing global interconnectedness. Universities are increasingly expected not only to transmit disciplinary knowledge but also to develop graduates who are adaptable, professionally competent, ethically responsible, and able to respond to complex societal challenges. In this context, Outcome-Based Education (OBE) has gained prominence as a curriculum paradigm that places clearly defined and demonstrable learning outcomes at the centre of educational planning, implementation, and assessment (Mihardi et al., 2024; Widodo, 2021). By shifting the emphasis from content delivery to measurable learning achievements, OBE has strengthened curriculum accountability and the alignment between educational provision, graduate competencies, and societal needs. Nevertheless, the competency-oriented and outcome-driven logic of conventional OBE raises a fundamental question in Islamic higher education: to what extent can learning outcomes defined primarily in terms of measurable competencies accommodate the epistemological, ethical, spiritual, and moral dimensions that constitute the broader purposes of Islamic education? This question is particularly significant within Indonesian Islamic higher education institutions (PTKIN), where education is expected not merely to produce professionally competent graduates but also to cultivate knowledge, values, character, and ethical responsibility within an Islamic worldview. Thus, the challenge is not simply how to implement OBE effectively, but how to reconceptualise OBE so that its outcome orientation remains compatible with the epistemological foundations and value commitments of Islamic higher education.

However, within State Islamic Religious Universities (PTKIN), especially in Arabic Language Education (PBA) programmes, adopting OBE presents a unique epistemological challenge. These institutions must not only align curricula with global competency standards but also safeguard and convey Islamic values as a fundamental

part of their institutional identity. This dual responsibility creates tension between a focus on practical skills and the integration of normative values, raising important questions about how OBE can be adapted within a value-based educational framework.

At the policy level, OBE implementation has been positioned as a strategic priority for enhancing graduate quality, institutional accountability, and global competitiveness in Indonesian higher education (Aliadi et al., 2024; Suryanto, 2022). Despite these policy aspirations, implementation across academic disciplines has been uneven, particularly in programmes with distinctive educational missions such as Arabic Language Education. Many Arabic Language Education (PBA) programmes still face structural and pedagogical challenges in operationalising competency-based frameworks, particularly in aligning intended learning outcomes with teaching strategies and assessment methods (Manggali et al., 2024). These challenges are not merely technical, as Arabic's distinctive nature further complicates translating OBE principles into curriculum practice. Arabic functions simultaneously as a medium of communication, a vehicle for accessing Islamic intellectual heritage, and a carrier of cultural, ethical, and religious values (Uyuni, 2023). Consequently, curriculum design in Arabic Language Education requires an approach that goes beyond aligning competencies and instructional components by integrating linguistic proficiency with the epistemological, ethical, and cultural dimensions embedded in the purposes of Arabic language education. This condition highlights the need to examine how OBE can be adapted and reconceptualised to accommodate the distinctive educational mission of Arabic Language Education within Islamic higher education.

Empirical data further emphasise the urgency of this issue. National statistics show that only about 40% of PTKIN graduates find employment relevant to their field within two years of graduation (Kemendikbudristek, 2023). Moreover, tracer studies in Arabic Language Education indicate that many graduates feel inadequately prepared in practical linguistic skills and professional competencies (UIN Yogyakarta, 2022). This discrepancy highlights a structural mismatch between curriculum design and real-world requirements, especially in linking theoretical knowledge with applied skills. At the same time, PTKIN graduates are expected to embody Islamic ethical values, positioning them not only as skilled professionals but also as moral agents within society.

Despite rising enrolment in PBA programmes, concerns about graduate quality persist significantly. Data from the Directorate of Islamic Higher Education (2023) show that a large proportion of graduates struggle with effective Arabic communication and

applying linguistic knowledge practically. This suggests that current curricula tend to emphasise theoretical mastery over practical application, thereby reducing graduates' competitiveness in professional environments (Tantowi, 2023; Mahardhani et al., 2023). Recent studies further stress that OBE implementation in higher education often fails to meet its intended outcomes due to poor alignment between curriculum components and limited integration of real-world skills.

Furthermore, existing scholarship on Outcome-Based Education (OBE) has predominantly focused on technical and applied disciplines such as engineering, entrepreneurship, and mathematics education (Nurjannah et al., 2021; Akbardin et al., 2024; Novitasari et al., 2024; Effendi & Rosyadi, 2024). While these studies have contributed substantially to the development of competency-based curriculum and assessment practices, they largely conceptualise learning outcomes in terms of observable technical, academic, and professional competencies. This orientation may be insufficient for disciplines within Islamic higher education, where educational purposes extend beyond competency attainment to include transmitting religious knowledge, ethical values, moral development, and cultural identity. Arabic Language Education in PTKIN exemplifies this complexity, as Arabic functions simultaneously as a medium of communication, a means of accessing Islamic intellectual traditions, and a vehicle for cultivating ethical and religious dispositions. Consequently, conventional OBE frameworks provide limited conceptual guidance for designing curricula that systematically integrate measurable competencies with Islamic epistemological and ethical foundations. More importantly, the literature has yet to explain how OBE can be reconceptualised from an Islamic epistemological perspective, particularly through systematic alignment of curriculum, pedagogy, learning outcomes, and assessment with both competency development and value internalisation. This gap is particularly significant because integrating Islamic epistemology requires more than including religious values as supplementary content; it entails rethinking the principles that conceptually connect knowledge, learning, outcomes, and assessment within the curriculum. Addressing this gap is therefore essential for developing an OBE framework that is not only competency-oriented but also epistemologically coherent with the educational mission of Islamic higher education.

This research addresses this gap by examining UIN Sunan Kalijaga Yogyakarta as a single case study. The university is widely acknowledged as a leading institution in Islamic higher education, recognised for its integrative and humanistic academic

approach. Its curriculum transformation reflects a major shift in understanding OBE – not just as a regulatory or policy-driven framework, but as a philosophical and pedagogical approach that reorients learning from teacher-centred instruction to outcome-driven, student-centred processes.

