CC BY SA

Ar-Fachruddin: Journal of Islamic Education
Vol. 3 Issue 1, 2026 pp. 44-57
DOI : https://doi.org/10.7401/59rehd39
Online ISSN: 3063-0932
Publisher : CV. Zamron Pressindo

Integration of Classical Islamic Scholarly Traditions and Modern Knowledge in the Educational Model of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu, Türkiy

Sultan Ageng Pradana[1], **Asrori**[2], **Yunus Cıbız**[3]
[1,2]Universitas Muhammadiyah Surabaya, Indonesia, [3]Hoka Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu, Türkiye
Email correspondence: ycibiz@gaziosmanpasa.edu.tr

Abstract:
Research Objective— This study aims to investigate the integration of classical Islamic scholarly traditions and modern knowledge within the educational model of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu, Türkiye. It further explores the educational mechanisms that facilitate this integration and examines its implications for students' intellectual, moral, spiritual, academic, and social development. **Methodology—** The study employed a qualitative case study approach to obtain an in-depth understanding of educational practices within a residential learning environment. Data were collected through semi-structured interviews with administrators, educational coordinators, mentors, tutors, and students, supported by participant observation and document analysis. The collected data were analyzed using thematic analysis to identify recurring themes and patterns related to educational integration and student development. **Findings—** The findings reveal that the institution successfully integrates classical Islamic sciences, including Qur'anic studies, fiqh, aqidah, Arabic linguistic sciences, logic, and tasawuf, with modern educational elements such as academic support programs, critical-thinking development, multilingual education, digital literacy, collaborative learning, and independent study practices. This integration is facilitated through a holistic educational philosophy, mentorship-based guidance, a residential learning environment, structured daily schedules, institutional leadership, and character education. As a result, students develop balanced competencies encompassing intellectual capability, academic achievement, moral integrity, spiritual awareness, social responsibility, leadership skills, and self-regulated learning. **Research Implications/Limitations—** The study demonstrates that integrated educational ecosystems can effectively bridge the divide between religious and secular education. Nevertheless, the findings are limited to a single institutional case and may not be fully generalizable to other educational contexts. **Originality/Value—** This research contributes to the literature on Islamic education by proposing an ecosystem-based model of integration that harmonizes Islamic intellectual heritage with contemporary educational demands, offering a practical framework for holistic student development in modern Islamic educational institutions.

Keywords: *Islamic Education, Classical Islamic Scholarship, Modern Knowledge, Educational Integration, Residential Education in Türkiye.*

Article History: Submitted June 19, 2026; Revised June 27, 2026; Accepted: July 12, 2026; Published online July 31, 2026

Cite: Pradana, S. A., Asrori, A., & Cıbız, Y. (2026). Integration of Classical Islamic Scholarly Traditions and Modern Knowledge in the Educational Model of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu, Türkiy. *Ar-Fachruddin: Journal of Islamic Education*, *3*(1). https://doi.org/10.7401/ys3v4470

© 2026 The Author(s). Open Access under the CC BY-SA 4.0 License. Published by CV. Zamron Pressindo. Available online: https://journal.zamronedu.co.id/index.php/arfachruddin

Introduction

The contemporary landscape of Islamic education is characterized by an increasing demand to harmonize classical religious scholarship with modern scientific and technological knowledge. Educational institutions in Muslim societies are expected not only to preserve Islamic intellectual heritage but also to equip students with competencies necessary for navigating contemporary global challenges. In Türkiye, educational reforms over the past decades have emphasized the integration of religious values, academic excellence, critical thinking, and global citizenship within formal and non-formal educational settings. This transformation reflects broader efforts to develop educational models capable of balancing tradition and modernity while maintaining cultural and religious authenticity (Koç, 2025; Dulun & Lane, 2023; Shafwan & Asrori, 2026). Within this context, residential educational institutions play a strategic role in shaping students' intellectual, moral, and social development through structured learning environments that extend beyond classroom instruction.

Among these institutions, Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu represents an interesting educational setting where students experience a combination of formal schooling, religious learning, and character formation within a residential environment. Residential educational models provide unique opportunities for integrating academic instruction, spiritual development, and social learning through continuous interaction between educators and students (Chong & Leung, 2012). Contemporary boarding education increasingly emphasizes holistic educational approaches, student accessibility, educational quality, and value-based learning (Darwanto et al., 2024;). In the Turkish context, such institutions operate within a broader educational ecosystem that seeks to nurture academically competent individuals while preserving Islamic moral and intellectual traditions.

The intellectual foundations of integrating classical Islamic scholarship with modern knowledge can be traced to the rich educational legacy of Islamic civilization. Classical Islamic curriculum theory emphasized the harmonious development of religious sciences, rational sciences, ethical cultivation, and spiritual formation as interconnected dimensions of human development (Aktan, 2018). Classical Muslim scholars such as al-Fārābī and al-Ghazālī conceptualized education as a holistic process that combines intellectual inquiry, moral refinement, and spiritual growth, thereby rejecting dichotomies between religious and worldly knowledge (Günther, 2009). Similarly, contemporary studies continue to demonstrate the relevance of classical Islamic educational principles, particularly the emphasis on ethics, respect, character formation, and lifelong learning embedded in traditional Islamic texts (Huda et al., 2024; Aşcı & Kaplan, 2026).

Recent scholarship has further explored various models of curriculum integration within Islamic educational institutions. Research on Imam Hatip Schools in Türkiye and Islamic educational institutions in other Muslim-majority countries reveals ongoing efforts to integrate religious education with modern academic disciplines and contemporary pedagogical approaches (Sidik et al., 2024). Studies have highlighted the importance of holistic-integrative curricula that combine Islamic values, interdisciplinary learning, character education, and academic excellence (Shaleh et al., 2024; Rokhimawan et al., 2025). Moreover, the incorporation of critical thinking, metacognitive development, problem-based learning, and student-centered

pedagogies has been recognized as essential for preparing learners to address complex contemporary issues (Semerci, 2006; Akcay & Benek, 2024; Suciati et al., 2022).

Although previous studies have significantly contributed to understanding curriculum integration in Islamic education, much of the existing literature primarily focuses on formal school curricula, higher education institutions, or national educational reforms. Research commonly examines curriculum design, pedagogical strategies, educational policies, and learning outcomes within classroom settings (Koç, 2025; Sidik et al., 2024; Rokhimawan et al., 2025). Limited attention has been devoted to examining how the integration of classical Islamic scholarly traditions and modern knowledge is operationalized within residential educational environments where learning occurs through both formal and informal educational processes. Furthermore, existing studies rarely investigate how daily routines, mentoring systems, religious practices, language development, and character formation collectively contribute to educational integration within student dormitories.

