

# Institutional Transformation of Private Islamic Higher Education in Indonesia: Integrating Distinction, Knowledge, and Religious Moderation

Ahmad Fauzi<sup>1</sup>, Husniyatus Salamah Zainiyati<sup>1</sup>, Ahmad Lubab<sup>1</sup>, Maryam Qadarin<sup>1</sup>, Ali Mustofa<sup>1</sup>,

<sup>1</sup> Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia; [ahmad.fauzi@uinsby.ac.id](mailto:ahmad.fauzi@uinsby.ac.id)

---

## ARTICLE INFO

### *Keywords:*

Institutional transformation;  
Islamic higher education;  
pesantren-based university;  
knowledge integration;  
religious moderation;  
institutional distinction.

---

### *Article history:*

Received 2026-01-17

Revised 2026-06-27

Accepted 2026-08-20

---

## ABSTRACT

The transformation of Private Islamic Higher Education Institutions from institutes into universities represents a strategic policy that extends beyond administrative restructuring to encompass institutional identity, governance, and socio-religious functions. This study aims to analyze the transformation process of PTKIS in East Java and examine how institutional distinction, knowledge integration, and religious moderation are developed as strategic pillars of post-transformation institutional development. A descriptive qualitative approach with a multi-case study design was employed, involving three universities: Universitas Nurul Jadid Paiton Probolinggo, Universitas Ibrahimy Situbondo, and Universitas Zainul Hasan Genggong Probolinggo. Data were collected through participant observation, in-depth interviews with university leaders and transformation teams, and document analysis of institutional policies and government regulations. Data were analyzed iteratively using the Miles, Huberman, and Saldaña interactive model. The findings reveal that institutional transformation is a multidimensional process comprising organizational restructuring, governance reform, and cultural adaptation rather than a mere change of institutional status. The three universities developed different forms of institutional distinction rooted in pesantren values, while simultaneously integrating Islamic and general sciences through interdisciplinary curricula and strengthening religious moderation through academic, student, and community engagement programs. More importantly, this study proposes a Pesantren-Based University Transformation Model, demonstrating that sustainable institutional transformation follows a sequential pathway: Institutional Transformation, Institutional Distinction, Knowledge Integration, Religious Moderation, Academic Competitiveness, and Social Harmony. This model constitutes the principal theoretical contribution of the study by explaining how pesantren values function as strategic organizational resources for strengthening institutional competitiveness without diminishing Islamic identity.

*This is an open-access article under the CC BY SA license.*



---

## Corresponding Author:

Ahmad Fauzi

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia; [ahmad.fauzi@uinsby.ac.id](mailto:ahmad.fauzi@uinsby.ac.id)

---

## INTRODUCTION

Private Islamic Religious Higher Education Institutions (Perguruan Tinggi Keagamaan Islam Swasta/PTKIS) constitute a main pillar within the system of Islamic Religious Higher Education (PTKI) in Indonesia, operating under the coordination of the Directorate of Islamic Religious Higher Education (Diktis), Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia. PTKIS plays a strategic role in shaping a moderate, tolerant, and democratic Muslim society in Indonesia through an approach to religious moderation that upholds harmony within cultural and religious diversity (Adi et al., 2023; Ainissyifa et al., 2024). In a global context marked by challenges such as radicalization and social polarization (Mulasi & Saputra, 2024), PTKIS functions as an educational agent that integrates religious values with general knowledge to support inclusive national character development (Ikhwanuddin et al., 2025).

Higher education policies within the Ministry of Religious Affairs are regulated through several important regulations, such as Regulation of the Minister of Religious Affairs (PMA) Number 394 of 2003 concerning Guidelines for the Establishment of Religious Higher Education Institutions (Hasan, 2016), Decree of the Director General of Islamic Education Number 3389 of 2013 concerning the Naming of Islamic Religious Higher Education Institutions, and PMA Number 15 of 2014 concerning the Transformation of Islamic Religious Higher Education Institutions. These regulations aim to ensure that PTKIS can develop sustainably with a focus on improving access, quality, and relevance of Islamic education (Arif et al., 2025; M. Fauzi et al., 2025; Hasbi et al., 2025; Indasari, 2026; Mokodompit et al., 2025; Sumiati et al., 2024; Supriatna, 2025). In addition, these policies encourage institutional transformation that is responsive to the needs of modern society, particularly in integrating religious sciences with other disciplines.

The Directorate of Islamic Religious Higher Education (Diktis) has established four main policy pillars: (1) expansion of access to Islamic religious higher education; (2) improvement of quality, relevance, and competitiveness; (3) strengthening governance and accountability of PTKI; and (4) development of education based on the integration of knowledge and Islamic moderation (M. A. Abdullah, 2017; Muborakshoeva, 2012). Knowledge integration serves as the foundation for combining religious sciences with general disciplines (Anwar & Elfiah, 2019), while religious moderation emphasizes strengthening tolerance and preventing radicalization amid the dynamics of an increasingly digital Society 5.0. This approach not only enhances academic quality but also strengthens the contribution of PTKIS in shaping a harmonious and inclusive society (M. Abdullah et al., 2025; Kader et al., 2024; Khoir et al., 2024, 2024; Muliadi et al., 2025; Utari et al., 2025).

The policy of institutional transformation of PTKI from institutes into universities represents a strategic step to improve the quality of educational services, efficiency of business processes, development of human resources (HR), and improvement of institutional governance. This transformation is not merely an institutional change, but also involves a paradigm shift toward a more inclusive model of Islamic higher education, with a focus on: (1) strengthening moderate Islam and deradicalization (Abror & Wahrudin, 2025); (2) expanding access to Islamic higher education across various regions; and (3) increasing the Gross Enrollment Ratio (GER) of national higher education, which remains relatively low. In East Java, this transformation has encouraged the development of institutional excellence through curriculum innovations that integrate scientific knowledge and religious values (Adeoye & Baharun, 2025; Yakin et al., 2025a).

A number of studies have examined the transformation of Islamic higher education; however, gaps remain, particularly regarding policies on institutional transformation and the specific context of PTKIS in Indonesia. Nurul'Aini & Zamroji, (2025) emphasizes that Islamic higher education in Southeast Asia plays a strategic role in building moderate Islam through the integration of democratic

values and religious traditions, but does not specifically address post-transformation institutional dynamics. Meanwhile, Hajar, (2024); Soleha, (2023) shows that knowledge integration in Islamic education is a crucial prerequisite for responding to the challenges of globalization, although the focus is more on curriculum reform rather than institutional policy. On the other hand, Azra, (1999, 2015) highlights the modernization of Islamic higher education in Indonesia, but places greater emphasis on historical and epistemological aspects than on contemporary policy dynamics. Research by Ismail and Hanif et al., (2025) in the context of Islamic higher education underscores the effectiveness of religious moderation as a strategy for preventing radicalism, yet does not link it to transformations in institutional structure (Am & Sholihah, 2025; Djamaluddin et al., 2024; Margiansyah et al., 2025; Misdah et al., 2025; Nasir & Rijal, 2021; Saim & El-Muhammady, 2025). Furthermore, studies by Noor et al., (2008) position Islamic educational institutions as key actors in negotiating Islam, the state, and modernity, but have not empirically explored how policies transforming institutes into universities affect the distinctiveness and governance of PTKIS (Rohman & Zainuddin, 2025; Sudirman et al., 2025a).

The transformation of PTKIS in East Java faces several challenges, including the moratorium on the establishment of new PTKIS in 2023, which underscores the need to focus on quality improvement rather than quantitative expansion. Previous studies indicate that the development of institutional excellence is often hindered by limited resources, but can be addressed through inter-institutional collaboration and the application of adaptive models of knowledge integration. In addition, the implementation of religious moderation in the curriculum has proven effective in preventing radicalization, particularly in regions with high cultural diversity such as East Java. Based on the above data, it is evident that knowledge integration and religious moderation in PTKIS are not merely theoretical concepts, but also require practical approaches through inclusive and experience-based learning. Knowledge integration and religious moderation are no longer sufficient to be understood as normative discourse (Brocker & Künkler, 2013; van Es et al., 2021); rather, they demand concrete implementation through inclusive, collaborative learning designs grounded in experiential learning. This phenomenon is reflected in the transformation of several PTKIS in East Java, such as Nurul Jadid University Paiton Probolinggo, Ibrahimy University Situbondo, and Zainul Hasan Genggong University Probolinggo, which represent compelling cases for examining the relationship between institutional transformation, knowledge integration, and the praxis of religious moderation within the context of Islamic higher education.

Despite the growing body of literature on the modernization of Islamic higher education, knowledge integration, and religious moderation, existing studies remain fragmented and primarily focus on these themes as separate issues. Current research has established that institutional transformation contributes to improving educational quality (Serrano et al., 2025; Sziegat, 2022), that knowledge integration strengthens the relevance of Islamic higher education, and that religious moderation plays a crucial role in preventing radicalism and fostering social cohesion (Andrisopiyan et al., 2026; Hikmah et al., 2024; Izazy et al., 2026). However, little is known about how these three dimensions interact within the policy of transforming Private Islamic Religious Higher Education Institutions (PTKIS) from institutes into universities, particularly in the Indonesian context (Efendi et al., 2026; Mispani et al., 2026; Sudirman et al., 2025b). Existing studies have rarely examined transformation as a comprehensive institutional process that simultaneously reshapes governance, institutional distinctiveness, knowledge integration, and the implementation of religious moderation. This gap is particularly important because the success of institutional transformation cannot be measured solely by administrative or structural changes, but also by its capacity to create sustainable academic excellence and strengthen the social role of PTKIS in responding to contemporary challenges.

Therefore, an integrated analysis of institutional transformation, institutional excellence, knowledge integration (Asrifan et al., 2026; Fekadu et al., 2021; Yakin et al., 2025b), and religious moderation is necessary to provide both theoretical contributions to the literature on Islamic higher education governance and practical implications for future PTKIS transformation policies in Indonesia.