At UIN Sunan Kalijaga, OBE implementation has developed gradually through data-driven mechanisms, including tracer studies, internal evaluations, and systematic curriculum reviews. This shift aligns with the principles of Constructive Alignment (Biggs & Tang, 2011), which emphasise coherence among intended learning outcomes, teaching and learning activities, and assessment methods. More importantly, the university adopts an integration–interconnection paradigm that embeds Islamic values, such as inclusivity, religious moderation, multiculturalism, and respect for human dignity, throughout the curriculum. This paradigm reflects current perspectives on interdisciplinary and holistic education, highlighting the interconnectedness of knowledge areas and the significance of incorporating ethical considerations into academic practice (Trilling & Fadel, 2009).

To address this gap, the present study focuses on UIN Sunan Kalijaga Yogyakarta, a State Islamic Higher Education Institution (PTKIN) whose academic orientation is shaped by the integration–interconnection paradigm, which seeks to establish meaningful relationships between Islamic scholarship and contemporary knowledge. This institutional context provides a particularly relevant setting for examining how Outcome-Based Education (OBE) can be reconceptualised through an Islamic epistemological perspective. Within the Arabic Language Education programme, curriculum development extends beyond linguistic competence to foster critical thinking, ethical reasoning, adaptability, and socio-cultural awareness. In this context, Arabic assumes a dual function: as a means of communication and as a medium for engaging with Islamic intellectual traditions, ethical values, and scholarly practices. Consequently, the Arabic Language Education programme provides a distinctive context for examining how competency-based education can align with the epistemological and value-based dimensions of learning. This alignment is particularly important in PTKIN, where OBE effectiveness cannot be assessed solely through measurable competencies but also through its capacity to connect knowledge, values, and educational purposes within an Islamic worldview.

Therefore, this study examines how Islamic values are integrated into the OBE-based Arabic Language Education curriculum at UIN Sunan Kalijaga Yogyakarta. The

analysis focuses on its philosophical foundations, learning outcome structures, pedagogical strategies, and Arabic's role as a medium for internalising values. By doing so, this research seeks to develop a comprehensive, theoretically grounded model of value-integrated OBE that aligns competency-based standards with Islamic epistemology and professional requirements. Ultimately, the study contributes to broader discussions on how higher education can move beyond instrumental competency frameworks towards more holistic models that integrate knowledge, values, and identity formation in response to contemporary global challenges.

RESEARCH METHOD

This study employs a qualitative descriptive-analytical approach to examine the implementation of Outcome-Based Education (OBE) in the Arabic Language Education programme at UIN Sunan Kalijaga Yogyakarta. The research is structured as an in-depth single-case study, aiming to identify the conditions, challenges, and development needs of the OBE-based curriculum while also exploring how Islamic values are integrated into its structure and execution.

Data Sources and Collection

The researchers collected primary data through purposive sampling from key stakeholders involved in the Arabic Language Education programme at UIN Sunan Kalijaga Yogyakarta. Participants included the programme head, lecturers involved in curriculum implementation, undergraduate students representing different academic years, and alumni working in educational and professional settings. The researchers selected these participants based on their direct involvement in, or experience with, curriculum development and implementation within the programme. Secondary data comprised curriculum documents, institutional policies, course syllabi, tracer study reports, accreditation documents, and quality assurance reports. To strengthen the credibility and relevance of the proposed curriculum model, curriculum experts and Arabic language education specialists also reviewed and validated the emerging model.

The study collected data using multiple qualitative techniques, including semi-structured interviews, non-participant classroom observations, document analysis, and focus group discussions (FGDs). Semi-structured interviews explored participants' experiences and perceptions of OBE implementation, curriculum alignment, learning outcomes, assessment practices, and the integration of Islamic epistemological values into Arabic Language Education. Non-participant classroom observations focused on

teaching strategies, learning activities, assessment practices, and interactions between lecturers and students. Document analysis examined curriculum structures, programme learning outcomes, course learning outcomes, course plans, assessment documents, institutional policies, and relevant quality assurance records. FGDs were conducted to deepen the interpretation of the findings and obtain stakeholder perspectives on the proposed curriculum model. The combination of multiple participants, documentary sources, and data collection techniques enabled methodological triangulation and strengthened the credibility and trustworthiness of the findings.

Analysis and Validation

Data analysis followed the framework proposed by Miles, Huberman, and Saldana (2014), which includes data collection, data condensation, data display, and conclusion drawing. The findings were systematically organised into key themes related to curriculum implementation, value integration, and pedagogical strategies.

To ensure the credibility and reliability of the findings, the study employed several validation techniques, including triangulation of data sources and methods, member checking with participants, peer debriefing, and maintaining an audit trail. These approaches helped enhance the trustworthiness of the analysis and ensured that the findings genuinely reflect the institution's actual practices.

The primary aim of this study is to produce practical and contextually relevant recommendations for developing an effective OBE-based curriculum in Arabic Language Education at UIN Sunan Kalijaga, aligned with Islamic principles and labour market requirements.

RESULT AND DISCUSSION

Integration of Islamic Values in the OBE-Based Curriculum: A Value-Driven Epistemological Model

Analysis of interviews with programme leaders, lecturers, students, and alumni, together with curriculum documents, classroom observations, and focus group discussions (FGDs), revealed that the integration of Islamic values into the Outcome-Based Education (OBE) curriculum for Arabic Language Education at UIN Sunan Kalijaga Yogyakarta constitutes a value-driven epistemological model. Across these data sources, Islamic values functioned not merely as supplementary content but as an organising principle that informs curriculum orientation, learning outcomes, pedagogical practices, and assessment. The curriculum documents explicitly incorporate

value-oriented dimensions into programme and course learning outcomes, while classroom observations show that these orientations translate into learning activities that connect linguistic competence with ethical reflection, critical engagement, and contextual use of Arabic. Interviews and FGDs further revealed that lecturers and other stakeholders perceive Arabic learning as extending beyond linguistic proficiency to encompass the internalisation of Islamic intellectual, ethical, and cultural values. This convergence of evidence suggests that the curriculum operates beyond a technical framework for content delivery and instead functions as an integrated educational system that connects knowledge, values, competencies, and identity formation. In this model, OBE is not simply implemented as a mechanism for measuring graduate competencies but is reoriented toward producing transformative learning outcomes that reflect both professional competence and the broader educational purposes of Islamic higher education.