This limitation reveals an important research gap. While scholars have extensively discussed integrated Islamic curricula and educational modernization, empirical investigations of residential institutions that systematically combine classical Islamic scholarship, Qur'anic learning, character education, modern academic support, and contemporary pedagogical practices remain scarce. Existing research has also inadequately explored how Turkish student dormitory institutions function as educational ecosystems that facilitate the transmission of Islamic intellectual heritage while simultaneously fostering critical thinking, self-regulation, motivation, and engagement with modern knowledge (Dincer et al., 2019; Hashim et al., 2019). Consequently, there is a need for context-specific studies that examine educational integration beyond formal classroom structures.

The present study contributes to the literature by offering an in-depth examination of the educational model implemented at Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu in Türkiye. Unlike previous studies that predominantly focus on curricular documents or formal school systems, this research investigates how classical Islamic scholarly traditions—including moral education, religious learning, and character formation—are integrated with modern educational practices, academic support systems, language learning, critical thinking development, and contemporary student-centered approaches within a residential setting. By doing so, the study provides a comprehensive understanding of how Islamic educational institutions can construct a holistic model that bridges intellectual heritage and contemporary educational demands.

Based on these considerations, this study aims to analyze the integration of classical Islamic scholarly traditions and modern knowledge within the educational model of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu, Türkiye. Specifically, the study seeks to answer the following research questions: (1) How are classical Islamic scholarly traditions incorporated into the educational practices of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu? (2) How is modern knowledge integrated into the institution's educational model? (3) What educational mechanisms facilitate the interaction between classical Islamic traditions and modern educational approaches? and (4) What implications does this integrated model have for the development of students' intellectual, moral, spiritual, and academic competencies?

Method

This study employed a qualitative case study approach to explore the integration of classical Islamic scholarly traditions and modern knowledge within the educational model of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu, Türkiye. A qualitative approach was selected because the study sought to understand educational practices, institutional culture, values, and learning experiences from the perspectives of participants within their natural setting. Qualitative research enables researchers to investigate complex social phenomena and interpret meanings constructed through everyday interactions and educational activities (Creswell & Poth, 2018). Furthermore, the case study design was considered appropriate because it facilitates an in-depth examination of a bounded educational system and provides a comprehensive understanding of how educational processes operate within a particular institutional context (Yin, 2018). As an educational institution that combines residential life, Islamic learning, character development, and academic support, Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu offers a distinctive setting for examining the interaction between traditional Islamic educational values and contemporary educational practices.

The research was conducted at Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu, a residential educational institution serving middle-school students in Türkiye. The institution was selected purposively because it represents an educational environment where formal schooling is complemented by structured religious instruction, mentoring programs, character education, and various academic development activities. Participants were selected through purposive sampling, which is widely recommended in qualitative research for identifying information-rich individuals who can provide relevant insights into the phenomenon under investigation (Patton, 2015). The participants consisted of dormitory administrators, educational coordinators, religious mentors, academic tutors, and students. Administrators and coordinators were included because they were directly involved in educational planning and institutional management, while religious mentors and tutors provided information regarding instructional practices and educational objectives. Students were included to capture their experiences and perceptions regarding the implementation of the educational model. The inclusion of multiple participant groups enabled the researcher to obtain diverse perspectives and develop a holistic understanding of the institution's educational practices.

Data were collected through in-depth interviews, participant observation, and document analysis. The use of multiple data collection techniques allowed for methodological triangulation and enhanced the credibility of the findings (Lincoln & Guba, 1985). Semi-structured interviews served as the primary source of data because they provided flexibility for exploring participants' experiences while maintaining alignment with the research objectives (Kvale & Brinkmann, 2015). The interviews focused on institutional educational philosophy, the implementation of Islamic learning traditions, character formation programs, academic support systems, student development, and the integration of religious and modern educational elements. Each interview lasted approximately 45–90 minutes and was conducted in a setting that ensured participant comfort and confidentiality. All interviews were recorded with participants' consent and subsequently transcribed verbatim for analysis.

In addition to interviews, participant observation was conducted to gain direct insight into educational activities and institutional culture. Observation allowed the researcher to

examine how educational values and practices were enacted in everyday life within the dormitory environment. Activities observed included Qur'anic learning sessions, mentoring meetings, communal prayers, study groups, character-building activities, and informal interactions among students and educators. Observation is particularly valuable in qualitative research because it enables researchers to capture naturally occurring behaviors and social interactions that may not be fully revealed through interviews alone (Merriam & Tisdell, 2016). During the observation process, detailed field notes were recorded to document educational routines, pedagogical practices, patterns of interaction, and manifestations of institutional values.

Document analysis was also employed to complement interview and observational data. Documentary evidence provides valuable information regarding institutional objectives, educational policies, and program implementation while serving as an important source for data triangulation (Bowen, 2009). The documents analyzed included institutional vision and mission statements, educational program guidelines, mentoring materials, student handbooks, activity schedules, internal reports, and policy documents. Through document analysis, the researcher was able to identify formal educational goals and compare them with observed practices and participant narratives, thereby strengthening the validity of the findings.

The collected data were analyzed using thematic analysis following the procedures proposed by Braun and Clarke (2006). The analysis began with data familiarization, during which interview transcripts, observation notes, and institutional documents were read repeatedly to develop a comprehensive understanding of the dataset. This stage enabled the researcher to identify preliminary patterns and record initial analytical reflections. The next stage involved generating initial codes by systematically identifying meaningful segments of data relevant to the research objectives. Coding focused on themes related to classical Islamic scholarly traditions, religious learning, character education, modern knowledge, academic development, mentoring practices, and educational integration. Following the coding process, related codes were grouped into broader categories and organized into potential themes. These themes were continuously reviewed and refined through comparison with the original data to ensure coherence, consistency, and conceptual clarity. The final stage involved interpreting the themes and connecting them with relevant theories and literature concerning Islamic education, curriculum integration, and contemporary educational development.

The trustworthiness of the study was established through the criteria of credibility, transferability, dependability, and confirmability as proposed by Lincoln and Guba (1985). Credibility was enhanced through triangulation of data sources and methods, prolonged engagement in the research setting, and member checking. Information obtained from interviews was verified through observations and documentary evidence to ensure consistency and accuracy. Transferability was addressed by providing detailed descriptions of the institutional context, participant characteristics, and educational practices, enabling readers to assess the applicability of the findings to other contexts. Dependability was maintained through careful documentation of research procedures and analytical decisions, while confirmability was strengthened through the use of reflective notes and an audit trail that documented the researcher's interpretations and methodological choices throughout the study.

Ethical considerations were observed throughout the research process. Permission to conduct the study was obtained from the institutional authorities of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu prior to data collection. Participants were informed about the purpose of the study, the voluntary nature of participation, confidentiality procedures, and their right to withdraw from the research at any stage without penalty. Written informed consent was obtained from adult participants, while parental consent and student assent were secured for participants under the age of eighteen. To protect participants' privacy, pseudonyms were used in all transcripts and research reports. All data were stored securely and used exclusively for academic purposes. These procedures were implemented in accordance with established ethical standards for qualitative educational research (Creswell & Poth, 2018).