Based on this background, this study aims to: (1) describe the process of transforming institutes into universities within PTKIS in East Java by tracing the stages, challenges, and strategies applied in this transformation; and (2) identify and analyze the development of institutional excellence (distinctiveness), knowledge integration, and religious moderation within the policy of transforming institutes into universities at PTKIS in East Java, with a focus on their contribution to academic competitiveness and the formation of a moderate society. This study fills a gap in the literature by analyzing how such transformations not only improve educational quality but also strengthen the role of PTKIS as centers of religious moderation amid contemporary social dynamics in Indonesia.

## METHODS

This study adopts a descriptive qualitative approach to explore in depth the process of institutional transformation at Private Islamic Religious Higher Education Institutions (Perguruan Tinggi Keagamaan Islam Swasta/PTKIS) in East Java, with an emphasis on the development of institutional excellence (distinctiveness), knowledge integration, and religious moderation. As explained by Creswell, (2011), a qualitative approach aims to systematically and accurately examine phenomena, facts, or events, particularly in revealing the specific characteristics of a particular population or region. This approach is interpretative in nature, as stated by (Creswell et al., (2003), enabling researchers to interpret data contextually and holistically. Therefore, it is relevant for analyzing the dynamics of policies transforming institutes into universities, which involve both religious and academic dimensions.

The research design is categorized as policy research using a case study approach, following the framework of Yin, (2018), which emphasizes in-depth exploration of real cases within their contexts. Specifically, the study applies a multi-case study involving three PTKIS in East Java: Nurul Jadid University, Paiton Probolinggo (transformed on 19 October 2017), Ibrahimy University, Situbondo (transformed on 24 September 2018), and Zainul Hasan Genggong University, Probolinggo (transformed on 13 April 2020). Policy analysis adopts Michael Hill's model as presented in William N. Dunn, distinguishing between analysis of policy (analysis about policy) to examine the transformation process itself, and analysis for policy (analysis for policy) to evaluate the implications for the development of institutional distinctiveness, knowledge integration, and religious moderation after the transformation (Abidin et al., 2025). This approach enables cross-case comparison to reveal patterns and variations within the context of Islamic higher education in Indonesia.

The selection of a multi-case approach is based on the need to enrich qualitative inquiry comprehensively, where each individual case serves as the primary unit of analysis rather than merely a sampling method. This is consistent with the theory of Yin, (2014), which emphasizes that multi-case studies can strengthen the validity of qualitative data through in-depth exploration of complex issues such as institutional transformation policies. In this study, the multi-case strategy facilitates a holistic understanding of how institutional transformation contributes to strengthening institutional excellence, integrating religious sciences with general knowledge, and promoting religious moderation in response to contemporary social dynamics in East Java.

The research subjects focus on key informants who possess direct knowledge of and involvement in the transformation process, selected through purposive sampling to ensure relevance and depth of information. Informants include the Rector, Vice Rectors I–IV, and transformation teams from the three

universities. This approach enables the collection of specific data related to the development of institutional distinctiveness (such as unique institutional innovations), knowledge integration (the integration of religious and scientific curricula), and religious moderation (programs on deradicalization and tolerance), thereby supporting the research objective of in-depth policy implication analysis.

The presence of the researcher as the main instrument constitutes a crucial element in this qualitative study, as emphasized by Fauzi et al., (2025; Yin, (2009), in which the researcher is directly involved through observation, documentation, and interviews to obtain authentic data. The researcher visits the research sites Nurul Jadid University, Ibrahimy University, and Zainul Hasan University on both scheduled and unscheduled occasions, acting as a participant observer to capture contextual nuances that support data interpretation related to institutional transformation and the study's focus. This role ensures data validity by capturing real-time dynamics in the field, including how transformation policies influence daily practices of religious moderation. Data collection methods follow the qualitative principles of Moleong, (2011), encompassing participant observation, in-depth interviews, and documentation. In-depth interviews are used to explore informants' perspectives on the transformation process and the development of institutional distinctiveness, knowledge integration, and religious moderation, while documentation complements these findings with written sources such as transformation application documents, Ministry of Religious Affairs regulations, Ministerial Regulations on PTKI Organization and Governance, academic manuscripts, proposals, and recommendations for institutional transformation. Creswell et al., (2004) interpretative approach is applied to ensure that the collected data are not only descriptive but also analytically grounded within the context of Islamic higher education.

Data analysis is conducted iteratively following the model of Miles et al., (2014), which includes data reduction, data display, verification, and conclusion drawing. The process begins with a review of policy documents related to institutional transformation at the three PTKIS, followed by data comparison to identify patterns of alignment between field findings and informant statements. Conclusions are drawn as new descriptive findings without initial external comparison, yet with continuous verification to ensure reliability. This analysis specifically focuses on how the transformation process contributes to strengthening institutional distinctiveness, adaptive knowledge integration, and religious moderation as key pillars of Islamic education in East Java, thereby producing actionable policy recommendations. To ensure the trustworthiness and validity of the findings, several qualitative validation strategies were employed throughout the research process. Source triangulation was conducted by comparing information obtained from interviews with institutional leaders, lecturers, quality assurance units, and policy documents, as well as field observations across the three PTKIS. Member checking was performed by returning interview summaries and preliminary interpretations to selected participants to confirm the accuracy and consistency of the researchers' interpretations. An audit trail was maintained by systematically documenting all stages of data collection, coding, categorization, analytical decisions, and revisions, thereby ensuring transparency and research dependability. In addition, peer debriefing was undertaken through regular discussions with colleagues and experts in Islamic higher education and qualitative research methodology to critically review emerging themes, challenge potential researcher bias, and strengthen the credibility and confirmability of the findings.

## FINDINGS AND DISCUSSION

Based on a multi-case study approach conducted at three Private Islamic Religious Higher Education Institutions (Perguruan Tinggi Keagamaan Islam Swasta/PTKIS) in East Java namely Nurul Jadid University Paiton Probolinggo, Ibrahimy University Situbondo, and Zainul Hasan Genggong University Probolinggo this study reveals the dynamics of the transformation process from institutes into universities and their contributions to the development of institutional excellence, knowledge integration, and religious moderation. The main findings are summarized in the following two subsections.

### **The Process of Transforming Institutes into Universities at PTKIS in East Java**

The process of transforming institutes into universities at PTKIS in East Java constitutes part of the Ministry of Religious Affairs' strategic policy to enhance the quality and competitiveness of Islamic higher education, in line with Regulation of the Minister of Religious Affairs Number 15 of 2014. A multi-case study of Nurul Jadid University (UNUJA), Ibrahimy University, and Zainul Hasan Genggong University (UNZAH) reveals strict administrative stages, beginning with the submission of transformation permits after the institution has operated for a minimum of five years, evaluation of program and institutional accreditation, and the development of general study programs to meet university requirements. This process also involves governance reform to ensure sustainability after the transformation.

### **The Transformation Process of Universities at PTKIS in East Java**

Nurul Jadid University (UNUJA) Paiton Probolinggo officially transformed into a university on 29 October 2017 through the Decree of the Minister of Research, Technology, and Higher Education Number 589/KPT/I/2017. The transformation resulted from the merger of three higher education institutions: the Nurul Jadid Institute of Islamic Studies (IAI), the Nurul Jadid College of Technology (STT), and the Nurul Jadid College of Health Sciences (STIKES). Beyond fulfilling administrative requirements, this transformation represented a strategic effort to strengthen the role of pesantren-based higher education by integrating Islamic values with broader scientific disciplines.

The findings indicate that the transformation process was accompanied by several organizational challenges, particularly in harmonizing the academic vision, integrating pesantren culture with modern university governance, and preparing institutional systems to meet national accreditation standards. According to the Rector, the institutional merger "was not merely an administrative process, but a major effort to build a new identity as a pesantren-based university." This statement demonstrates that institutional transformation was understood as a comprehensive organizational change rather than simply a change in legal status.

To address these challenges, UNUJA implemented change management strategies rooted in the Panca Kesadaran Santri (Five Santri Awareness Principles), particularly organizational and social awareness. These values became the foundation for integrating institutional culture while strengthening academic governance. As explained by the Vice Rector I, "the values of Panca Kesadaran Santri became the foundation for strengthening academic integration," supported by accreditation workshops organized by Kopertais Region IV Surabaya.

The transformation also required adaptation among students and academic staff to align traditional pesantren values with contemporary higher education standards. Student development programs emphasized character formation while preparing graduates to compete in an increasingly global academic environment. At the same time, the university expanded collaboration with national and international partners to strengthen institutional capacity without compromising its pesantren

identity. Overall, the transformation of Nurul Jadid University illustrates that successful institutional change extends beyond structural integration. Instead, it depends on the ability to preserve the cultural identity of the pesantren while adopting modern governance, improving academic quality, and expanding collaborative networks. This combination of organizational reform and value-based leadership has enabled UNUJA to position itself as a competitive Islamic university while maintaining its distinctive pesantren character.

Similarly, Ibrahimy University Situbondo underwent a comparable transformation process when it officially obtained university status on 1 February 2018 through the Decree of the Minister of Research, Technology, and Higher Education Number 41/KPT/I/2018. The transformation involved the integration of the Academy of Informatics Management and Computer Science, the Fisheries Academy, and the Midwifery Academy into a unified institutional structure. As in the case of Nurul Jadid University, the transformation extended beyond administrative restructuring and was intended to broaden academic disciplines, strengthen institutional governance, and enhance the university's contribution to Islamic higher education while preserving its pesantren identity.