In this context, Islamic values are not supplementary or additional elements but an ontological and epistemological foundation that shapes what is taught (curriculum content), how it is taught (pedagogy), and why it is taught (educational purpose). This signifies a shift from a content-based curriculum to a value-oriented, meaning-centred curriculum, aligning with contemporary views that emphasise education as a process of human development rather than the transmission of knowledge.

From the perspective of Competency-Based Education (CBE) (Spady, 1994), the curriculum emphasises clearly defined learning outcomes (CPL) that encompass cognitive, affective, and psychomotor domains. However, UIN Sunan Kalijaga broadens this framework by incorporating normative, ethical, and spiritual dimensions within competencies, thereby transforming them into value-based competencies. These competencies not only reflect what students can do but also who they become as ethical and socially responsible individuals.

This extension responds to modern critiques of CBE, which argue that solely performance-based models risk overlooking moral and ethical aspects (Mulder, 2017). By incorporating Islamic values such as *rahmah* (compassion), *'adl* (justice), and moderation (*wasatiyyah*), the curriculum redefines competence as a combination of skill, knowledge, and ethical awareness, thus supporting the development of holistic graduates.

Constructive Alignment and Curriculum Coherence

The implementation of OBE at UIN Sunan Kalijaga reflects the principles of

Constructive Alignment (Biggs & Tang, 2011), where intended learning outcomes (CPL), teaching strategies, and assessment practices are systematically aligned. However, the alignment observed in this context goes beyond procedural consistency and can be conceptualised as deep curriculum coherence.

In this model, curriculum alignment emerges as a multidimensional and integrative process that extends beyond technical coherence to encompass philosophical, epistemological, pedagogical, and evaluative dimensions. Rather than limiting alignment to the structural relationship among learning outcomes, teaching activities, and assessment—as commonly emphasised in Outcome-Based Education (OBE)—the curriculum at UIN Sunan Kalijaga demonstrates a layered form of alignment consistent with the principles of Constructive Alignment (Biggs & Tang, 2011). The analysis further indicates that this alignment is enriched by principles of value-based curriculum, transformative curriculum, and curriculum as praxis, in which knowledge connects to values, critical reflection, and meaningful action. At the epistemological level, curriculum objectives and learning outcomes are grounded in an understanding of knowledge that connects linguistic competence with Islamic intellectual and ethical values. At the pedagogical level, teaching and learning activities translate these orientations into contextual, reflective, experiential, and dialogic learning experiences. At the evaluative level, assessment is designed not only to measure the attainment of linguistic competencies but also to capture students' ability to apply knowledge, demonstrate ethical reasoning, and reflect on the values embedded in their learning. Thus, the alignment observed in this curriculum operates across multiple layers—epistemological, curricular, pedagogical, outcome-based, and evaluative—rather than merely establishing consistency among intended outcomes, instructional activities, and assessment. This multidimensional alignment provides the conceptual basis for extending Constructive Alignment into a value-based framework that better reflects the educational mission of Islamic higher education.

At the epistemological level, alignment manifests in integrating an Islamic worldview into the fabric of knowledge itself. Knowledge is not neutral or value-free; rather, it is embedded in a value-laden epistemic framework that links intellectual inquiry to ethical and spiritual significance. This perspective aligns with Islamic philosophy of education (Al-Attas, 1995) and contemporary debates on value-based curriculum (Halstead, 2007), which emphasise that worldview and moral orientation inherently shape knowledge construction. Moreover, this approach resonates with

curriculum integration theory (Beane, 1997), which promotes meaningful connections between knowledge domains and human values.

At the pedagogical level, alignment manifests through teaching and learning strategies that embody ethical and humanistic values. Instructional approaches such as project-based learning, reflective dialogue, and inclusive pedagogy are deliberately designed to foster not only cognitive understanding but also empathy, responsibility, and social awareness. This reflects the principles of Transformative Learning Theory (Mezirow, 2000), in which learning involves critical reflection that leads to perspective transformation, as well as Experiential Learning Theory (Kolb, 1984), which emphasises learning through experience and reflection. This pedagogical approach also aligns with humanistic education theory (Rogers, 1969), which places the development of the whole person including affective and ethical dimensions—at the centre of the educational process.

At the assessment level, alignment is clear in developing evaluation methods that measure not only students' mastery of competencies but also the internalisation of values. Assessment practices go beyond traditional cognitive tests to include performance-based assessments, reflective journals, and portfolios that document ethical reasoning, professional attitudes, and social engagement. This approach aligns with the principles of authentic assessment (Wiggins, 1998), which emphasise real-world tasks and meaningful evaluation, as well as with the competency verification requirements in Competency-Based Education (Spady, 1994). Furthermore, recent research on values-based assessment underlines the importance of assessing affective and ethical learning alongside cognitive achievement (Berkowitz & Bier, 2005).

Taken together, these three levels of alignment—epistemological, pedagogical, and assessment form a coherent and holistic framework in which knowledge, teaching, and evaluation are interconnected and mutually reinforcing. This multidimensional alignment not only strengthens OBE implementation but also ensures that learning outcomes meaningfully shape students' ethical identity, professional integrity, and social responsibility. In this sense, the curriculum moves beyond technical compliance towards a value-integrated model of constructive alignment, in which competencies and values are inseparable components of educational quality.

This multidimensional alignment guarantees that Islamic values are not only expressed in curriculum documents but are also implemented in classroom practices and assessment mechanisms.