Results and Discussion

Results

Classical Islamic Scholarly Traditions Incorporated into Educational Practices

The findings demonstrate that classical Islamic scholarly traditions constitute the philosophical and pedagogical foundation of the educational model implemented at Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu. The institution systematically preserves and transmits the intellectual heritage of Islamic civilization through a structured curriculum of *turath* studies, daily religious practices, character education, and a mentorship system that closely resembles the traditional relationship between *ulama* and students. Rather than treating Islamic knowledge as a supplementary element of education, the institution places classical Islamic sciences at the center of students' intellectual, spiritual, and moral formation. Consequently, educational activities are designed not only to transfer knowledge but also to cultivate religious identity, ethical behavior, spiritual awareness, and lifelong learning habits rooted in the Islamic scholarly tradition.



Figure 1. Implementation of Classical Islamic Scholarly Traditions at Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu through Qur'anic Learning, Congregational Worship, Halaqah Activities, and Academic Mentoring

Field observations reveal that the transmission of classical Islamic knowledge occurs through both formal and informal educational settings. As illustrated in figure 1, students participate in collective learning sessions in which religious mentors guide Qur'anic recitation, memorization, and comprehension activities. These learning environments reflect the

traditional *halaqah* model that has historically characterized Islamic educational institutions throughout the Muslim world. Students gather around a teacher in small groups, creating an interactive learning atmosphere where reading, repetition, correction, and discussion occur simultaneously. Such practices facilitate not only the acquisition of religious knowledge but also the internalization of respect, humility, and discipline as essential components of Islamic learning.

The central position of the Qur'an within the educational model is particularly evident in daily routines. Students engage in regular Qur'anic recitation and memorization sessions under the supervision of mentors who monitor pronunciation, fluency, and comprehension. Observations indicate that these activities are conducted consistently before and after formal school hours, ensuring that Qur'anic learning remains an integral component of students' everyday lives. The learning process extends beyond memorization to include reflection on moral teachings and practical applications of Qur'anic values. As a result, the Qur'an functions not only as a subject of study but also as a source of ethical guidance that shapes students' behavior and worldview.

In addition to Qur'anic studies, students are introduced to a comprehensive range of classical Islamic sciences through the study of authoritative texts that have historically formed the backbone of traditional Islamic education. The curriculum includes jurisprudence (*fiqh*), theology (*aqidah*), Arabic grammar, logic, rhetoric, spirituality, legal theory, and inheritance law. In the field of jurisprudence, students study both Shafi'i and Hanafi traditions, enabling them to appreciate the diversity of legal reasoning within Sunni Islam. Texts such as *Ringkasan Fikih Syafii*, *Fath al-Qarib*, *Muqaddimah Hadramiyyah*, *Nur al-Idah*, *Al-Quduri*, and *Al-Durar* introduce foundational concepts related to worship, transactions, social interactions, and ethical conduct. The inclusion of multiple legal traditions reflects a pedagogical commitment to intellectual openness while maintaining fidelity to orthodox Islamic scholarship.

The institution further emphasizes theological education through the study of *Syiir Amali*, *Matn Umar al-Nasafi*, and *Sharh Matn al-'Aqa'id*. These texts provide students with a systematic understanding of Islamic beliefs and doctrinal principles. Through guided instruction, students learn about faith, divine attributes, prophethood, and eschatology while simultaneously developing the ability to articulate and defend Islamic theological positions. The study of theology therefore functions as both spiritual formation and intellectual training.

Another notable feature of the curriculum is the strong emphasis on linguistic and intellectual sciences. Arabic morphology (*sarf*) is taught through *Al-Amsilah* and *Bina Maksud*, while syntax (*nahw*) is studied using *Al-Awamil*, *Izhar al-Asrar*, *Al-Kafiyah*, and *Sharh Mulla Jami*. These texts equip students with the linguistic competencies necessary for accessing primary Islamic sources in their original language. The institution considers mastery of Arabic not merely as a language skill but as a gateway to engaging directly with centuries of Islamic scholarship. Students gradually progress from foundational grammatical concepts to advanced textual analysis, enabling them to read and understand classical texts with increasing independence.

Equally significant is the inclusion of logic (*mantiq*) through texts such as *Isaghuji* and *Al-Shamsiyyah*. The study of logic introduces students to structured reasoning, conceptual analysis, and argumentative thinking. Observations indicate that lessons frequently involve questioning,

explanation, and guided reasoning exercises, illustrating that classical Islamic education values intellectual rigor alongside spiritual devotion. These subjects challenge the common assumption that traditional Islamic learning relies solely on memorization. Instead, students are encouraged to analyze concepts systematically and develop coherent arguments based on evidence and scholarly reasoning.

The curriculum also incorporates rhetoric and literary sciences through the study of *Talkhis*, exposing students to principles of eloquence, communication, and textual interpretation. Through these studies, students gain a deeper appreciation for the linguistic sophistication of Islamic texts and develop communication skills that support both religious and academic learning. Likewise, spiritual development is cultivated through the study of *Maktubat Sharif* in the field of *tasawuf*. These lessons emphasize sincerity, self-discipline, humility, patience, and moral refinement, reinforcing the institution's commitment to character formation as an integral dimension of education.

Beyond classroom instruction, the embodiment of classical Islamic traditions is evident in the institution's daily culture. Congregational prayers, as shown in Figure 1, serve as important educational spaces where religious values are practiced collectively. Participation in daily prayers reinforces discipline, punctuality, responsibility, and communal solidarity. Students learn that knowledge acquisition must be accompanied by worship and ethical conduct. This integration of learning and religious practice reflects the classical Islamic conception that education aims to develop the whole person rather than merely transmit information.

The mentor-student relationship constitutes another significant mechanism for preserving classical Islamic educational traditions. Mentors function not only as teachers but also as moral guides, spiritual advisors, and role models. Their responsibilities extend beyond academic instruction to include monitoring students' personal development, social behavior, and religious commitment. Observations indicate that students frequently seek advice from mentors regarding both educational and personal matters, reflecting a relationship based on trust, respect, and continuous guidance. This pattern closely resembles the traditional Islamic educational model in which teachers played a central role in shaping students' character and worldview.

Furthermore, the residential nature of the institution strengthens the implementation of classical traditions by creating a continuous learning environment. Students live, study, worship, and interact within the same educational community. Consequently, educational experiences are not confined to specific lessons or classrooms but permeate daily life. Informal discussions, peer interactions, collective worship, and supervised study sessions collectively contribute to the transmission of Islamic values and scholarly traditions. This holistic environment enables students to experience Islamic education as a lived reality rather than an abstract body of knowledge.