The findings reveal that the principal challenge encountered during the transformation was the limited availability of qualified human resources to support the expansion of academic programs and institutional governance. According to the Rector, the transformation "was not merely the result of internal work, but also the fruit of collective cooperation with the government, external partners, and the community," highlighting that institutional change depended on collaborative efforts involving multiple stakeholders rather than internal capacity alone. To overcome these limitations, Ibrahimy University adopted an external collaboration strategy by establishing partnerships with the Sepuluh Nopember Institute of Technology (ITS) for curriculum development, lecturer capacity building, and accreditation preparation. Simultaneously, the university strengthened Islamic business-based community service programs to integrate academic learning with entrepreneurship and social engagement. As noted by the Vice Rector I, "limited human resources became an initial obstacle; therefore, cooperation with ITS was established to strengthen academic design and improve lecturer quality."

Unlike Nurul Jadid University, which emphasized organizational integration through the values of Panca Kesadaran Santri, Ibrahimy University focused more strongly on collaborative governance as the primary mechanism for institutional development. Partnerships with higher education institutions, government agencies, industry, and local communities enabled the university to improve accreditation performance, strengthen interdisciplinary integration, and expand opportunities for implementing the Tri Dharma of Higher Education. Overall, the transformation of Ibrahimy University demonstrates that institutional change in pesantren-based higher education requires not only structural integration but also strategic collaboration to overcome organizational constraints. The combination of external partnerships, human resource development, and community engagement enabled the university to strengthen its academic competitiveness while maintaining its identity as a pesantren-based institution committed to the integration of science, technology, and Islamic values.

Building upon the experiences of Nurul Jadid University and Ibrahimy University, Zainul Hasan Genggong University (UNZAH) Probolinggo also underwent a significant institutional transformation when it officially attained university status on 13 April 2020. Unlike the previous two institutions, however, UNZAH faced a different policy environment, particularly the government moratorium on the establishment of new Private Islamic Religious Higher Education Institutions (PTKIS), which shifted institutional priorities from expansion toward strengthening internal quality. Consequently, the transformation process emphasized organizational consolidation, curriculum innovation, and institutional collaboration rather than quantitative growth.

The findings indicate that UNZAH responded to these policy constraints by positioning religious moderation as the central principle guiding institutional development. According to the Rector, "the main strategy implemented was developing a curriculum based on religious moderation to ensure that the scientific vision remained aligned with pesantren values." Rather than viewing the moratorium as an institutional limitation, university leaders interpreted it as an opportunity to improve academic quality while reinforcing the university's identity as a pesantren-based higher education institution. In addition to curriculum reform, institutional strengthening was achieved through the development of student programs emphasizing moderate Islamic values, leadership, and community engagement. Religious moderation was integrated not only into classroom learning but also into extracurricular activities, student organizations, leadership training, and community service. As explained by one of the Vice Rectors, the university sought to produce "santri-students who are moderate and ready to compete at the national level," reflecting the institution's commitment to balancing religious identity with contemporary academic competencies.

External collaboration also emerged as an important strategy during the transformation process. Partnerships with other Islamic higher education institutions and active participation in national programs organized by the Ministry of Religious Affairs enabled UNZAH to expand academic networks, improve institutional visibility, and strengthen research and student exchange activities. These collaborative initiatives compensated for the limitations imposed by the moratorium while supporting continuous quality improvement across academic and managerial dimensions. Taken together, the three transformation cases reveal a consistent pattern despite differences in institutional context and strategic priorities. Nurul Jadid University focused primarily on integrating organizational culture through the values of Panca Kesadaran Santri; Ibrahimy University emphasized collaborative governance and human resource development through strategic partnerships; whereas UNZAH concentrated on strengthening institutional quality by embedding religious moderation within curriculum design and student development. Although each institution adopted different approaches, all regarded transformation as a comprehensive organizational change extending beyond administrative restructuring.

Cross-case analysis further demonstrates that the success of institutional transformation was influenced by three interconnected factors. First, visionary leadership enabled each university to align organizational restructuring with long-term institutional goals. Second, collaboration with external stakeholders including government agencies, universities, and community partners-strengthened institutional capacity and accelerated accreditation processes. Third, preserving pesantren values throughout organizational change ensured that modernization did not weaken the Islamic identity of the institutions but instead reinforced their distinctive characteristics within Indonesia's higher education system. Overall, the transformation processes across the three PTKIS indicate that institutional change is not merely a legal transition from institute to university, but a multidimensional process involving governance reform, organizational adaptation, academic innovation, and the preservation of Islamic educational values. Despite facing different challenges-including organizational integration at Nurul Jadid University, limited human resources at Ibrahimy University, and policy constraints at UNZAH-all three institutions successfully developed adaptive strategies through collaboration, quality assurance, and value-based leadership. These findings suggest that sustainable PTKIS transformation depends not only on compliance with national higher education policies but also on the institutions' capacity to integrate modern university governance with the enduring traditions and values of pesantren education. This cross-case evidence provides a strong empirical foundation for understanding how institutional transformation contributes to strengthening

institutional distinctiveness, knowledge integration, and religious moderation, which are discussed in the following sections.

### **Development of Institutional Excellence (Distinction), Knowledge Integration, and Religious Moderation**

The transformation of Private Islamic Religious Higher Education Institutions (PTKIS) into universities in East Java has not only changed their institutional status but has also accelerated the development of institutional excellence, knowledge integration, and religious moderation as interconnected pillars of university development. Cross-case analysis indicates that the three universities have developed distinctive institutional identities rooted in pesantren traditions while simultaneously responding to contemporary demands for academic competitiveness, interdisciplinary knowledge, and social inclusiveness. Although each institution emphasizes different strategic priorities, all share a common commitment to integrating Islamic values into governance, curriculum, and community engagement.

At Nurul Jadid University (UNUJA), institutional distinction is closely associated with the integration of pesantren culture into university governance. Rather than treating pesantren identity as merely a historical legacy, the university has institutionalized the values of Panca Kesadaran Santri and Trilogi Santri as the foundation for academic management, leadership, and student development. This distinctive orientation also extends to the development of santri entrepreneurship, which is viewed as an instrument for cultivating independence, social responsibility, and innovation among graduates. As explained by the Rector, "the distinction of Nurul Jadid University lies in our courage to position pesantren culture as the institutional management system," reflecting the university's commitment to preserving religious identity while embracing organizational modernization.

The findings further reveal that knowledge integration at UNUJA is implemented through a curriculum that combines classical Islamic scholarship with contemporary scientific and technological developments. Rather than separating religious sciences from modern disciplines, the curriculum encourages students to interpret Islamic teachings within the context of digital transformation, creative industries, and emerging social issues. This integrative approach enables students to develop both normative religious understanding and practical problem-solving skills relevant to contemporary society. According to one university leader, "students are encouraged to understand fiqh in the context of digital technology, the creative economy, and social problems, so that Islamic scholarship remains alive and relevant." This finding demonstrates that knowledge integration functions not only as curriculum innovation but also as a strategy for enhancing graduate adaptability in the digital era.

Religious moderation constitutes another essential dimension of UNUJA's institutional development. Rather than being confined to formal classroom instruction, moderation is embedded throughout student development programs, community service, and extracurricular activities. These initiatives cultivate tolerance, national commitment, and social responsibility while reinforcing the pesantren principle of *hubb al-wathan minal iman* (love for the homeland is part of faith). The integration of moderation into both academic and non-academic activities indicates that character formation is considered inseparable from intellectual development, enabling graduates to become competent professionals while maintaining inclusive Islamic values. Institutional collaboration further strengthens the university's distinctive identity. Partnerships with educational institutions, government agencies, industries, and local communities provide opportunities for implementing entrepreneurship programs, applied research, and community service rooted in pesantren values. These collaborations not only improve institutional performance but also expand the social contribution of the university in addressing contemporary societal challenges. Consequently, UNUJA's

institutional excellence is constructed through the interaction of organizational culture, curriculum innovation, community engagement, and strategic collaboration.

Overall, the findings demonstrate that the development of institutional excellence at Nurul Jadid University extends beyond branding or organizational differentiation. Instead, it represents a comprehensive institutional strategy integrating pesantren values, interdisciplinary knowledge, entrepreneurial development, and religious moderation into a unified educational ecosystem. This integration strengthens the university's competitiveness while preserving its identity as a pesantren-based institution capable of responding to the evolving demands of higher education and Indonesian society.

Similarly, Ibrahimy University Situbondo has developed its institutional excellence by emphasizing Islamic business and foreign language mastery as the university's primary competitive advantages. Unlike Nurul Jadid University, which places pesantren culture at the center of institutional governance, Ibrahimy University positions entrepreneurial competence and international communication skills as strategic assets for producing graduates capable of competing globally while remaining firmly rooted in Islamic values. These institutional priorities are normatively embedded in the university statute through the pesantren values of *shidq* (honesty), *'adalah* (justice), *amanah* (responsibility), *ta'awun* (cooperation), and *istiqamah* (consistency), which collectively guide academic governance, student development, and community engagement.

The findings indicate that institutional distinction at Ibrahimy University is not limited to developing technical competencies but also emphasizes ethical and moral formation derived from pesantren traditions. Islamic business education is designed to cultivate entrepreneurial skills grounded in Islamic ethics, while foreign language development prepares graduates to participate in international academic and professional environments. As explained by the Rector, "the distinction of Ibrahimy University is directed toward strengthening Islamic business and foreign language mastery, framed by pesantren values such as *shidq*, *amanah*, *ta'awun*, and *istiqamah*." This finding demonstrates that institutional excellence is conceptualized as the integration of professional competence with Islamic character rather than merely improving graduate employability.