This approach aligns with Understanding by Design (UbD) (Wiggins & McTighe), especially its backward design principle, where curriculum planning starts with desired outcomes and ensures that learning activities and assessments are intentionally crafted to meet these goals. Here, outcomes extend beyond technical skills to include ethical dispositions and professional identity, making the curriculum both deliberate and transformative.

Transformative Learning and Value Internalisation

The integration of Islamic values into the curriculum can be better understood through the lens of Transformative Learning Theory (Mezirow, 2000), which emphasises the central role of critical reflection in reshaping learners' frames of reference. In this perspective, learning is not merely the acquisition of knowledge or skills but a process of transforming how individuals interpret, understand, and engage with the world.

Interview data, classroom observations, and curriculum document analysis revealed that students in the Arabic Language Education programme at UIN Sunan Kalijaga are positioned not as passive recipients of predetermined knowledge and values, but as active participants in critical dialogue, reflective inquiry, and collaborative learning. Classroom observations indicated that learning activities gave students opportunities to discuss linguistic, religious, and socio-cultural issues, articulate their perspectives, and critically engage with different interpretations. The curriculum documents further show that these learning orientations connect to outcomes related to critical thinking, ethical awareness, and applying knowledge in relevant social and cultural contexts. Interview findings also indicated that lecturers viewed the integration of Islamic values not as transmitting fixed norms, but as an opportunity for students to examine and contextualise values through discussion, reflection, and engagement with real-world issues. This pedagogical orientation resonates with Mezirow's Transformative Learning Theory, which conceptualises transformative learning as a process through which individuals critically examine previously held assumptions through reflection and discourse, potentially leading to more inclusive, discriminating, and integrative perspectives. In the context of Arabic Language Education, this process extends beyond linguistic competence by connecting critical reflection with ethical awareness, Islamic scholarly identity, and socially responsible professional practice. The findings therefore suggest that transformative learning is contextualised within an Islamic epistemological framework in which critical inquiry and value internalisation are not treated as competing objectives, but as complementary dimensions of meaningful

learning.

Through structured engagement with Islamic texts, contemporary socio-cultural issues, and authentic educational challenges, students encounter what Mezirow (2000) describes as “disorienting dilemmas.” These experiences disrupt existing meaning structures and prompt critical questioning of previously held beliefs. For instance, engaging with inclusive education contexts prompts students to rethink notions of justice (*‘adl*) and equality, especially concerning learners with diverse needs. Similarly, interacting with diverse perspectives in multicultural learning environments promotes tolerance (*tasāmuḥ*) and empathy (*raḥmah*), while reflective engagement with ethical dilemmas in teaching practice fosters a deeper sense of moral accountability and professional responsibility (Muslimah et al., 2023).

These learning experiences foster a process of perspective transformation, where students move beyond superficial or instrumental understanding towards a deeper internalisation of values. According to Mezirow (2000), such transformation involves a shift in meaning perspectives—encompassing beliefs, attitudes, and emotional orientations that ultimately shape how individuals see themselves and their roles in society. In this context, Islamic values are not merely learned as abstract principles but become embedded within students’ frames of reference, influencing their decision-making, professional behaviour, and social interactions.

This transformative process also aligns with broader theoretical advances in adult learning and moral education. Scholars like Taylor (2007) emphasise that transformative learning is most effective when supported by dialogical engagement and emotionally meaningful experiences, while Cranton (2006) underscores the importance of critical self-reflection in cultivating authentic and autonomous learners. In the context of Islamic education, this approach aligns with the concept of *tarbiyah*, which stresses holistic development across intellectual, moral, and spiritual dimensions.

The findings suggest that OBE should be understood not only as an outcome-oriented framework but also as a transformative educational paradigm that integrates competency development with ethical and spiritual formation. At UIN Sunan Kalijaga, the integration of Islamic values is not limited to transmitting normative content; it is embedded in learning processes through which students critically engage with, reflect on, internalise, and apply values in academic and social contexts. The alignment between curriculum objectives, learning activities, and assessment therefore facilitates not only the acquisition of linguistic competencies but also the development of ethical awareness,

scholarly identity, and social responsibility. In this sense, educational outcomes encompass both what students can demonstrate and the dispositions they develop through the learning process. The curriculum therefore positions learning as a transformative process that connects knowledge, values, identity, and practice, preparing graduates to apply their professional competencies in ethically grounded, socially responsible ways. This finding extends the conventional understanding of OBE by demonstrating that outcome orientation and value formation can function as complementary dimensions of curriculum design within Islamic higher education.

Experiential Learning and Authentic Pedagogy

The pedagogical practices at UIN Sunan Kalijaga strongly embody the principles of Experiential Learning Theory, as outlined by Kolb (1984), which views learning as a cyclical, ongoing process comprising four interconnected stages: concrete experience, reflective observation, abstract conceptualisation, and active experimentation. In this framework, learning is not a passive intake of information but an active process in which knowledge is constructed through direct engagement with experience and subsequent reflection.

In Arabic Language Education, this experiential approach is implemented through a range of pedagogical methods, including project-based learning, microteaching, and community-centred tasks. These strategies place students in genuine, socially relevant learning settings where they must use both disciplinary knowledge and Islamic values in real-world situations. For example, creating inclusive teaching materials for students with disabilities involves not only technical pedagogical skills but also the practice of ethical principles such as compassion (*rahmah*), equity (*'adl*), and respect for human dignity (*karāmah al-insān*).

Through participation in such activities, students go through the complete experiential learning cycle. They start with concrete experiences in designing and implementing instructional practices, then move to reflective observation, where they critically assess their actions and choices. This reflection leads to abstract conceptualisation, allowing them to connect practical experiences with theoretical frameworks in education and Islamic ethics. Finally, through active experimentation, students test and apply their insights in future teaching practices. This cyclical process encourages deeper learning and helps integrate knowledge, skills, and values.