Table 1. Incorporation of Classical Islamic Scholarly Traditions

Educational Component	Implementation	Educational Outcome
Qur'anic Studies	Recitation, memorization, and comprehension activities	Religious literacy and spiritual formation
Fiqh Studies	Shafi'i and Hanafi classical texts	Understanding Islamic law and ethical conduct

Aqidah Education	Classical theological instruction	Strengthening faith and religious worldview
Arabic Sciences	Nahw, sarf, rhetoric, and textual analysis	Linguistic competence and source accessibility
Logic and Reasoning	Study of *Isaghuji* and *Al-Shamsiyyah*	Critical and analytical thinking
Tasawuf	*Maktubat Sharif* and spiritual mentoring	Moral refinement and spiritual awareness
Congregational Worship	Daily prayers and religious gatherings	Discipline and communal responsibility
Mentorship System	Continuous teacher-student guidance	Character formation and personal development
Residential Learning	Integrated daily educational environment	Internalization of Islamic values
Adab Education	Respect, sincerity, and ethical behavior	Moral and social competence

Overall, the findings indicate that classical Islamic scholarship functions not merely as historical knowledge preserved in textbooks but as a living educational tradition that shapes the institution's culture, curriculum, and pedagogical practices. Through the systematic study of *turath*, daily religious observances, mentorship relationships, and a residential learning environment, Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu successfully sustains the intellectual heritage of Islamic civilization while fostering the spiritual, moral, and intellectual development of contemporary Muslim students. This integrated approach demonstrates how classical Islamic educational traditions continue to remain relevant and effective within modern educational contexts.

Integration of Modern Knowledge into the Educational Model

The second major finding reveals that Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu systematically integrates modern knowledge alongside classical Islamic learning within a comprehensive educational framework. While the institution remains firmly rooted in the Islamic scholarly tradition, it also recognizes the importance of preparing students to meet the intellectual, academic, social, and technological demands of contemporary society. Accordingly, its educational model seeks to balance the preservation of Islamic values with the acquisition of modern competencies, thereby creating a learning environment in which religious commitment and academic excellence are viewed as mutually reinforcing rather than conflicting objectives.



Figure 2. Structured Academic Mentoring and Independent Learning Programs as a Means of Strengthening Modern Knowledge Competencies



Figure 3. Technology-Assisted Learning through the Utilization of Multimedia and Digital Educational Resources to Support Students' Academic Literacy

The findings indicate that modern knowledge is integrated through structured academic support programs designed to complement students' learning experiences in formal schools. Students regularly participate in supervised study sessions focusing on mathematics, science, social studies, Turkish language, and other subjects included in the national curriculum. These activities aim to enhance academic achievement while deepening students' understanding of scientific and social concepts. Mentors provide assistance with homework, examination preparation, and subject-specific learning difficulties. This mentoring system offers continuous academic support beyond formal school hours and contributes significantly to the development of positive study habits, academic self-confidence, and learning motivation.

The institution also promotes critical thinking and analytical reasoning as essential competencies in contemporary education. Observations and interviews revealed that students are encouraged to participate actively in discussions, pose questions, analyze information, and evaluate diverse perspectives. Learning activities frequently involve dialogue between mentors and students, creating opportunities for intellectual exploration and critical reflection. Rather than relying solely on memorization, the institution encourages students to develop a deeper understanding of concepts, construct reasoned arguments, and enhance their problem-solving abilities. These practices align with contemporary educational approaches that emphasize student-centered learning and the development of higher-order thinking skills.

Language education constitutes another important dimension of modern knowledge integration. While Arabic remains essential for accessing classical Islamic texts, the institution places considerable emphasis on proficiency in Turkish and English. Turkish language development supports students' success within the national education system, whereas English

proficiency provides access to global academic resources and international communication. Through reading activities, vocabulary enrichment, oral presentations, and interactive discussions, students improve their communication abilities while developing the linguistic competencies required to participate in an increasingly interconnected global society. The integration of multiple languages reflects the institution's understanding that educational success in the modern era requires effective communication skills at both local and global levels.

Furthermore, the findings reveal an increasing emphasis on digital literacy and technological competence. Students are introduced to a variety of educational technologies, including multimedia learning resources, online learning platforms, digital presentations, and internet-based educational materials. These resources are utilized to enrich learning experiences and broaden students' access to information. The institution recognizes that digital literacy has become an essential skill in contemporary life and therefore seeks to equip students with the ability to use technology productively and responsibly. Through guided and supervised engagement with digital tools, students not only learn how to access information but also develop the capacity to evaluate information sources critically and utilize technology effectively for educational purposes.

Collaborative learning also represents a significant component of the educational model. Students regularly participate in group-study activities, peer tutoring, and collaborative discussions that encourage cooperation and mutual support in the learning process. Such learning environments foster communication skills, teamwork, leadership, and social responsibility. The findings suggest that collaborative learning not only enhances academic achievement but also strengthens interpersonal relationships among students through knowledge sharing, collective problem-solving, and mutual academic support. These experiences contribute to the development of social competencies that are increasingly valued in contemporary educational and professional settings.

The institution further cultivates learner autonomy and academic responsibility through structured study schedules and the promotion of independent learning habits. Students are encouraged to manage their time effectively, complete assignments independently, and engage in reading activities beyond mandatory coursework. Mentors provide guidance and supervision while simultaneously fostering students' autonomy and personal responsibility in the learning process. Over time, students gradually develop the ability to regulate their own learning, establish academic goals, and evaluate their progress. These self-regulatory skills form a crucial foundation for lifelong learning and future educational success.

Another important finding concerns the integration of contemporary social and global issues into the educational process. Students are encouraged to reflect on technological developments, ethical challenges, social change, environmental concerns, and cultural diversity from both academic and Islamic perspectives. This approach enables learners to connect theoretical knowledge with contemporary realities while maintaining a strong foundation in Islamic values. By addressing contemporary issues within a value-based educational framework, the institution prepares students to participate constructively in modern society while preserving their religious identity.

The findings also indicate that modern knowledge is not perceived as separate from or incompatible with Islamic learning. Rather, academic disciplines, scientific inquiry, language

proficiency, technological literacy, and critical-thinking skills are viewed as complementary forms of knowledge that contribute to students' holistic development. Educational leaders and mentors consistently emphasize that academic achievement and religious commitment should develop simultaneously. This perspective reflects an educational philosophy that seeks to overcome the dichotomy between religious and secular education by integrating both dimensions into a unified learning experience.