Knowledge integration likewise constitutes a central component of the university's transformation strategy. Rather than maintaining the traditional dichotomy between Islamic and general sciences, Ibrahimy University adopts an integrative academic model in which economics, management, technology, and language education are developed from the perspective of Islamic ethics and pesantren epistemology. This approach enables students to understand contemporary scientific developments while maintaining a strong foundation in Islamic scholarship. Consequently, knowledge integration functions not only as curriculum reform but also as an epistemological framework that encourages interdisciplinary thinking and contextual problem solving. Religious moderation is equally embedded within the university's academic and student development systems. Grounded in the tradition of *Ahlussunnah wal Jama'ah*, particularly the principle of *tawasuth* (moderation), religious moderation is implemented through classroom learning, the study of *kitab kuning*, student organizations, and community service activities. Rather than presenting moderation as an abstract concept, the university translates it into practical experiences that encourage dialogue, inclusiveness, and respect for diversity. As noted by one university leader, "religious moderation is rooted in the *Ahlussunnah wal Jama'ah* tradition and is integrated into teaching, student activities, and community service." This integration strengthens students' capacity to engage constructively with Indonesia's pluralistic society while preserving their Islamic identity.

The university further reinforces these three pillars through extensive collaboration with government institutions, industries, educational organizations, and international partners. Such collaborations support research development, community empowerment programs, lecturer capacity building, and international academic mobility. In addition to improving institutional reputation and accreditation performance, these partnerships broaden opportunities for students and lecturers to apply Islamic business principles and religious moderation within real social and economic contexts. Overall, the findings demonstrate that Ibrahimy University has developed a distinctive institutional model in which Islamic business, knowledge integration, and religious moderation operate as complementary dimensions of university transformation. Institutional excellence is achieved not only through strengthening academic quality and global competitiveness but also through preserving pesantren values as the ethical foundation of higher education. This integrated approach enables Ibrahimy University to produce graduates who are professionally competent, entrepreneurially oriented, internationally engaged, and committed to moderate Islamic values, thereby reinforcing its position as a competitive pesantren-based university in the contemporary higher education landscape.

Likewise, Zainul Hasan Genggong University (UNZAH) Probolinggo has developed its institutional excellence by emphasizing pesantren social practices as the university's distinctive identity. While Nurul Jadid University highlights pesantren-based governance and Ibrahimy University prioritizes Islamic business and global competencies, UNZAH differentiates itself through the internalization of Satlogi Santri (Courtesy, Consistency/Istiqamah, Advice, Taqwallah, Ridhallah, and Sincerity) and the Nine Core Virtues of Santri. These values constitute the ethical foundation of academic governance, student development, leadership, and community engagement, positioning the university not only as a center of higher learning but also as an institution committed to producing graduates with strong moral integrity and social responsibility.

The findings indicate that institutional distinction at UNZAH is grounded in the transformation of pesantren values into everyday academic practices rather than symbolic institutional branding. Satlogi Santri and the Nine Core Virtues are embedded within the implementation of the Tri Dharma of Higher Education, shaping interactions among lecturers, students, and the wider community. As explained by the Rector, "the institutional excellence of UNZAH lies in the pesantren social practices that we bring into the university system. Satlogi Santri and the Nine Core Virtues are not only taught, but practiced in academic interactions, student development, and community service." This finding suggests that institutional excellence is understood as the consistent embodiment of pesantren ethics across all dimensions of university life.

Knowledge integration also represents a central strategy in UNZAH's institutional development. Unlike conventional models that separate religious and general sciences, the university implements the Merdeka Curriculum to facilitate interdisciplinary learning grounded in Islamic values. Religious sciences are integrated with science, technology, and social sciences, enabling students to develop holistic perspectives while responding to contemporary societal challenges. Consequently, knowledge integration serves not only as curriculum innovation but also as a framework for connecting Islamic scholarship with modern scientific developments in an increasingly dynamic educational environment.

Religious moderation further strengthens the university's institutional identity through the philosophy of "Thinking Modernly, with a Sufistic Heart." This principle encourages students to combine intellectual openness with spiritual maturity, emphasizing humility, tolerance, empathy, and respect for diversity. Rather than presenting moderation as a theoretical discourse, UNZAH incorporates these values into leadership training, student organizations, and rahmatan lil 'alamin-based community service programs. As one university leader explained, "thinking modernly means openness to knowledge and changing times, while having a Sufistic heart instills humility, tolerance,

and social empathy.” Such initiatives demonstrate that religious moderation is implemented as a lived educational practice that shapes both academic competence and ethical character.

Beyond curriculum and student development, UNZAH reinforces its institutional distinction through extensive community engagement and regional collaboration. Community service programs inspired by pesantren values position the university as a mediator for strengthening social harmony and promoting inclusive education in East Java. These activities simultaneously expand the university's societal contribution while increasing public access to higher education and supporting national efforts to improve the Gross Enrollment Ratio (GER). Overall, the findings demonstrate that UNZAH has developed an institutional model in which pesantren social practices, knowledge integration, and religious moderation are mutually reinforcing dimensions of university transformation. Institutional excellence is achieved through the internalization of Satlogi Santri and the Nine Core Virtues, interdisciplinary curriculum innovation, and the implementation of religious moderation within academic and community activities. This integrated strategy not only strengthens UNZAH's identity as a pesantren-based university but also enhances its contribution to inclusive higher education, community empowerment, and the cultivation of moderate Muslim graduates capable of responding to contemporary social and educational challenges.

## Discussion

### Transformation of Institutes into Universities at PTKIS in East Java

Field findings indicate that the process of transforming institutes into universities at Private Islamic Higher Education Institutions (PTKIS) in East Java cannot be understood merely as an administrative procedure, but rather as a complex institutional transformation involving policy dimensions, organizational culture, governance, and academic orientation (Dee et al., 2023; Stensaker & Vabø, 2013). Normatively, this process is rooted in the policy of the Ministry of Religious Affairs as regulated in the Regulation of the Minister of Religious Affairs Number 15 of 2014, which positions institutional transformation as an instrument to enhance the quality and competitiveness of PTKIS. However, empirical data from Universitas Nurul Jadid, Universitas Ibrahimy, and Universitas Zainul Hasan Genggong show that the success of the transformation is largely determined by the internal capacity of each institution to manage change.

From the perspective of change management theory Appelbaum et al., (2012); Pollack & Pollack, (2015), the three PTKIS demonstrate relatively similar stages, starting from the establishment of a sense of urgency (quality and accreditation demands) (Dybkaer, 1994), the formation of a guiding coalition for change (foundations, leadership, and external partners), to the institutionalization of new values after the transformation. UNUJA, for example, successfully managed change through the internalization of Panca Kesadaran Santri as an organizational culture framework, which functions as an anchoring mechanism to ensure that structural transformation does not erode pesantren identity. This is consistent with Greenwood et al., (2015) view that the sustainability of organizational change depends heavily on an institution's ability to transform core values into a new work culture (E. Akins et al., 2019). In contrast, at Universitas Ibrahimy and UNZAH, the main challenges after the transformation lie in limited human resources and external policy constraints in the form of a PTKIS moratorium. Nevertheless, the findings indicate that these limitations do not necessarily have negative impacts, but instead act as triggers for the emergence of adaptive collaborative strategies. Within the framework of resource dependence theory Pfeffer & Salancik, (2003) Universitas Ibrahimy's cooperation with ITS Surabaya and UNZAH's collaboration with PTKI networks and national programs of the Ministry of Religious Affairs can be understood as strategic efforts to compensate for internal limitations through access to external resources.

One of the key findings of this study is that the transformation from institute to university requires PTKIS to broaden their scope of knowledge, particularly through the development of general study programs. However, this expansion is not carried out in a secular or dichotomous manner, but rather through a model of knowledge integration based on pesantren values (Fahrudin & Malik, 2025; Prastowo et al., 2023). UNUJA integrates Islamic sciences, technology, and health through cross-disciplinary curriculum management; Universitas Ibrahimy develops integration through an Islamic business approach; while UNZAH implements a curriculum based on religious moderation that combines religious and general sciences. This integration model aligns with the concept of the integrative paradigm of knowledge al-Attas, (1995), which rejects rigid separation between religious and general sciences. In the context of PTKIS, knowledge integration functions as a strategy of academic legitimation, namely efforts to gain recognition of quality at national and global levels without losing Islamic identity (Redelsheimer et al., 2015). This is reflected in improved program accreditation and active involvement in national programs after the transformation (Manimala et al., 2020; Msamba et al., 2023; Muslim et al., 2026). Furthermore, knowledge integration also plays a role in shaping graduate profiles that are adaptive to global changes. Field data indicate that strengthening integration-based curricula not only impacts cognitive aspects (Laughlin et al., 2007; Xu & Wu, 2025), but also contributes to character formation among students. Thus, knowledge integration in PTKIS after institutional transformation is not merely epistemological in nature, but also pedagogical and sociological.

In addition, the presence of religious moderation becomes a key pillar in PTKIS development after the transformation, particularly at UNZAH and UNUJA. Religious moderation is not positioned merely as a normative course, but as an institutional value internalized in curricula, student activities, and community service. UNZAH, for instance, explicitly adopts religious moderation as the spirit of curriculum development after the moratorium, while UNUJA articulates it through civic and national awareness. Practices implemented by the three PTKIS demonstrate fulfillment of four main indicators of moderation, namely national commitment, tolerance, anti-violence, and accommodation of local culture. Community service programs based on Islamic business at Universitas Ibrahimy and rahmatan lil 'alamin-based service at UNZAH show that religious moderation functions as social capital in building local social harmony (Nurcahyono, 2019; Submitter et al., 2021).

Furthermore, religious moderation also contributes to increasing the Gross Enrollment Rate (GER) in higher education, as PTKIS are perceived as inclusive institutions that are relevant to societal needs. Within the framework of social legitimacy theory Suchman, (1995), religious moderation strengthens the social legitimacy of PTKIS, thereby expanding public trust and increasing community participation in Islamic higher education. This condition indicates that the success of institutional transformation is not solely determined by administrative compliance, but by the institution's ability to construct institutional distinction rooted in local values and globally relevant (Jackson & Deeg, 2019; Paradeise & Thoenig, 2013). Thus, PTKIS are not positioned as marginal actors within the higher education system, but rather have the potential to become agents of moderation, knowledge integration (Godemann, 2008; Kenney & Gudergan, 2006; Zahra et al., 2020), and social harmony in the global era.