Importantly, this pedagogical approach turns Islamic values from abstract, declarative knowledge into lived, embodied experiences. Students are not only taught

what values mean, but are given opportunities to enact them in practice. As a result, they develop the ability to engage in ethical decision-making in complex educational contexts, cultivate a sense of social responsibility towards diverse learners, and integrate theoretical knowledge with practical application in a coherent and meaningful way.

This aligns with broader trends in experiential and reflective pedagogy, which emphasise that meaningful learning takes place when students actively build knowledge through experience and reflection (Kolb, 1984; Schön, 1983).

The findings indicate that pedagogical practices in the Arabic Language Education programme at UIN Sunan Kalijaga incorporate authentic learning experiences that strengthen the practical relevance of the OBE-based curriculum. Analysis of interviews, classroom observations, and curriculum documents revealed that students engage in professional and contextually situated tasks, including Arabic language teaching design, community-based educational projects, collaborative problem-solving, and reflective learning activities. These activities require students to apply linguistic and pedagogical knowledge to real or realistic educational situations rather than merely reproduce classroom knowledge. Classroom observations further showed that students were encouraged to analyse contextual problems, develop appropriate instructional responses, and reflect on the consequences of their decisions for diverse learners and educational settings. These findings align with Authentic Learning Theory (Herrington & Oliver, 2000), which emphasises learning through engagement with complex, real-world tasks that require integrating knowledge, skills, and professional judgment. In the Islamic higher education context, however, authentic learning also gives students opportunities to connect professional practice with ethical considerations and socially responsible action. Integrating authentic learning with Islamic values therefore enables professional competence and moral formation to develop simultaneously. This pedagogical orientation reinforces the curriculum's value-based character by showing that OBE learning outcomes can be realised through meaningful experiences that connect linguistic competence, professional practice, ethical reasoning, and social responsibility.

Furthermore, this approach aligns with situated learning theory (Lave & Wenger, 1991), which states that learning is fundamentally social and context-dependent. By engaging in authentic practices, students gradually become members of a professional community, internalising both its skills and its ethical standards. In this way, learning becomes a process of legitimate peripheral participation, where students shift from novice learners to reflective practitioners.

Therefore, combining experiential and authentic learning methods creates an education that is contextual, practical, and values-rich. It effectively closes the gap between academic knowledge and professional requirements by making sure students are not only well-informed but also able to apply their knowledge ethically. This supports the idea that, within an OBE framework, attaining learning outcomes should include not only measurable skills but also the embodiment of values in professional practice.

Integration-Interconnection Paradigm and Interdisciplinary Curriculum

The curriculum at UIN Sunan Kalijaga is primarily based on an integration-interconnection paradigm, which aligns with modern theories of interdisciplinary and transdisciplinary education. This paradigm challenges the traditional separation of knowledge into isolated disciplines, instead highlighting the interconnectedness of knowledge systems as a foundation for meaningful learning. In this framework, knowledge is not seen as separate units but as a dynamic, unified whole formed through the interaction of religious, social, and scientific perspectives.

From a theoretical standpoint, this approach resonates with interdisciplinary curriculum theory (Beane, 1997), which advocates organising curriculum around meaningful connections across subject areas rather than rigid disciplinary boundaries. It also aligns with transdisciplinary education (Nicolescu, 2002), which emphasises integrating knowledge across disciplines to address complex, real-world problems. These perspectives highlight the importance of constructing knowledge that is contextually relevant, socially responsive, and epistemologically coherent.

Analysis of curriculum documents, course syllabi, lecturer interviews, and classroom observations indicates that the integration-interconnection paradigm at UIN Sunan Kalijaga is operationalised by incorporating Islamic values across diverse areas of the Arabic Language Education curriculum, including educational psychology, linguistics, pedagogy, and inclusive education. The curriculum documents and syllabi show that value-oriented dimensions are not confined to explicitly religious courses but also appear in the formulation of learning outcomes, the selection of learning content, and the orientation of learning activities across disciplinary areas. Lecturer interviews further indicate that values such as justice (*'adl*), compassion (*rahmah*), and moderation (*wasatiyyah*) are understood as guiding principles for connecting disciplinary knowledge with ethical and social considerations. Classroom observations further show that these values translate into learning practices through contextual discussion, collaborative

interaction, reflective activities, and attention to diverse learner needs. The findings therefore demonstrate a shift from a segmented curriculum structure, in which disciplinary knowledge and religious values are treated as separate domains, toward a more holistic and integrative curriculum design. Within this model, Islamic values function not merely as additional curricular content but as a unifying principle that connects different fields of knowledge, shapes pedagogical practice, and provides an ethical orientation for applying professional competencies. This operationalisation of the integration-interconnection paradigm consequently strengthens the epistemological coherence of the OBE-based curriculum by linking knowledge, values, and practice across disciplinary boundaries.

Such an approach embodies a holistic curriculum model, where knowledge is built through the interaction of various domains – cognitive, social, ethical, and spiritual. This aligns with the wider goals of integrated curriculum design, which aims to enhance learners' ability to synthesise knowledge, think critically across disciplines, and apply learning in complex situations (Drake & Reid, 2018).

From the perspective of 21st-century curriculum theory, this integrative approach is especially important in fostering key competencies needed in modern society. According to Trilling and Fadel (2009), effective 21st-century education must develop core skills such as critical thinking, collaboration, communication, and ethical reasoning. Including Islamic values within an interdisciplinary framework strengthens these competencies by providing a moral and ethical foundation to guide their use. For instance, critical thinking is applied not only in analytical reasoning but also in ethical judgment; collaboration is grounded in respect and mutual responsibility; and communication is shaped by principles of integrity and cultural sensitivity.

Furthermore, this approach reflects the idea of a “living curriculum”, where learning is always shaped by real-world contexts and changing societal needs. Instead of being fixed or prescriptive, the curriculum becomes flexible, adaptable, and responsive to the complexities of modern life. This view is supported by curriculum-as-experience theory (Dewey, 1938), which highlights that meaningful learning comes from the interaction between learners and their environment.