Table 2. Integration of Modern Knowledge within the Educational Model

Modern Educational Component	Educational Practice	Intended Competencies
Academic Support Programs	Tutoring in mathematics, science, social studies, and school subjects	Academic achievement and conceptual understanding
Critical Thinking Development	Discussion-based learning, analysis, and problem-solving activities	Analytical reasoning and critical-thinking skills
Language Education	Turkish, Arabic, and English language programs	Communication skills and global competence
Educational Technology	Utilization of digital resources, multimedia, and online platforms	Digital literacy and technological competence
Collaborative Learning	Group discussions and peer-assisted learning	Teamwork and social interaction skills
Independent Learning	Structured study activities and academic responsibility	Learner autonomy and self-regulation
Contemporary Issues Education	Reflection on social, ethical, and technological issues	Civic awareness and contextual understanding

Overall, the findings demonstrate that Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu has successfully integrated modern knowledge into its educational model without diminishing the central role of classical Islamic scholarly traditions. Through academic mentoring programs, language education, critical-thinking development, collaborative learning, technological engagement, and the cultivation of independent learning habits, the institution prepares students to navigate the academic and social challenges of contemporary society while remaining firmly grounded in Islamic values. This balanced approach contributes to the formation of students who are intellectually capable, academically competitive, technologically literate, and equipped with strong moral and spiritual responsibility.

Educational Mechanisms Facilitating the Interaction between Classical Islamic Traditions and Modern Educational Approaches

The third major finding concerns the educational mechanisms that facilitate the interaction between classical Islamic scholarly traditions and modern educational approaches within the educational model of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu. The findings indicate that the successful integration of these two domains is not achieved through isolated programs or parallel curricula but through a carefully designed educational ecosystem in which religious and modern forms of knowledge are interconnected throughout students' daily

educational experiences. Rather than maintaining a distinction between religious learning and contemporary academic development, the institution creates a holistic framework that enables both dimensions to function as complementary components of a unified educational process.

A central mechanism underpinning this integration is the institution's holistic educational philosophy. Interviews with educational leaders and mentors revealed a shared understanding that Islamic knowledge and modern sciences originate from the same pursuit of truth and therefore should not be treated as competing domains. This philosophical orientation shapes the institution's vision, curriculum design, educational activities, and student development programs. Religious sciences are viewed as providing ethical guidance, spiritual foundations, and moral direction, while modern sciences are regarded as essential tools for understanding and engaging with contemporary realities. Consequently, educational activities are designed to cultivate students who are both religiously grounded and intellectually capable of contributing to modern society. This philosophical framework serves as the foundation upon which all educational practices are organized and implemented.

Another crucial mechanism is the mentorship system, which functions as a bridge between traditional Islamic educational values and contemporary educational expectations. Mentors play a multidimensional role that extends far beyond academic instruction. They act simultaneously as teachers, advisors, role models, spiritual guides, and educational supervisors. Through continuous daily interaction, mentors assist students in navigating both religious and academic challenges while reinforcing values such as discipline, responsibility, honesty, perseverance, and respect. The findings suggest that mentors are instrumental in translating institutional philosophy into everyday educational practice. Their guidance enables students to understand that academic achievement and religious commitment are not mutually exclusive but rather complementary aspects of personal development.

The residential nature of the institution constitutes another significant mechanism supporting educational integration. Unlike conventional schools where educational interactions are largely confined to classroom settings, Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu operates within a residential environment that allows learning to occur continuously throughout the day. Students live, study, worship, and interact within the same educational community under the guidance of mentors and educational staff. This arrangement creates a unique learning environment in which educational values can be reinforced consistently across multiple contexts. Formal lessons, informal conversations, collective worship, study sessions, recreational activities, and daily routines all contribute to the educational process. As a result, learning extends beyond the transmission of knowledge and becomes embedded within students' everyday experiences and social interactions.

The findings further reveal that the integration of daily schedules plays a critical role in connecting classical and modern educational dimensions. The institution organizes students' daily activities according to a structured timetable that incorporates religious studies, formal academic support, independent learning, communal worship, physical activities, and character-development programs. These activities are not treated as separate educational domains but are intentionally designed to complement one another. For example, students may begin the day with Qur'anic recitation and religious reflection, continue with formal schooling and academic support sessions, participate in group discussions and collaborative learning activities, and

conclude the day with spiritual mentoring and communal worship. Such an arrangement reinforces the perception that intellectual, spiritual, moral, and academic development are interconnected dimensions of a single educational journey.

Another important mechanism identified in the study is institutional leadership. Educational leaders play a strategic role in ensuring the coherence and sustainability of the integrated educational model. They establish educational priorities, coordinate learning activities, supervise mentors, and develop institutional policies that support both religious and academic excellence. Interviews revealed that institutional leaders consistently emphasize balance, integration, and holistic student development. Through ongoing monitoring and evaluation, they ensure that educational programs remain aligned with the institution's vision of producing students who possess strong religious character alongside modern academic competencies. Leadership therefore functions as a coordinating mechanism that maintains consistency between educational philosophy and practical implementation.

The culture of the learning community also contributes significantly to the interaction between classical Islamic traditions and modern educational approaches. The institution fosters a communal environment characterized by shared values, mutual respect, cooperation, and collective responsibility. Students are encouraged to support one another academically and spiritually through peer learning, collaborative study groups, and collective participation in religious activities. This community-oriented culture strengthens the integration process by creating a social environment in which religious values and academic aspirations are reinforced simultaneously. The findings indicate that students internalize educational values more effectively because they encounter consistent messages and expectations from mentors, peers, and institutional structures alike.



Figure 4. Research Interview Session with Teachers and Institutional Leaders of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu

The study further found that educational integration is facilitated through the contextualization of knowledge. Mentors frequently connect lessons from classical Islamic texts with contemporary social realities, ethical challenges, technological developments, and everyday experiences. Discussions often demonstrate how principles derived from the Qur'an, Hadith, jurisprudence, theology, and ethics can be applied to modern issues such as responsible technology use, environmental stewardship, academic integrity, social relationships, and civic responsibility. This approach helps students recognize the continuing relevance of classical

Islamic scholarship while simultaneously developing the capacity to engage critically with contemporary issues. Consequently, students do not perceive classical knowledge as historical or disconnected from modern life but as a valuable framework for understanding and responding to current challenges.

Another notable mechanism is the integration of character education across all educational activities. Moral values are not confined to religious lessons but are embedded within academic learning, dormitory life, social interactions, and extracurricular programs. Students are consistently encouraged to demonstrate honesty, discipline, cooperation, respect, and responsibility regardless of the educational context. This integrated approach ensures that character formation becomes a shared objective across both religious and academic domains. As a result, moral development functions as a connecting element that unites classical Islamic teachings with contemporary educational goals.

Table 3. Mechanisms Supporting Educational Integration

Mechanism	Function
Holistic Educational Philosophy	Unifies religious and modern educational objectives within a single educational vision
Mentorship System	Connects moral guidance, spiritual development, and academic support
Residential Learning Environment	Provides continuous educational engagement beyond formal classroom instruction
Integrated Daily Schedule	Combines religious, academic, social, and character-development activities
Institutional Leadership	Ensures consistency, coordination, and sustainability of educational implementation
Learning Community Culture	Reinforces shared values, cooperation, and collective responsibility
Contextualization of Knowledge	Connects classical Islamic teachings with contemporary realities and challenges
Integrated Character Education	Embeds moral values across all educational activities and experiences

Overall, these mechanisms collectively create an educational environment in which the interaction between classical Islamic scholarly traditions and modern educational approaches occurs naturally and systematically. The institution does not merely place religious and modern subjects side by side; rather, it integrates them through a coherent educational philosophy, mentorship structures, residential learning experiences, institutional leadership, community culture, and character-development programs. Consequently, students experience education as a unified process in which intellectual growth, academic achievement, spiritual formation, and moral development are pursued simultaneously. This integrated ecosystem represents one of the defining characteristics of the educational model implemented at Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu and serves as a key factor in its effectiveness in preparing students for both religious commitment and active participation in contemporary society.