Based on the cross-case analysis of Universitas Nurul Jadid, Universitas Ibrahimy Situbondo, and Universitas Zainul Hasan Genggong, this study proposes a Pesantren-Based University Transformation Model as its primary conceptual contribution. The model synthesizes the empirical findings by demonstrating that the transformation of PTKIS from institutes into universities is not an isolated administrative event but a progressive institutional process in which each stage serves as a prerequisite for the next. Institutional transformation creates the structural and managerial foundation for developing institutional distinction, which subsequently facilitates knowledge integration across Islamic and general sciences. The integration of knowledge then strengthens the internalization of

religious moderation throughout academic, research, and community engagement activities, ultimately leading to enhanced academic competitiveness and the promotion of social harmony. This sequential relationship is summarized in Table 2.

Table 2. Pesantren-Based University Transformation Model

| Transformation Stage                        | Key Components                                                                                            | Empirical Evidence from PTKIS                                                                                                              | Expected Outcomes                                                   |
|---------------------------------------------|-----------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------|
| Institutional Transformation                | Institutional restructuring, governance reform, leadership commitment, policy implementation              | Merger of institutions, governance restructuring, accreditation improvement, organizational adaptation in UNUJA, Ibrahimy, and UNZAH       | Stronger institutional capacity and university governance           |
| Institutional Distinction                   | Development of unique institutional identity based on pesantren values                                    | UNUJA: Panca Kesadaran Santri & Trilogi Santri; Ibrahimy: Islamic Business and Foreign Language; UNZAH: Satlogi Santri & Nine Core Virtues | Strong institutional branding and sustainable competitive advantage |
| Knowledge Integration                       | Integration of Islamic sciences with general sciences through curriculum, research, and community service | Integrative curriculum, interdisciplinary learning, Merdeka Curriculum, Islamic Business approach, digital technology integration          | Adaptive graduates with interdisciplinary competencies              |
| Religious Moderation                        | Internalization of moderation values through curriculum, student development, and community engagement    | Tolerance, national commitment, anti-violence, local wisdom, <i>rahmatan lil 'alamin</i> programs                                          | Moderate graduates and strengthened social cohesion                 |
| Academic Competitiveness and Social Harmony | Institutional quality improvement and broader societal contribution                                       | Accreditation improvement, collaboration networks, increased public trust, community engagement, graduate competitiveness                  | Sustainable PTKIS development and inclusive social harmony          |

The proposed model extends previous studies on Islamic higher education transformation by explaining the causal relationship among the major dimensions of institutional development rather than examining them as separate phenomena. Existing research has generally discussed institutional transformation, knowledge integration, or religious moderation independently; however, the present findings demonstrate that these dimensions are interdependent and sequential. Institutional transformation provides the organizational capacity required to establish institutional distinction, which subsequently becomes the driving force for knowledge integration and the internalization of religious moderation. The interaction of these dimensions ultimately produces academic competitiveness while simultaneously strengthening social harmony (Lim et al., 2024; Marmar & Arnab, 2023; Tharp, 2018) through the cultivation of moderate, adaptive, and socially responsible graduates. Therefore, the Pesantren-Based University Transformation Model not only represents the principal novelty of this study but also offers a practical framework that can guide policymakers and

leaders of Islamic higher education institutions in designing sustainable transformation strategies (Barlett & Chase, 2013; Mader et al., 2013; Shih et al., 2025) that preserve pesantren identity while enhancing institutional competitiveness at both national and international levels..

### **Institutional Excellence, Knowledge Integration, and Religious Moderation in the Transformation of PTKIS into Universities**

The results of this study show that the policy of transforming Private Islamic Higher Education Institutions (PTKIS) into universities in East Java is not merely an administrative or structural expansion, but represents a profound epistemological, cultural, and socio-religious reconfiguration. The findings reveal that institutional excellence (distinction), knowledge integration, and religious moderation function as mutually reinforcing pillars in shaping the sustainability and social relevance of pesantren-based universities. Across the three cases Universitas Nurul Jadid, Universitas Ibrahimy Situbondo, and Universitas Zainul Hasan Genggong institutional excellence emerges as a form of cultural capital rooted in pesantren traditions, rather than merely as a branding strategy or market differentiation. This finding is consistent with Szeman & Kaposy, (2010) which states that institutional legitimacy is built through deeply internalized values, norms, and symbolic systems. Unlike conventional universities that generally build distinction through diversification of study programs or global ranking orientations (Considine, 2006), these PTKIS-based universities institutionalize pesantren values as systems of organizational governance.

The translation of Panca Kesadaran Santri and Trilogi Santri into managerial and entrepreneurial strategies at Universitas Nurul Jadid reflects the concept of the entrepreneurial university (Clark, 1998), but with an Islamic ethos deeply rooted in pesantren culture. Entrepreneurship in this context goes beyond economic rationality and functions as a pedagogical instrument to cultivate independence, social responsibility, and ethical professionalism. Similarly, Universitas Ibrahimy Situbondo's emphasis on strengthening Islamic business and foreign language mastery framed by pesantren values such as shidq, amanah, and ta'awun shows that distinction operates as moral differentiation rather than mere functional specialization. This supports Marginson, (2016b, 2016a) view that strong university legitimacy is built through alignment between institutional identity and societal values. At Universitas Zainul Hasan Genggong, institutional excellence manifests as living social practice, where Satlogi Santri and 9 Budi Utama Santri function as ethical frameworks guiding daily academic and social interactions. Schein, (2017) emphasizes that sustainable institutional identity is formed through shared assumptions consistently practiced over time.

Moreover, the findings indicate that knowledge integration in PTKIS that have transformed into universities represents a shift from epistemological dualism toward contextual synthesis. Rather than positioning Islamic sciences and general sciences as parallel domains, the three universities integrate them through curriculum design, pedagogical strategies, and applied learning. The integration of fiqh with digital technology and socio-economic realities at Universitas Nurul Jadid reflects the concept of Islamization of knowledge al-Attas, (1995) operationalized in a pragmatic and contextual manner. This approach aligns with Bernstein, (2000) where religious knowledge is reinterpreted to address contemporary challenges without losing its normative core. Other data show that Universitas Ibrahimy Situbondo conducts epistemological integration by embedding Islamic ethical frameworks into economics, management, and foreign languages (Sukarjono et al., 2026; Triyono et al., 2025). This pattern reflects an ethical-interdisciplinary synthesis, consistent with Beane, (1997) integrative curriculum model (VanTassel-Baska & Wood, 2009). Such integration does not weaken disciplinary rigor, but instead enriches students' professional competencies with ethical reasoning abilities, as emphasized by Barnett (2011), who argues that higher education must balance technical expertise with

moral awareness. Meanwhile, Universitas Zainul Hasan Genggong utilizes the flexibility of the Merdeka Curriculum to holistically integrate religious and general sciences. This aligns with Moore-West et al., (1989) stresses that curriculum innovation is effective when supported by strong institutional values and coherent organizational culture. In this context, knowledge integration extends beyond curriculum into a holistic educational paradigm (Embong et al., 2013; Lee, 2020).

Findings on religious moderation across the three universities consistently indicate that it is understood as an institutional praxis rather than merely an ideological discourse. This supports the conception of the Ministry of Religious Affairs of Indonesia, which views religious moderation as a lived value internalized through education, governance, and community service. At Universitas Nurul Jadid, for example, religious moderation is internalized through deradicalization programs, citizenship-oriented religious education, and the principle of *hubb al-wathan minal iman*. This approach reflects Habermas, (1998) where religious values contribute constructively to the public sphere without being coercive. In contrast, Universitas Ibrahimy Situbondo develops religious moderation based on the tradition of *Ahlussunnah wal Jama'ah* with the principle of *tawasuth*. Integrating moderation into *kitab kuning* learning demonstrates that classical Islamic texts can serve as sources of tolerance when interpreted through balanced hermeneutics. This finding aligns with Esposito & Mogahed, (2007), who view moderate Islam as adaptive, inclusive, and contextual. Meanwhile, Universitas Zainul Hasan Genggong articulates religious moderation through the motto "Thinking Modernly, with a Sufistic Heart," emphasizing the balance between academic rationality and spiritual depth. This perspective aligns with Nursi's (2005) view on harmonizing reason and spirituality (Harry B, 2024). Through *rahmatan lil 'alamin*-based community service programs, UNZAH acts as a social mediator contributing to harmony and inclusivity at the regional level.

## CONCLUSION

This study demonstrates that the transformation of Private Islamic Higher Education Institutions (PTKIS) from institutes into universities should not be understood as a purely administrative or structural process, but as a sequential institutional transformation that reshapes organizational identity, academic orientation, and the social role of pesantren-based universities. The most significant finding of this research is the identification of a Pesantren-Based University Transformation Model, which explains that successful institutional transformation is achieved through five interconnected stages: Institutional Transformation, Institutional Distinction, Knowledge Integration, Religious Moderation, Academic Competitiveness and Social Harmony. Unlike previous studies that examined institutional transformation, knowledge integration, or religious moderation as separate phenomena, this study empirically demonstrates that these dimensions operate as an integrated institutional development process in which each stage provides the foundation for the subsequent stage. This finding represents the principal novelty of the study and offers a new perspective on understanding sustainable institutional transformation within Islamic higher education.