Consequently, students are better equipped to navigate diverse social and professional environments, as they are taught not only to master disciplinary knowledge but also to integrate it with ethical considerations and social awareness. In this way, Islamic values serve as a unifying epistemic and ethical framework, linking knowledge

domains and guiding their practical application.

Ultimately, the integration–interconnection paradigm at UIN Sunan Kalijaga marks significant progress in curriculum design by bridging the gap between disciplinary specialisation and holistic education. By incorporating Islamic values within an interdisciplinary framework, the curriculum cultivates graduates who are intellectually capable, ethically rooted, and able to tackle complex global challenges.

Arabic as a Medium of Epistemic and Ethical Formation

The role of Arabic in the curriculum at UIN Sunan Kalijaga goes well beyond developing linguistic skills and is better understood through disciplinary literacy theory and Vygotsky's sociocultural theory. In this context, Arabic is not just a language to be learned but a multidimensional tool that supports cognitive growth, epistemic access, and cultural dissemination.

Analysis of curriculum documents, course syllabi, classroom observations, and interviews with lecturers indicates that Arabic Language Education at UIN Sunan Kalijaga positions Arabic not only as a communicative competence but also as an important medium for engaging with Islamic intellectual traditions. This orientation is consistent with Disciplinary Literacy Theory, which emphasises that academic disciplines involve distinctive ways of thinking, knowing, interpreting, and communicating (Shanahan & Shanahan, 2008). In Islamic higher education, Arabic functions as the primary language through which many Islamic intellectual traditions have historically been produced, transmitted, interpreted, and preserved. The analysis of course content and learning activities shows that students are encouraged to engage with Arabic texts and scholarly materials in ways that expose them to the interpretive conventions, conceptual frameworks, and scholarly practices associated with the Islamic intellectual tradition. Classroom observations further indicate that engagement with Arabic texts involves more than linguistic decoding, as students are guided to interpret meanings, examine arguments, contextualise ideas, and relate textual knowledge to contemporary educational and social issues. Lecturer interviews similarly suggest that Arabic proficiency enables students to access Islamic scholarship more directly while developing the intellectual and interpretive skills required to engage critically with such sources. Thus, Arabic operates as an epistemic medium in the curriculum not because the language itself inherently constitutes an epistemology, but because its use provides access to historically developed bodies of knowledge, modes of interpretation, and scholarly practices within the Islamic intellectual tradition. This positioning strengthens

the epistemological dimension of Arabic Language Education by connecting linguistic proficiency with disciplinary literacy, critical inquiry, and engagement with Islamic knowledge traditions.

At the same time, Arabic serves as a linguistic tool that supports the development of academic proficiency and communicative competence. Mastery of the language enables students to participate in scholarly discourse, articulate ideas precisely, and engage in critical academic dialogue. However, its role extends further as a cultural conduit, transmitting values, norms, and intellectual traditions deeply embedded within the language itself. Concepts such as *adab* (ethical conduct), *‘ilm* (knowledge), and *ḥikmah* (wisdom) are not merely lexical items but carry rich philosophical and ethical meanings that shape learners' understanding of knowledge and learning.

This multidimensional role of Arabic aligns closely with Vygotsky's sociocultural theory, which suggests that language acts as a primary mediational tool in cognitive and social development (Vygotsky, 1978). According to Vygotsky, higher-order thinking arises through social interaction and is internalised via language. In this framework, Arabic becomes a medium through which students internalise not only cognitive structures but also cultural values and ethical perspectives. Through dialogical engagement with texts, peers, and instructors, learners gradually adopt the intellectual and moral frameworks embedded within the language.

Engaging with both classical and contemporary Arabic texts immerses students in a discursive tradition that shapes how they think, interpret, and work with knowledge. This immersion fosters several key developmental outcomes. First, it helps build a scholarly identity as students start to see themselves as part of a larger intellectual tradition. Second, it aids in the internalisation of ethical norms, especially the concept of *adab*, which governs the relationship between knowledge, the learner, and the wider community (Al-Attas, 1995). Third, it encourages critical and reflective thinking, as students interpret texts, assess arguments, and connect classical knowledge to modern contexts.

This process can also be understood through the concept of cognitive apprenticeship (Collins, Brown, & Newman, 1989), in which learners gain knowledge and skills through guided participation in authentic disciplinary practices. By engaging with authentic Arabic texts and scholarly discourse, students learn not only the discipline's content but also how the field constructs, validates, and communicates knowledge.

As a result, Arabic plays a central and integrative role in connecting the cognitive, cultural, and ethical aspects of learning. It bridges language proficiency, intellectual growth, and value development, supporting the comprehensive incorporation of Islamic values into the curriculum. In this way, Arabic is not just an object of study but a transformative medium that influences learners' epistemological perspectives, ethical awareness, and professional identity.

Quality Assurance and Reflective Institutional Practice

The implementation of the PPEPP cycle (Determination, Implementation, Evaluation, Control, and Improvement) at UIN Sunan Kalijaga demonstrates a strong institutional commitment to continuous quality improvement (CQI), rooted not only in modern quality assurance frameworks but also in Islamic ethical principles. In this context, quality assurance is not just a technical or administrative process but a holistic, value-driven approach that incorporates accountability, reflection, and ethical responsibility.

From the perspective of organisational learning theory, particularly the work of Argyris and Schön (1978), the PPEPP system can be seen as facilitating double-loop learning, a process in which institutions move beyond merely correcting errors (single-loop learning) to critically examining and transforming the underlying assumptions, values, and policies that shape their practices. Within this framework, the PPEPP cycle allows institutions to evaluate not only measurable outcomes but also the conceptual foundations of curriculum design and implementation, reflect critically on whether existing practices align with the institution's vision, mission, and Islamic values, and continuously improve curriculum structures, pedagogical approaches, and assessment systems in response to both internal evaluation and external demands.