Implications for Students' Intellectual, Moral, Spiritual, and Academic Development

The final finding concerns the educational outcomes associated with the integrated model. Participants consistently reported positive impacts across multiple dimensions of student development, indicating that the institution successfully promotes holistic education. From an intellectual perspective, students develop analytical reasoning, critical-thinking abilities, and learning autonomy. The combination of classical logic studies, academic tutoring, and discussion-based learning encourages students to engage with knowledge actively and thoughtfully. Exposure to both Islamic scholarship and contemporary academic disciplines broadens intellectual horizons and enhances cognitive flexibility.

The model also contributes significantly to moral development. Students internalize values such as honesty, discipline, responsibility, respect, humility, and cooperation through both formal instruction and daily practice. The continuous emphasis on *adab* and ethical conduct shapes interpersonal relationships and behavioral patterns within the institution. Spiritually, students demonstrate stronger religious commitment and deeper engagement with Islamic practices. Daily prayers, Qur'anic learning, religious mentoring, and spiritual reflection activities foster religious consciousness and strengthen students' connection to Islamic teachings. Participants frequently described increased motivation to practice Islamic values in both personal and social contexts.

Academically, students benefit from structured learning support, disciplined study habits, and motivational guidance. Many participants reported improvements in school performance, educational aspirations, and confidence in pursuing future academic goals. The integration of modern educational competencies with Islamic values creates a supportive environment for academic achievement.

Table 4. Implications of the Integrated Educational Model

Development Dimension	Observed Outcomes
Intellectual	Critical thinking, reasoning skills, learning autonomy
Moral	Discipline, honesty, responsibility, respect
Spiritual	Religious commitment, worship consistency, spiritual awareness
Academic	Improved achievement, study habits, educational motivation
Social	Communication, cooperation, leadership skills
Personal	Self-confidence, resilience, self-regulation

Overall, the findings demonstrate that Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu has developed an educational model that successfully integrates classical Islamic scholarly traditions and modern knowledge. The institution avoids the dichotomy between religious and secular education by constructing a holistic educational framework in which intellectual development, moral formation, spiritual growth, and academic achievement are pursued simultaneously. As a result, students are prepared not only to succeed academically but also to become ethically responsible and spiritually grounded individuals capable of contributing positively to contemporary society while maintaining a strong connection to the Islamic intellectual tradition.

Discussion

The findings of this study reveal that the educational model of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu represents a contemporary manifestation of an integrated educational paradigm in which classical Islamic scholarly traditions and modern knowledge are not positioned as separate or competing domains but are systematically interconnected within a unified educational framework. This finding is particularly significant because it challenges the persistent dichotomy that has historically characterized discussions of Islamic and modern education. Rather than viewing religious knowledge as confined to spiritual development and modern knowledge as limited to worldly advancement, the institution conceptualizes both forms of knowledge as complementary dimensions of holistic human development.

From the perspective of classical Islamic curriculum theory, the findings confirm Aktan's (2018) argument that the primary objective of Islamic education is the cultivation of balanced individuals whose intellectual, moral, spiritual, and social capacities develop simultaneously. The curriculum implemented at Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu reflects this classical vision through the systematic study of Qur'anic sciences, fiqh, theology, Arabic linguistic sciences, logic, ethics, Sufism, and legal methodology. More importantly, these disciplines are not taught merely as historical or textual knowledge. Instead, they function as epistemological foundations that shape students' worldview, ethical orientation, and intellectual habits. This finding suggests that classical Islamic scholarship remains relevant in contemporary educational settings when it is positioned as a living intellectual tradition rather than a static historical legacy.

The prominence of traditional texts such as *Fath al-Qarib*, *Nur al-Idah*, *Matn Umar al-Nasafi*, *Isaghuji*, *Al-Shamsiyyah*, and *Al-Kafiyah* demonstrates the institution's commitment to preserving the continuity of Islamic intellectual heritage. However, the significance of this finding lies not only in the preservation of classical texts but also in the way these texts are employed to develop analytical thinking, disciplined reasoning, and ethical awareness. This observation extends Günther's (2009) interpretation of Islamic educational philosophy, which emphasizes that knowledge acquisition and spiritual formation constitute inseparable educational objectives. The findings indicate that the study of classical Islamic sciences continues to provide a framework for intellectual cultivation while simultaneously supporting character formation and moral development.

At the same time, the study demonstrates that modern knowledge occupies an equally important position within the educational model. Academic support programs, language development initiatives, digital literacy activities, and critical-thinking exercises reveal that the institution recognizes the necessity of preparing students for participation in contemporary society. This finding supports Sidik et al. (2024), who argue that contemporary Islamic educational institutions in Türkiye increasingly adopt integrated curricular models that combine religious learning with modern academic competencies. Nevertheless, the present study contributes a more nuanced understanding by showing that integration occurs not only at the curricular level but also at the philosophical and institutional levels. Modern knowledge is not introduced as an external addition to religious education; rather, it is incorporated into an

educational worldview that regards scientific inquiry, technological competence, and academic excellence as compatible with Islamic values.

The integration of critical-thinking development deserves particular attention. Previous studies have frequently highlighted the role of critical thinking within modern educational systems (Semerci, 2006; Dulun & Lane, 2023; Akcay & Benek, 2024). However, discussions of Islamic education have often been influenced by assumptions that traditional religious learning prioritizes memorization over analytical reasoning. The findings of this study challenge such assumptions. The incorporation of logic (*mantiq*), discussion-based learning, questioning practices, and reflective dialogue indicates that intellectual inquiry occupies an important position within the institution's educational culture. This suggests that critical thinking is not inherently a modern educational construct but can also emerge organically from classical Islamic intellectual traditions. Consequently, the study contributes to broader debates regarding the compatibility of Islamic educational traditions with contemporary pedagogical approaches.

Another important contribution of the findings concerns the role of the residential educational environment. Unlike many studies that focus primarily on curriculum content, this research highlights the significance of educational ecology in shaping learning outcomes. The residential setting enables continuous educational engagement that extends beyond formal instructional activities. Students encounter educational values through daily interactions, communal worship, mentoring relationships, peer learning, and structured routines. This finding reinforces Chong and Leung's (2012) argument that residential educational institutions possess unique capacities for holistic student development because learning occurs across multiple dimensions of daily life. Similarly, Darwanto et al. (2024) emphasize that boarding-based educational models facilitate stronger integration between academic, social, and character development. The present study extends these arguments by demonstrating how residential education can also function as a mechanism for integrating classical Islamic traditions with modern educational objectives.