From a theoretical perspective, this study extends the literature on higher education transformation by integrating theories of organizational change, knowledge integration, and social legitimacy into a single analytical framework grounded in the context of pesantren-based universities. The proposed model suggests that institutional competitiveness is not determined solely by governance reform or structural modernization, but also by the institution's capacity to develop a distinctive identity rooted in pesantren values, integrate Islamic and general sciences, and institutionalize religious moderation throughout academic and social practices. Consequently, this study contributes a context-specific conceptual model that complements existing theories of university transformation by

demonstrating how local religious values can function as strategic organizational resources for strengthening institutional legitimacy, adaptive capacity, and long-term sustainability.

Practically, the Pesantren-Based University Transformation Model provides a strategic reference for policymakers, university leaders, and the Ministry of Religious Affairs in designing future PTKIS transformation policies. The findings indicate that institutional transformation should be accompanied by systematic efforts to strengthen institutional distinction, curriculum integration, and religious moderation rather than focusing exclusively on administrative compliance or changes in institutional status. By adopting this integrated approach, PTKIS can enhance academic quality, strengthen public trust, expand collaborative networks, improve graduate competitiveness, and reinforce their contribution to promoting inclusive education and social harmony within Indonesia's pluralistic society. Despite these contributions, this study has several limitations. First, the analysis is based on three PTKIS in East Java, which may not fully represent the diversity of pesantren-based higher education institutions across Indonesia. Second, the proposed transformation model is derived from qualitative evidence and has not yet been quantitatively validated. Third, this study primarily examines institutional transformation from an organizational perspective and does not directly measure its long-term effects on graduate employability, institutional performance, or broader societal outcomes. Future research is therefore encouraged to test the proposed model using quantitative approaches such as Structural Equation Modeling (SEM) or Partial Least Squares-SEM (PLS-SEM) across a wider range of PTKIS and regions. Comparative and longitudinal studies are also needed to examine how digital transformation, internationalization, and post-moratorium higher education policies influence the sustainability of pesantren-based university transformation and further refine the Pesantren-Based University Transformation Model.

## REFERENCES

- Abdullah, M. A. (2017). Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community. *Al-Jami'ah: Journal of Islamic Studies*, 55(2), 391–426. <https://doi.org/10.14421/ajis.2017.552.391-426>
- Abdullah, M., Amiruddin, M. H., Dewi, E., & Mannan, N. H. A. (2025). Moderation of Thought in the Age of Radicalism: The Role of Social Media and Political Education in Countering Hate Content. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(1), 94–110. <https://doi.org/10.31538/tijie.v6i1.1373>
- Abidin, A. A., Fatawi, I., & Kausar, S. (2025). The Values of Islamic Education for Building Tolerance in the Jombang Community: A Qualitative Study of the Role of Religious Harmony Forum. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(1), 1–16. <https://doi.org/10.31538/tijie.v6i1.1182>
- Abror, S., & Wahrudin, B. (2025). Countering Religious Extremism: Innovative Deradicalization Strategies For Building Inclusive Communities. *MUNIF: International Journal of Religion Moderation*, 1(1), 57–76. <https://doi.org/10.71305/munif.v1i1.448>
- Adeoye, M. A., & Baharun, H. (2025). Integration of Islamic Thought and Scientific Knowledge in the Formation of Educational Institution Leadership. *TATHO: International Journal of Islamic Thought and Sciences*, 141–152. <https://doi.org/10.70512/tatho.v2i2.85>
- Adi, D. P., Wibawa, S. C., Zaghloul, T. R., Mashudi, M., & Humaidi, R. (2023). *Proceedings of the 1st Annual Conference of Islamic Education (ACIE 2022)*. Springer Nature.
- Ainissyifa, H., Nabhani, I., Nasrullah, Y. M., Fatonah, N., & Nazib, F. M. (2024). Cultivating Tolerance in East Priangan: Religious Moderation in the Eastern Universities of West Java, Indonesia. *Walisono: Jurnal Penelitian Sosial Keagamaan*, 32(1), 121–152. <https://doi.org/10.21580/ws.32.1.20659>
- al-Attas, S. M. N. (1995). *The Concept of Education in Islam, a Frame work for an philosophy of education*. ISTAC.

- Am, M., & Sholihah, N. (2025). The Efforts to Prevent Radicalism Based on The Madura Locality in Islamic Religious Education Courses in State Universities. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(2), 563–576. <https://doi.org/10.31538/tijie.v6i2.1793>
- Anwar, S., & Elfiah, R. (2019). Science and Religious Integration (Implications for the Development at UIN Raden Intan Lampung). *Journal of Physics: Conference Series*, 1155(1), 012095. <https://doi.org/10.1088/1742-6596/1155/1/012095>
- Appelbaum, S. H., Habashy, S., Malo, J., & Shafiq, H. (2012). Back to the future: Revisiting Kotter's 1996 change model. *Journal of Management Development*, 31(8), 764–782. <https://doi.org/10.1108/02621711211253231>
- Arif, M., Nasir, R., & Ma'arif, M. A. (2025). The Kitab Kuning Learning Model in the Development of Student Expertise in Pesantren-Based Higher Education. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 52–74. <https://doi.org/10.31538/nzh.v8i1.8>
- Asrifan, A., Sudirman, R., Rustiarini, N. W., Ibrahim, M., & Amin, A. N. (2026). Aligning Accreditation With Institutional Strategy: A Roadmap for Long-Term Excellence. In *Driving Institutional Excellence Through Accreditation Standards in Higher Education* (pp. 57–88). IGI Global Scientific Publishing. <https://doi.org/10.4018/979-8-3373-2965-9.ch003>
- Azra, A. (1999). *Pendidikan Islam; Tradisi dan Modernisasi Menuju Milenium Baru*. Logos Wacana Ilmu.
- Azra, A. (2015). Civic education at public Islamic higher education (PTKIN) and Pesantren. *Tarbiya: Journal of Education in Muslim Society*, 2(2), 167–177.
- Barlett, P. F., & Chase, G. W. (2013). *Sustainability in Higher Education: Stories and Strategies for Transformation*. MIT Press.
- Beane, S. R. (1997). On the Importance of Testing Gravity at Distances Less Than 1cm. *General Relativity and Gravitation*, 29(8), 945–951. <https://doi.org/10.1023/A:1018843607120>
- Berstein, S. (2000). Ideas, Social Structure and the Compromise of Liberal Environmentalism. *European Journal of International Relations*, 6(4), 464–512. <https://doi.org/10.1177/1354066100006004002>
- Brocker, M., & Künkler, M. (2013). Religious parties: Revisiting the inclusion-moderation hypothesis1 - Introduction. *Party Politics*, 19(2), 171–186. <https://doi.org/10.1177/1354068812473673>
- Considine, M. (2006). Theorizing the University as a Cultural System: Distinctions, Identities, Emergencies. *Educational Theory*, 56(3), 255–270. <https://doi.org/10.1111/j.1741-5446.2006.00231.x>
- Creswell, J. W. (2011). Controversies in mixed methods research. *The Sage Handbook of Qualitative Research*, 4(1), 269–284.
- Creswell, J. W., Fetters, M. D., & Ivankova, N. V. (2004). Designing a mixed methods study in primary care. *The Annals of Family Medicine*, 2(1), 7–12.
- Creswell, J. W., Plano Clark, V. L., Gutmann, M. L., & Hanson, W. E. (2003). Advanced mixed methods research designs. *Handbook of Mixed Methods in Social and Behavioral Research*, 209(240), 209–240.
- Dee, J. R., Nakajima, H., & Korbek-Erdogmus, E. (2023). Chapter 22: Organizational culture and the transformation of higher education institutions. <https://www.elgaronline.com/edcollchap/book/9781800378216/book-part-9781800378216-32.xml>
- Djamaluddin, B., Bahri, S., Halim, A., Nurlailah, & Chabibi, M. (2024). Deradicalization Through Multicultural Islamic Religious Education at The Islamic University. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 646–663. <https://doi.org/10.31538/nzh.v7i3.34>
- Dybkaer, R. (1994). Quality assurance, accreditation, and certification: Needs and possibilities. *Clinical Chemistry*, 40(7), 1416–1420. <https://doi.org/10.1093/clinchem/40.7.1416>
- E. Akins, E., Giddens, E., Glassmeyer, D., Gruss, A., Kalamas Hedden, M., Slinger-Friedman, V., & Weand, M. (2019). Sustainability Education and Organizational Change: A Critical Case Study of Barriers and Change Drivers at a Higher Education Institution. *Sustainability*, 11(2), 501. <https://doi.org/10.3390/su11020501>