This reflective and iterative process ensures that quality assurance functions as a mechanism for organisational transformation rather than mere compliance. It aligns with contemporary perspectives on higher education quality that emphasise reflexivity, adaptability, and continuous improvement (Harvey & Green, 1993).

Furthermore, the PPEPP cycle at UIN Sunan Kalijaga includes a uniquely value-driven aspect, grounded in Islamic principles such as *shūrā* (consultative decision-making), *amānah* (responsibility and trust), and collective accountability. These principles shape the participatory nature of quality assurance processes, where stakeholders—including lecturers, administrators, and institutional leaders—actively engage in evaluation and decision-making (Tarigan & Zahara, 2024).

This participatory approach aligns with distributed leadership theory (Spillane, 2006), which emphasises that effective organisational practice arises from collaborative engagement rather than top-down control. In this way, PPEPP promotes a culture of shared responsibility, where quality assurance becomes a collective effort embedded in institutional practice.

At the same time, embedding Islamic values within the PPEPP framework ensures that quality assurance is not merely about formalistic or bureaucratic indicators. Instead, values are ingrained within institutional culture and influence decision-making processes at both strategic and operational levels. This reflects values-based governance (Begley, 2006), in which organisational actions are driven by ethical commitments rather than efficiency or performance metrics alone.

Furthermore, this model aligns with broader developments in quality culture theory, which emphasises that sustainable quality in higher education relies not only on systems and procedures but also on shared values, beliefs, and institutional commitment (Ehlers, 2009). In this context, PPEPP fosters a quality culture in which Islamic values are continually enacted, evaluated, and reinforced.

Consequently, implementing PPEPP at UIN Sunan Kalijaga exemplifies a blend of technical quality assurance and ethical governance, guided by both empirical assessment and moral reflection. This approach guarantees that Islamic values remain firmly rooted in institutional practices, influencing not only curriculum development but also organisational behaviour and decision-making processes. In doing so, PPEPP serves as a model of integrative quality assurance, bringing together accountability, learning, and values to support sustainable educational excellence.

This figure illustrates a comprehensive conceptual model of Outcome-Based Education (OBE) integrated with Islamic values within the Arabic Language Education curriculum at UIN Sunan Kalijaga. It highlights the multidimensional alignment of curriculum components, pedagogical practices, and quality assurance mechanisms grounded in Islamic epistemology.

VALUE-INTEGRATED OUTCOME-BASED EDUCATION (OBE) MODEL IN ARABIC LANGUAGE EDUCATION AT UIN SUNAN KALIJAGA

An Islamic Epistemology-Informed Curriculum Framework

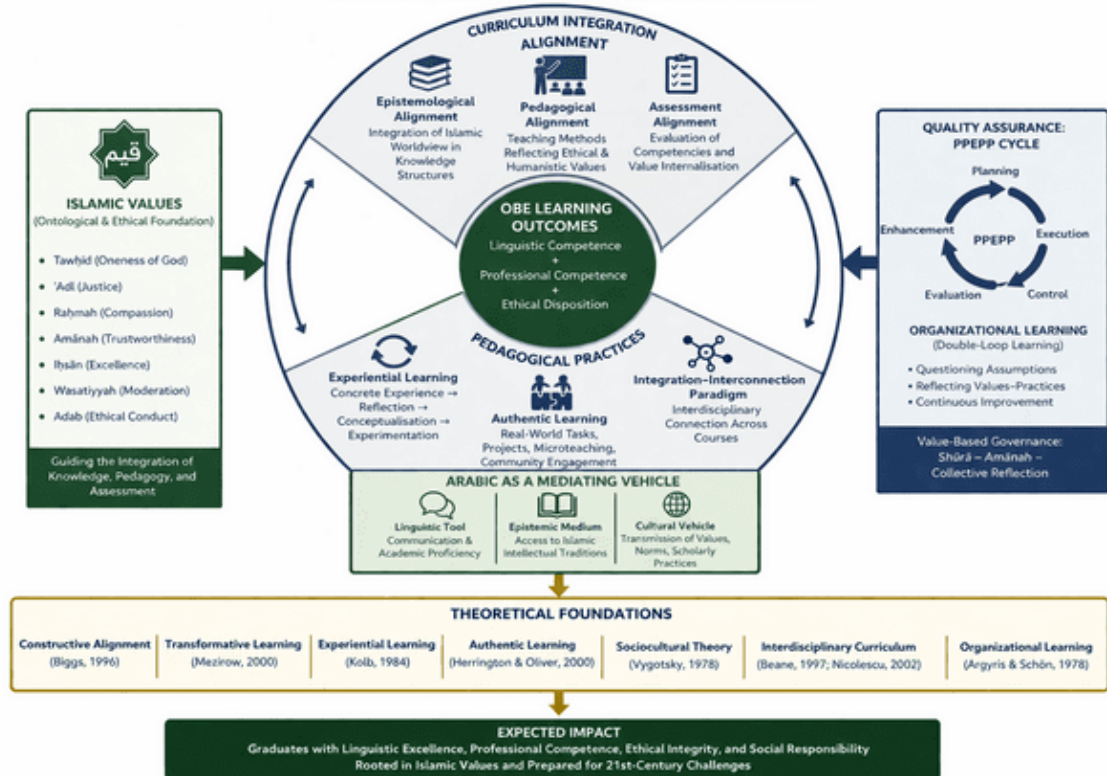


Figure 1. Value-Integrated Outcome-Based Education (OBE) Model in Arabic Language Education at UIN Sunan Kalijaga

Novelty and Impact

This study makes a significant theoretical contribution by reframing Outcome-Based Education (OBE) through an Islamic epistemological perspective, shifting from its traditional competency-driven focus towards a value-based educational paradigm. While existing OBE and Competency-Based Education (CBE) frameworks (Spady, 1994; Biggs & Tang, 2011) primarily emphasise measurable learning outcomes and the acquisition of technical skills, this study demonstrates that OBE can be reconceptualised as a comprehensive model encompassing cognitive, affective, and ethical aspects of learning.