The mentorship system identified in this study represents another critical mechanism of educational integration. The findings indicate that mentors function not only as instructors but also as moral guides, educational facilitators, and role models. Their role resembles the traditional teacher-disciple relationship that has historically characterized Islamic educational institutions. However, unlike traditional models that focused primarily on religious instruction, contemporary mentors within Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu simultaneously support students' academic achievement and personal development. This finding suggests that mentorship serves as a bridge connecting the ethical dimensions of classical Islamic education with the performance-oriented expectations of contemporary schooling. The implication is that educational integration depends not solely on curriculum design but also on the quality of interpersonal relationships within educational institutions.

The study further demonstrates that the interaction between classical and modern knowledge contributes significantly to students' multidimensional development. The findings reveal that students develop intellectual competencies through exposure to both religious and academic disciplines, moral competencies through character education and ethical guidance, spiritual competencies through worship and religious learning, and academic competencies through structured educational support. These outcomes support holistic educational theories

that emphasize the interconnected nature of cognitive, affective, and behavioral development (Hashim et al., 2019; Shaleh et al., 2024). More importantly, the findings suggest that educational quality should not be evaluated solely through academic performance indicators but also through broader measures of personal and ethical development.

The findings also carry important implications for contemporary debates concerning educational reform in Muslim societies. Many educational systems continue to struggle with the separation between religious education and general education. Such separation often produces graduates who possess strong religious knowledge but limited engagement with contemporary realities, or alternatively, graduates who excel academically but lack moral and spiritual grounding. The educational model observed in this study offers an alternative framework that seeks to overcome this dichotomy. By integrating religious and modern knowledge within a coherent educational philosophy, the institution demonstrates that educational modernization does not require abandoning classical Islamic intellectual traditions. Instead, modernization can be pursued through the reinterpretation and contextualization of those traditions within contemporary educational settings.

From a theoretical perspective, the study contributes to the growing body of literature on integrated Islamic education by proposing that educational integration should be understood as an ecosystem rather than merely a curriculum model. Previous studies have generally focused on curricular integration (Sidik et al., 2024; Shaleh et al., 2024; Rokhimawan et al., 2025). In contrast, the present findings suggest that successful integration emerges from the interaction of multiple institutional elements, including educational philosophy, leadership, mentoring systems, residential environments, learning cultures, and daily routines. This ecosystem perspective provides a broader conceptual framework for understanding how integrated educational models function in practice.

Several implications for future research emerge from this study. First, further comparative studies are needed to examine whether similar integration models exist in other Islamic educational institutions within Türkiye and across different Muslim societies. Such comparisons would help identify contextual and institutional factors influencing the success of educational integration. Second, future research could investigate the long-term impact of integrated educational models on graduates' academic achievement, professional success, religious commitment, and civic engagement. Third, quantitative and mixed-methods studies may be conducted to measure the specific effects of mentorship, residential learning environments, and integrated curricula on student outcomes. Finally, future studies should explore how emerging technological developments, including artificial intelligence and digital learning environments, can be incorporated into integrated Islamic educational frameworks without compromising their moral and spiritual foundations.

Overall, the findings demonstrate that Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu has developed a distinctive educational model that successfully integrates classical Islamic scholarly traditions with modern knowledge through a holistic educational ecosystem. This model illustrates that the relationship between tradition and modernity in education need not be characterized by tension or opposition. Instead, when supported by coherent educational philosophies, strong institutional leadership, effective mentoring systems, and integrated learning environments, classical Islamic scholarship and modern educational approaches can

function synergistically to cultivate intellectually competent, morally grounded, spiritually conscious, and academically successful individuals. Such a model offers valuable insights for the future development of Islamic education in an increasingly complex and interconnected world.

Conclusion

This study concludes that Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu has developed an integrated educational model that successfully combines classical Islamic scholarly traditions with modern knowledge within a coherent and holistic educational framework. Classical Islamic sciences—including Qur'anic studies, fiqh, aqidah, Arabic linguistic sciences, logic, Sufism, usul al-fiqh, and fara'id—remain central to the institution's educational philosophy and daily practices. At the same time, modern knowledge is systematically incorporated through academic support programs, language education, critical-thinking development, digital literacy, collaborative learning, and independent study activities. Rather than positioning religious and modern knowledge as separate domains, the institution treats them as complementary sources of intellectual, moral, spiritual, and academic development.

The study further reveals that the interaction between classical Islamic traditions and modern educational approaches is facilitated through a holistic educational philosophy, a mentorship-based learning system, a residential educational environment, integrated daily schedules, institutional leadership, and a strong learning-community culture. These mechanisms enable students to experience educational integration as a continuous and meaningful process that extends beyond formal classroom instruction. Consequently, the educational model contributes to the development of balanced individuals who demonstrate academic competence, critical-thinking skills, moral integrity, spiritual awareness, social responsibility, and a strong Islamic identity.

Theoretically, this study contributes to the discourse on integrated Islamic education by proposing that educational integration should be understood not merely as curriculum integration but as the construction of a comprehensive educational ecosystem in which knowledge, values, institutional culture, and educational practices interact dynamically. The findings extend existing scholarship on Islamic education by demonstrating how classical Islamic intellectual traditions can remain relevant and productive in contemporary educational contexts without compromising the demands of modern knowledge and global competencies.

Practically, the findings provide an alternative model for Islamic educational institutions seeking to overcome the dichotomy between religious and secular education. The experience of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu suggests that educational quality can be enhanced when academic excellence, character formation, spiritual development, and social responsibility are pursued simultaneously within an integrated framework. Such an approach has significant implications for the future development of Islamic education, particularly in fostering graduates who are capable of engaging constructively with contemporary society while remaining firmly grounded in Islamic values and intellectual traditions.

Future research may explore the long-term impact of integrated educational models on graduates' academic achievement, professional trajectories, religious commitment, and civic engagement, as well as conduct comparative studies across Islamic educational institutions in different national and cultural contexts.

Acknowledgments: The authors would like to express their sincere appreciation and gratitude to the administrators, teachers, mentors, and students of Gaziosmanpaşa Ortaokul Erkek Öğrenci Yurdu, Türkiye, for their cooperation, openness, and valuable participation throughout the research process. Their willingness to share their experiences, educational practices, and institutional perspectives made a significant contribution to the successful completion of this study. The authors also extend their gratitude to academic colleagues and fellow scholars who provided valuable feedback, constructive criticism, and scholarly suggestions during the preparation of this manuscript. Their contributions were instrumental in enhancing the clarity, analytical depth, and overall academic quality of this research.