- Efendi, N., Sholeh, M. I., Munif, M., Abror, S., & Sholihan. (2026). Religious transformative collegial leadership in higher education. *Frontiers in Education*, 11. <https://doi.org/10.3389/feduc.2026.1810099>
- Embong, R., Hashim, R., & Yusoff, W. M. W. (2013). Holistic Integrated Curriculum and Its Theoretical Framework: Implications for Contemporary Educational System. *ICERI2013 Proceedings*, 3002–3012. 6th International Conference of Education, Research and Innovation.
- Esposito, J. L., & Mogahed, D. (2007). *Who speaks for Islam?: What a billion Muslims really think*. Simon and Schuster. [https://books.google.com/books?hl=id&lr=&id=9NxDCwAAQBAJ&oi=fnd&pg=PR9&dq=Esposito+and+Mogahed+\(2007&ots=\\_E7kwTO02c&sig=nCzr1F8zi4NeU8OkL3hgdK5vxGI](https://books.google.com/books?hl=id&lr=&id=9NxDCwAAQBAJ&oi=fnd&pg=PR9&dq=Esposito+and+Mogahed+(2007&ots=_E7kwTO02c&sig=nCzr1F8zi4NeU8OkL3hgdK5vxGI)
- Fahrudin, A., & Malik, M. K. (2025). A Pesantren Cultural Value-Based Learning Model: Integrating Islamic Values and 21st-Century Skills. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 23(1), 89–105. <https://doi.org/10.21154/cendekia.v23i1.10646>
- Fauzi, A., Arif, M., & Mustofa, A. (2025). Realizing the Ideal Model of Digital Islamic Boarding Schools (Pesantren): A Systematic Literature Review Analysis. *MUMTAZ: Jurnal Pendidikan Agama Islam*, 5(2), 259–288.
- Fauzi, M., Faisal, Jumhur, Yussof, M. H. B., Thoha, A. M., & Jhoni, M. (2025). Mainstreaming Religious Moderation in Indonesian Higher Education: Perspectives on Goals, Curriculum Content, and Implementation Strategies. *Jurnal Pendidikan Agama Islam*, 22(2), 400–422. <https://doi.org/10.14421/jpai.v22i2.12901>
- Fekadu, A., Oppenheim, C., Manyazewal, T., Nislow, C., Woldeamanuel, Y., Hailu, A., Belete, A., Wondimagegn, D., Hanlon, C., Gebremariam, T., Collins, A., Larson, C. J., Gebreyes, W., Aklilu, E., Muula, A. S., Mugus, S., Caffrey, C. R., Giday, M., Yimer, G., ... Makonnen, E. (2021). Understanding the key processes of excellence as a prerequisite to establishing academic centres of excellence in Africa. *BMC Medical Education*, 21(1), 36. <https://doi.org/10.1186/s12909-020-02471-0>
- Godemann, J. (2008). Knowledge integration: A key challenge for transdisciplinary cooperation. *Environmental Education Research*, 14(6), 625–641. <https://doi.org/10.1080/13504620802469188>
- Greenwood, R., Jennings, P. D., & Hinings, B. (2015). Sustainability and organizational change: An institutional perspective. *Leading Sustainable Change: An Organizational Perspective*, 323–355.
- Habermas, J. (1998). *On the pragmatics of communication*. MIT press. [https://books.google.com/books?hl=id&lr=&id=q3PnYcbQp\\_kC&oi=fnd&pg=PR7&dq=Habermas%E2%80%99s+\(1998\)+&ots=9gqUtNosc&sig=nxHHm55haQ8zaSpUtaUfjdr39Qk](https://books.google.com/books?hl=id&lr=&id=q3PnYcbQp_kC&oi=fnd&pg=PR7&dq=Habermas%E2%80%99s+(1998)+&ots=9gqUtNosc&sig=nxHHm55haQ8zaSpUtaUfjdr39Qk)
- Hajar, A. (2024). Navigating Globalization: Reforming Islamic Education for the 21st Century. *Sinergi International Journal of Islamic Studies*, 2(1), 53–65. <https://doi.org/10.61194/ijis.v2i1.599>
- Hanif, A., Syarifudin, E., & Muhtarom, A. (2025). Integration of Religious Moderation in Islamic Education: Challenges and Opportunities in the Digital Era. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(01), 49–66. <https://doi.org/10.30868/ei.v14i01.7767>
- Harry B. (2024). Harmonizing Mind and Spirit: Unveiling the Interplay of Cognition and Emotion in Indian Philosophical Traditions. In *Promoting Mindfulness and Well-Being with Indian Psychology* (pp. 137–151). IGI Global Scientific Publishing. <https://doi.org/10.4018/979-8-3693-2651-0.ch009>
- Hasan, I. (2016). Meninjau Ulang Kebijakan Pemerintah Bidang Pendidikan Tinggi Keagamaan Islam. *Islamadina : Jurnal Pemikiran Islam*, 17(2), 1–20. <https://doi.org/10.30595/islamadina.v0i0.1322>
- Hasbi, M., Alim, N., & Machmud, H. (2025). Transformation of Education Quality in Islamic Higher Education Institutions through Organizational Culture and Integrated Quality Management. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6(3), 375–386. <https://doi.org/10.31538/munaddhomah.v6i3.1921>
- Ikhwanuddin, I., Harahap, & Subhan. (2025). *Religious Moderation Strategy: In Indonesian Islamic Universities from an 'Urf Perspective*. Bypass.

- Indasari, N. L. (2026). Modelling Acceptance of Artificial Intelligence Technology among Pre-service Teachers in Islamic Higher Education. *At-Tadzkir: Islamic Education Journal*, 5(1), 22–39. <https://doi.org/10.59373/attadzkir.v5i1.241>
- Jackson, G., & Deeg, R. (2019). Comparing capitalisms and taking institutional context seriously. *Journal of International Business Studies*, 50(1), 4–19. <https://doi.org/10.1057/s41267-018-0206-0>
- Kader, M. R., Rofiq, M. H., & Ma'arif, M. A. (2024). Religious Moderation Education Strategy at the Mualaf Assembly. *At-Tadzkir: Islamic Education Journal*, 3(1), 35–46. <https://doi.org/10.59373/attadzkir.v3i1.46>
- Kenney, J. L., & Gudergan, S. P. (2006). Knowledge integration in organizations: An empirical assessment. *Journal of Knowledge Management*, 10(4), 43–58. <https://doi.org/10.1108/13673270610679354>
- Khoir, F., Rahmat, & Zamroni, M. A. (2024). Internalization of Religious Moderation in Islamic Religious Education Learning. *Journal of Education and Learning Innovation*, 1(2), 244–253. <https://doi.org/10.59373/jelin.v1i2.72>
- Laughlin, C. D., Zastavker, Y. V., & Ong, M. (2007). Is integration really there? Students' perceptions of integration in their project-based curriculum. *2007 37th Annual Frontiers In Education Conference - Global Engineering: Knowledge Without Borders, Opportunities Without Passports*, F4C-19-F4C-25. <https://doi.org/10.1109/FIE.2007.4418133>
- Lee, J. C.-K. (2020). Curriculum paradigms and perspectives of life and spiritual education: Contrast and diversity. *International Journal of Children's Spirituality*, 25(3–4), 175–186. <https://doi.org/10.1080/1364436X.2020.1853369>
- Lim, M. A., Liu, B., & Sun, Z. (2024). De-westernising competition: 'Harmony of competition' in Chinese higher education. *Studies in Higher Education*, 49(10), 1763–1778. <https://doi.org/10.1080/03075079.2024.2386408>
- Mader, C., Scott, G., & Abdul Razak, D. (2013). Effective change management, governance and policy for sustainability transformation in higher education. *Sustainability Accounting, Management and Policy Journal*, 4(3), 264–284. <https://doi.org/10.1108/SAMPJ-09-2013-0037>
- Manimala, M. J., Wasdani, K. P., & Vijaygopal, A. (2020). Facilitation and Regulation of Educational Institutions: The Role of Accreditation. *Vikalpa*, 45(1), 7–24. <https://doi.org/10.1177/0256090920917263>
- Margiansyah, D., Basyar, M. H., Mashad, D., Ghafur, M. F., & Wahyudhi, N. (2025). Beyond Radicalism: Islamist Attitudes and Democratic Support in Indonesia. *SAGE Open*, 15(3). <https://doi.org/10.1177/21582440251378287>
- Marginson, S. (2016a). High Participation Systems of Higher Education. *The Journal of Higher Education*, 87(2), 243–271. <https://doi.org/10.1080/00221546.2016.11777401>
- Marginson, S. (2016b). The worldwide trend to high participation higher education: Dynamics of social stratification in inclusive systems. *Higher Education*, 72(4), 413–434. <https://doi.org/10.1007/s10734-016-0016-x>
- Marmar, M., & Arnab, K. (2023). *Academic Framework for 21st-Century Schooling: Promoting Global Peace and Harmony: Promoting Global Peace and Harmony*. IGI Global.
- Miles, Matthew B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis A Metode Sourcebook Edition 3*. Sage.
- Misdah, Soemantri, A. I., Sumin, S., Wajdi, M. B. N., & Pamungkas, M. I. (2025). Religious Leadership and Personal Branding of "Kyai" in Islamic Education Management: Pathways to Promoting Moderation and Preventing Radicalism. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6(1), 122–138. <https://doi.org/10.31538/munaddhomah.v6i1.1510>
- Mispani, M., Setiawan, A., Choirudin, C., Maba, A. P., Darmayanti, R., Karim, S., & Subandi, S. (2026). Transformational Management of Islamic Higher Education: A Case Study of A Nahdlatul Ulama Affiliated University in Enhancing Academic Quality and Global Competitiveness. *Nazhruna: Jurnal Pendidikan Islam*, 9(1), 280–295. <https://doi.org/10.31538/nzh.v9i1.294>