The primary contribution is the development of a Value-Integrated OBE Framework, in which Islamic values serve not just as supplementary components but as an ontological and epistemological foundation that shapes curriculum design, pedagogical practices, and assessment systems. This extends Constructive Alignment theory by introducing multidimensional alignment, including epistemological alignment (incorporating worldview into knowledge structures), pedagogical alignment (value-based teaching methods), and assessment alignment (evaluating both skills and value internalisation). In doing so, the study elevates Constructive Alignment from a technical model of curriculum coherence to a value-driven framework of educational

integration.

Second, this study advances the literature by linking Outcome-Based Education (OBE) with Transformative Learning and Experiential Learning theories, suggesting that competency attainment may require complementary processes of value internalisation and perspective transformation to address broader educational purposes. By integrating Transformative Learning (Mezirow, 2000) and Experiential Learning (Kolb, 1984), the study conceptualises OBE learning outcomes as encompassing not only observable competencies but also changes in students' frames of reference, reflective capacities, and ethical orientations. This perspective offers a theoretical response to critiques of Competency-Based Education (CBE) regarding its potential instrumental orientation and limited attention to education's moral and humanistic dimensions (Mulder, 2017). Accordingly, the findings suggest that OBE in Islamic higher education can be more effective when competency development is accompanied by structured opportunities for critical reflection, meaningful experience, and the internalisation of values.

Third, the study presents a new conceptualisation of Arabic as an epistemic and sociocultural mediating tool within curriculum integration. Drawing on disciplinary literacy and sociocultural theory (Vygotsky, 1978; Shanahan & Shanahan, 2008), Arabic is positioned not merely as a subject of instruction but as a medium for knowledge construction, value transmission, and identity formation. This broadens current discussions in language education by linking linguistic competence with epistemological access and ethical development.

Fourth, the research advances curriculum theory by operationalising the integration-interconnection paradigm within an OBE framework. While interdisciplinary and transdisciplinary approaches have been widely discussed (Beane, 1997; Nicolescu, 2002), this study demonstrates how such integration can be systematically embedded within outcome-based structures, supported by value-driven alignment and authentic pedagogical practices. This results in what can be conceptualised as a "living curriculum", where knowledge, values, and real-world application are dynamically interconnected.

Finally, the study advances higher education quality assurance by conceptualising the PPEPP cycle as a model of value-driven organisational learning. By connecting PPEPP with double-loop learning (Argyris & Schön, 1978) and quality culture theory (Ehlers, 2009), the research demonstrates how quality assurance systems can evolve beyond mere compliance towards reflective, participatory, and ethically grounded

institutional practices. This positions quality assurance as both a technical and moral process, ensuring that values are integrated into institutional governance and continuous improvement mechanisms.

In summary, this study's novelty lies in developing a comprehensive, theory-driven model of Value-Integrated OBE that synthesises outcome-based education, Islamic epistemology, and current learning theories into a unified framework. This model provides a new direction for curriculum development in Islamic higher education and adds to global discussions on how higher education can balance competency, ethics, and identity formation in response to complex societal challenges.

CONCLUSION

This study shows that integrating Islamic values into an Outcome-Based Education (OBE) framework at UIN Sunan Kalijaga goes beyond the conventional view of curriculum design as a technical exercise in competency alignment. Instead, it reveals a value-integrated OBE model in which Islamic values serve as an epistemological foundation that shapes knowledge construction, pedagogical practices, and assessment systems. This model redefines OBE from a purely outcome-oriented framework into a holistic educational paradigm that integrates cognitive, affective, and ethical dimensions of learning.

The findings highlight that effective curriculum implementation requires multidimensional alignment, encompassing epistemological, pedagogical, and assessment coherence. Through this alignment, Islamic values are not merely transmitted but internalised, enabling students to develop not only professional competencies but also ethical dispositions and reflective capacities. Integrating Transformative Learning and Experiential Learning further strengthens this process by facilitating perspective transformation and the practical embodiment of values in authentic contexts. Moreover, the integration-interconnection paradigm and Arabic's role as a sociocultural and epistemic medium reinforce the interconnected nature of knowledge, values, and identity formation.

This study contributes to the theoretical development of Outcome-Based Education by extending Constructive Alignment into a value-oriented curriculum framework and proposing a contextually grounded model of Value-Integrated OBE that connects competency-based education with Islamic epistemology. The findings further suggest that institutional quality assurance mechanisms, particularly the PPEPP cycle, can

function not only as instruments for monitoring curriculum implementation but also as processes of reflective and value-based institutional learning. Through systematic evaluation and follow-up, these mechanisms can help sustain alignment among educational outcomes, pedagogical practices, assessment, and the ethical values embedded in the curriculum.

From a practical perspective, the study provides strategic implications for curriculum developers, educators, and policymakers in Islamic higher education. The findings highlight the importance of systematically aligning learning outcomes, pedagogy, assessment, and institutional quality assurance while embedding ethical values throughout the educational process. This approach enables institutions to pursue a more balanced formation of professional competence, ethical awareness, and contextual responsiveness, preparing graduates to address increasingly complex professional and societal challenges. The proposed model may therefore serve as a conceptual reference for institutions seeking to strengthen the value orientation of OBE without compromising its emphasis on clearly defined and assessable learning outcomes.

Despite these contributions, this study is limited by its single-case design, and the findings should therefore be interpreted within the institutional and curricular context of UIN Sunan Kalijaga Yogyakarta. The proposed Value-Integrated OBE model should not be assumed to transfer directly to other institutions without considering their distinct epistemological orientations, curricular structures, institutional cultures, and quality assurance systems. Future research should examine the model's applicability and refinement through comparative and multi-site studies involving diverse Islamic higher education institutions. Longitudinal research is also needed to investigate how value-integrated curricula influence graduate employability, professional identity formation, ethical decision-making, and longer-term societal contribution.

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