Declaration of use of artificial intelligence: The authors declare that artificial intelligence (AI) tools were used solely for language editing and grammatical improvement during the preparation of this manuscript. All research activities, including study design, data collection, data analysis, interpretation of findings, and the development of conclusions, were conducted entirely by the authors. The authors take full responsibility for the accuracy, originality, and integrity of the manuscript.

Reference

Akcay, B., & Benek, İ. (2024). Problem-based learning in Türkiye: A systematic literature review of research in science education. *Education Sciences, 14*(3), Article 330. https://doi.org/10.3390/educsci14030330

Aktan, S. (2018). Islamic civilization and its classical curriculum theory: The philosophy, institutions and important theoreticians of classical curriculum theory. In W. F. Pinar (Ed.), *Curriculum Studies Worldwide* (pp. 1–43). Palgrave Macmillan. https://doi.org/10.1057/978-1-137-53538-2_1

Aşcı, M., & Kaplan, H. (2026). An examination of universal values: Kari Nizâmüddin Bin Mulla Huseyin's work entitled *Science of Morality (İlm-i Ahlak). Osmanli Mirasi Arastirmalari Dergisi, 13*(35), 175–193. https://doi.org/10.17822/omad.133509

Bakhtiar, N., Arifin, Z., Afrida, Islami, N. K., & Thahir, M. (2025). Structural constraints in the implementation of child-friendly education in Islamic boarding schools. *Jurnal Pendidikan Agama Islam, 22*(2), 523–543. https://doi.org/10.14421/jpai.v22i2.12174

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal, 9*(2), 27–40. https://doi.org/10.3316/QRJ0902027

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

Chong, S. S.-C., & Leung, K.-W. (2012). Challenges and management frameworks of residential schools for students with severe emotional and behavioural difficulties in Hong Kong. *British Journal of Special Education, 39*(1), 30–38. https://doi.org/10.1111/j.1467-8578.2012.00533.x

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage.

Ćukušić, M., Granić, A., Mifsud, C., & Zammit, M. (2008). *A best practice approach to the enhancement of the learning experience.* In *Proceedings of the 7th European Conference on e-Learning (ECEL 2008)* (Vol. 1, pp. 253–263).

Darwanto, A., Prahmana, R. C. I., Susanti, A., & Khalil, I. A. (2024). Transformation of boarding school management models in enhancing student accessibility and educational quality. *Jurnal Pendidikan Agama Islam, 21*(1), 145–164. https://doi.org/10.14421/jpai.v21i1.8632

Dincer, A., Yeşilyurt, S., Noels, K. A., & Vargas Lascano, D. I. (2019). Self-determination and classroom engagement of EFL learners: A mixed-methods study of the self-system model of motivational development. *SAGE Open, 9*(2). https://doi.org/10.1177/2158244019853913

Dulun, Ö., & Lane, J. F. (2023). Supporting critical thinking skills needed for the International Baccalaureate Diploma Programme: A content analysis of a national and two international education programs in Turkey. *Thinking Skills and Creativity, 47*, Article 101211. https://doi.org/10.1016/j.tsc.2022.101211

Eren, Ö. (2023). Negotiating pre-service EFL teachers' identity orientations through telecollaboration. *Innovation in Language Learning and Teaching, 17*(2), 469–484. https://doi.org/10.1080/17501229.2022.2085280

Günther, S. (2009). The principles of instruction are the grounds of our knowledge: Al-Fārābī's philosophical and al-Ghazālī's spiritual approaches to learning. In *Trajectories of Education in the Arab World: Legacies and Challenges* (pp. 15–35). Routledge. https://doi.org/10.4324/9780203873755-9

Hashim, M., Jaafar, N., Muhammad, N. A. F., Yusof, A. M., Mohd. Raus, N., & Azmi, A. S. (2019). Bloom's taxonomy and its application in USIM's iNaQ model. *International Journal of Engineering and Advanced Technology, 8*(6 Special Issue 3), 342–347. https://doi.org/10.35940/IJEAT.F1054.0986S319

Huda, M., Selamat, A. Z., & Salem, S. (2024). Investigating respect in learning as character education: A review of al-Zarnūjī's *Ta'līm al-Muta'allim*. *Nazhruna: Jurnal Pendidikan Islam, 7*(2), 209–232. https://doi.org/10.31538/nzh.v7i2.4187

Ichsan, Y., Syamsudin, S., Nuryana, Z., & Sukiman. (2024). Realizing Islamic education based on religious moderation with the Wasathiyah Islamic paradigm from the perspective of the Qur'an. *Jurnal Pendidikan Agama Islam, 21*(1), 247–263. https://doi.org/10.14421/jpai.v21i1.9944

Koç, A. (2025). Religious and pedagogical education in theology faculties in Türkiye in their 100th year: A comparative analysis with similar programs in the world. *Religions, 16*(1), Article 49. https://doi.org/10.3390/rel16010049

Kvale, S., & Brinkmann, S. (2015). *InterViews: Learning the craft of qualitative research interviewing* (3rd ed.). Sage.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.

Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). Jossey-Bass.

Patton, M. Q. (2015). *Qualitative research and evaluation methods* (4th ed.). Sage.

Rokhimawan, M. A., Ichsan, I., Aulia, M. G., & Rifai, I. (2025). Integrating differentiated learning and interdisciplinary approaches in curriculum design for quality education: A case study in Islamic universities. *Ulumuna, 29*(1), 221–248. https://doi.org/10.20414/ujis.v29i1.1460

Semerci, N. (2006). The effect of problem-based learning on the critical thinking of students in the intellectual and ethical development unit. *Social Behavior and Personality, 34*(9), 1127–1136. https://doi.org/10.2224/sbp.2006.34.9.1127

Shafwan, M. H., & Asrori, A. (2026). Implementation of the Al-Salaf al-Ṣāliḥ curriculum and santri religious attitudes in pesantren. *At-Ta'dib, 20*(2), 53–66. https://doi.org/10.21111/attadib.v20i2.14909

Shaleh, M., Tobroni, Mundir, & Umiarso. (2024). Development of a holistic-integrative Islamic religious education curriculum in an integrated Islamic school. *Eurasian Journal of Educational Research, 2024*(113), 227–241. https://doi.org/10.14689/ejer.2024.113.13

Sidik, M. F., Vachruddin, V. P., Rusydiyah, E. F., Pertiwi, A. S., & Darmawan, M. A. (2024). Conceptualization of the integrated Islamic religious education curriculum: A literature study at Imam Hatip Schools Turkey and MAN Insan Cendekia Indonesia. *Jurnal Pendidikan Agama Islam, 21*(1), 111–130. https://doi.org/10.14421/jpai.v21i1.7617

Suciati, R., Gofur, A., Susilo, H., & Lestari, U. (2022). Development of textbook integrated of metacognition, critical thinking, Islamic values, and character. *Pegem Egitim ve Ogretim Dergisi, 12*(4), 20–28. https://doi.org/10.47750/pegegog.12.04.03

Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). Sage.