- Mokodompit, A., Mas'ud, A., & Bakar, M. Y. A. (2025). The Tree of Knowledge Paradigm for Integrating Islam and Science: A Historical Study of Islamic Higher Education. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(3), 752–767. <https://doi.org/10.54069/attadrib.v8i3.1065>
- Moleong, L. J. (2011). *Metodologi Penelitian Kualitatif*. PT Remaja Rosda Karya.
- Moore-West, M., Harrington, D. L., Mennin, S. P., Kaufman, A., & Skipper, B. J. (1989). Distress and attitudes toward the learning environment: Effects of a curriculum innovation. *Teaching and Learning in Medicine*, 1(3), 151–157. <https://doi.org/10.1080/10401338909539400>
- Msamba, E. M., Msuya, E. A., & Anangisy, W. A. L. (2023). In-service training for improving the implementation of competency-based curriculum in English foreign language teaching: Is planning effective? *Quality Assurance in Education*, 31(4), 570–585. <https://doi.org/10.1108/QAE-02-2023-0036>
- Muborakshoeva, M. (2012). *Islam and Higher Education: Concepts, Challenges and Opportunities*. Routledge. <https://doi.org/10.4324/9780203117873>
- Mulasi, S., & Saputra, F. (2024). The Role of Higher Education in Building Religious Tolerance: A Study on the Implementation of Moderation Attitudes among Aceh's State Islamic Religious Higher Education Institution Students. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 1864–1876. <https://doi.org/10.35445/alishlah.v16i2.4865>
- Muliadi, M., Syamsidar, S., & Islam, N. (2025). Religious Moderation by Design: A Comparative Sociological Da'wah Study in Indonesian Higher Education. *Jurnal Ilmiah Peuradeun*, 13(2), 1549–1580. <https://doi.org/10.26811/peuradeun.v13i2.1778>
- Muslim, B., Jailani, J., Nurullah, N., Ninoersy, T., Muluk, S., Ridha, M., & Za, T. (2026). Transforming the Role of LAMDIK in Quality Assurance of Islamic Higher Education in the Global Era. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, 5(1), 130–151. <https://doi.org/10.59373/kharisma.v5i1.147>
- Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: Mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213–241. <https://doi.org/10.18326/ijims.v11i2.213-241>
- Noor, F. A., Sikand, Y., & Van Bruinessen, M. (2008). *The Madrasa in Asia (Political Activism and Transnational Linkages)*. Amsterdam University Press.
- Nurchayono, O. H. (2019). *Social Capital of Indigenous Village Communities in Maintaining Social Harmony (Case Study of The Tenggerese Indigenous Community, Tosari, Pasuruan, East Java)*. 159–163. <https://doi.org/10.2991/icorsia-18.2019.38>
- Nurul'Aini, R. A., & Zamroji, M. (2025). Integration of Religious Moderation Values in the Islamic Religious Education Learning. *Tarsib: Jurnal Program Studi PGMI*, 2(2), 75–81.
- Paradeise, C., & Thoenig, J.-C. (2013). Academic Institutions in Search of Quality: Local Orders and Global Standards. *Organization Studies*, 34(2), 189–218. <https://doi.org/10.1177/0170840612473550>
- Pfeffer, J., & Salancik, G. R. (2003). The External Control. *The Sociology of Organizations: Classic, Contemporary, and Critical Readings*, 233.
- Pollack, J., & Pollack, R. (2015). Using Kotter's Eight Stage Process to Manage an Organisational Change Program: Presentation and Practice. *Systemic Practice and Action Research*, 28(1), 51–66. <https://doi.org/10.1007/s11213-014-9317-0>
- Prastowo, A. I., Suharto, T., & Widodo, S. A. (2023). Harmonizing Knowledge Integration: Insights from Amin Abdullah and Nidhal Guessom in Pesantren-Based Higher Education. *AL-ISHLAH: Jurnal Pendidikan*, 15(3), 3109–3119. <https://doi.org/10.35445/alishlah.v15i3.3703>
- Redelsheimer, C. L., Boldenow, R., & Marshall, P. (2015). Adding Value to the Profession: The Role of Accreditation. *Journal of Forestry*, 113(6), 566–570. <https://doi.org/10.5849/jof.15-028>
- Rohman, F., & Zainuddin, N. A. (2025). Internationalization of Indonesian Islamic Higher Education in the Digital Transformation Era: Opportunities and Challenges. *QUALITY*, 13(2), 125–142. <https://doi.org/10.21043/quality.v13i2.33827>

- Saim, K. K., & El-Muhammady, A. (2025). Confronting Extremism and Radicalisation in Afghanistan: Educative Approach. *At-Tadzkir: Islamic Education Journal*, 4(1), 1–22. <https://doi.org/10.59373/attadzkir.v4i1.80>
- Schein, S. (2017). *A new psychology for sustainability leadership: The hidden power of ecological worldviews*. Routledge. <https://www.taylorfrancis.com/books/mono/10.4324/9781351286046/new-psychology-sustainability-leadership-steve-schein>
- Serrano, O. M. E., Miranda González, F. J., & Mourato, J. A. B. (2025). Determinants of the effectiveness of quality assurance systems and institutional performance in higher education. *Cogent Education*, 12(1), 2581411. <https://doi.org/10.1080/2331186X.2025.2581411>
- Shih, Y.-H., Hsu, M. C., & Chang, C. L. (2025). Sustainability Transformations in Higher Education: Global Perspectives on The Challenges and Solutions. *International Journal of Education and Humanities*, 5(1), 126–139. [https://doi.org/10.58557/\(ijeh\).v5i1.290](https://doi.org/10.58557/(ijeh).v5i1.290)
- Soleha, M. (2023). Islamic Education in The Era of Globalization. *Jurnal Ilmiah Profesi Pendidikan*, 8(3), 2032–2040. <https://doi.org/10.29303/jipp.v8i3.2127>
- Stensaker, B., & Vabø, A. (2013). Re-inventing Shared Governance: Implications for Organisational Culture and Institutional Leadership. *Higher Education Quarterly*, 67(3), 256–274. <https://doi.org/10.1111/hequ.12019>
- Submitter, G. J., Elyta, E., & Herlan, H. (2021). *Politics of Harmony, Social Capital and Tolerant Cities* (SSRN Scholarly Paper No. 3883326). Social Science Research Network. <https://papers.ssrn.com/abstract=3883326>
- Suchman, M. C. (1995). Managing Legitimacy: Strategic and Institutional Approaches. *Academy of Management Review*, 20(3), 571–610. <https://doi.org/10.5465/amr.1995.9508080331>
- Sudirman, S., Ramadhita, R., Bachri, S., & Whindari, Y. (2025a). The transformation of state islamic higher education institutions into World-Class University: From globalisation to institutional values. *Social Sciences & Humanities Open*, 12, 101705. <https://doi.org/10.1016/j.ssaho.2025.101705>
- Sudirman, S., Ramadhita, R., Bachri, S., & Whindari, Y. (2025b). The transformation of state islamic higher education institutions into World-Class University: From globalisation to institutional values. *Social Sciences & Humanities Open*, 12, 101705. <https://doi.org/10.1016/j.ssaho.2025.101705>
- Sukarjono, Sumaryanto, Sumarjo, & Triyono, S. (2026). Developing an IT-based library service model to enhance learning quality. *Cakrawala Pendidikan*, 45(1), 237–248. <https://doi.org/10.21831/cp.v45i1.90255>
- Sumiati, E., Sutrisno, Sibawaihi, & Tekke, M. (2024). Transformation of Islamic Higher Education: Policy Strategy, Challenges, and Opportunities. *Al-Hayat: Journal of Islamic Education*, 8(4), 1399–1417. <https://doi.org/10.35723/ajie.v8i4.46>
- Supriatna, P. (2025). Integration of Science in Islamic Education Practice at PTKIN and PTKIS. *Review: Journal of Multidisciplinary in Social Sciences*, 2(08), 329–339. <https://doi.org/10.59422/rjmss.v2i08.1039>
- Szeman, I., & Kaposy, T. (2010). *Cultural Theory: An Anthology*. John Wiley & Sons.
- Sziegat, H. (2022). Transforming Governance of German Higher Education Institutions. *Research in Educational Administration and Leadership*, 7(3), 472–517. <https://doi.org/10.30828/real.1164190>
- Tharp, R. (2018). *Teaching Transformed: Achieving Excellence, Fairness, Inclusion, And Harmony*. Routledge. <https://doi.org/10.4324/9780429496943>
- Triyono, S., Sahayu, W., & Yuliana, F. (2025). Politeness and impoliteness by teachers and students in technology-assisted teaching and learning process. *Indonesian Journal of Applied Linguistics*, 15(2), 320–331. <https://doi.org/10.17509/aznggy22>
- Utari, D., Abidin, M., Yuniar, Y., & Junaidah, J. (2025). Integration of General Knowledge and Religion Policy for the Emergence of Integrated Islamic Schools. *International Journal of Education and Literature*, 4(1), 267–278. <https://doi.org/10.55606/ijel.v4i1.217>

- van Es, M. A., Laan, N. ter, & Meinema, E. (2021). Beyond 'radical' versus 'moderate'? New perspectives on the politics of moderation in Muslim majority and Muslim minority settings. *Religion*, 51(2), 161–168. <https://doi.org/10.1080/0048721X.2021.1865616>
- VanTassel-Baska, J., & Wood, S. M. (2009). The Integrated Curriculum Model. In *Systems and Models for Developing Programs for the Gifted and Talented* (2nd ed.). Routledge.
- Xu, C., & Wu, C.-F. (2025). What factors may contribute to the improvement of students' interdisciplinary integration competencies? – A comparative study of various interdisciplinary curriculum patterns. *Humanities and Social Sciences Communications*, 12(1), 1683. <https://doi.org/10.1057/s41599-025-05950-1>
- Yakin, A., Hefniy, Agus, A. H., Baharun, H., & Mundiri, A. (2025a). Transforming Organizational Culture in Islamic Educational Institutions: Cultivating a Quality-Oriented Learning Environment for Academic Excellence. *Journal of Educational Management Research*, 4(4), 1711–1731. <https://doi.org/10.61987/jemr.v4i4.1358>
- Yakin, A., Hefniy, Agus, A. H., Baharun, H., & Mundiri, A. (2025b). Transforming Organizational Culture in Islamic Educational Institutions: Cultivating a Quality-Oriented Learning Environment for Academic Excellence. *Journal of Educational Management Research*, 4(4), 1711–1731. <https://doi.org/10.61987/jemr.v4i4.1358>
- Yin, R. K. (2009). How to do better case studies. *The SAGE Handbook of Applied Social Research Methods*, 2(254–282).
- Yin, R. K. (2014). *Case study research: Design and methods* (Fifth edition). SAGE.
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (Sixth edition). SAGE.
- Zahra, S. A., Neubaum, D. O., & Hayton, J. (2020). What Do We Know About Knowledge Integration: Fusing Micro- and Macro-Organizational Perspectives. *Academy of Management Annals*, 14(1), 160–194. <https://doi.org/10.5465/annals.2017.0093>