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Integrating Heutagogy and Flipped Learning in Islamic Higher Education: A Framework for Knowledge Construction and Self-Directed Learning

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ABSTRACT

The digital revolution has reshaped many sectors, including education. However, Islamic higher education institutions often remain bound by traditional methods, limiting their ability to support 21st-century learning, which values flexibility, accessibility, and learner autonomy. This study employs a literature review with a contextual and thematic analysis approach. It uses content analysis to explore the integration of the heutagogical approach and the flipped learning model within Islamic higher education settings. Findings reveal that heutagogical learning design should rest on four key principles: flexibility, learner agility, negotiated learning, and inquiry-based instruction. These principles are operationalized through six core components—explore, create, collaborate, connect, reflect, and share. Implemented through flipped learning, these elements encourage self-directed learning both before and after classroom sessions, enhancing learner engagement and addressing limitations in conventional instructional models. The synergy between heutagogy and flipped learning provides a viable framework for Islamic higher education to foster knowledge construction and autonomy. This approach not only modernizes pedagogical practices but also aligns with the Islamic objective of developing *insan kamil*—holistic individuals grounded in monotheism and moral character, equipped for lifelong, independent learning.

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1. INTRODUCTION

Historically, Islamic universities in Indonesia were founded with the primary mission of preaching to surrounding communities (Suprayogo, 2016). However, over time, this mission has shifted to merely fulfilling the needs of the "preaching market," often resulting in knowledge that is oriented more toward religious provision than broader societal needs. As the labor market evolves, Islamic higher

education has shifted its curriculum focus toward producing work-ready graduates, sometimes at the expense of strengthening religious scholarship.

This shift raises concerns about the weakening of the Islamic identity in higher education, as institutions increasingly prioritize general knowledge and competitiveness in the job market. This trend suggests a lack of confidence in religious knowledge as a foundational discipline. Islamic universities, however, should remain committed to their original goal—producing graduates with religiously grounded professionalism that can guide the interpretation and integration of other sciences (Al-Attas, 1980; Nanu, 2021). These scholars stress that religious knowledge should not be seen as separate or inferior but as the *epistemological core* that informs the ethical and philosophical framework for all other disciplines.

Wan Mohd Nor Wan Daud argues that Islamic education must be holistic, addressing the spiritual and material dimensions of human existence (Daud, 1998; Jana & Dopita, 2021). Al-Attas also emphasizes the dualistic nature of human beings, calling for educational systems that meet both individual religious obligations (*fardhu 'ain*) and social responsibilities (*fardhu kifayah*) to form well-rounded, righteous individuals (*insan kamil*) (Ahmed, 2018; Nanu, 2021). This ideal graduate—the *insan kamil*—is one who harmonizes knowledge and faith, and who actively contributes to society while remaining grounded in divine guidance. Such an educational vision aligns with the broader goals of Islamic higher education, which must strive to produce graduates who embody both intellectual competence and moral integrity.

Despite this philosophical foundation, traditional learning models often fall short in preparing students for the digital era. In today's world, where everything from ordering food to accessing jobs and financial services is managed online (Blaschke & Hase, 2016; Gros et al., 2016), education must adapt to remain relevant (Bykasova et al., 2021). The digital revolution demands flexible, accessible, and learner-centered education systems that are no longer constrained by time and place.

In this context, *heutagogy* and *flipped learning* emerge as transformative learning approaches. Heutagogy promotes self-determined, technology-supported learning in which students define their own learning goals, activities, and evaluations (Bykasova et al., 2021; Maykut et al., 2019). These studies emphasize that heutagogy fosters learner autonomy, adaptability, and the capacity for lifelong learning—qualities that are increasingly essential in the fast-evolving digital age. It shifts the focus from teacher-centered instruction to student-driven learning experiences, allowing learners to become co-creators of knowledge.

Flipped learning, meanwhile, reverses the traditional classroom model by encouraging students to study content independently before class, freeing classroom time for interaction, discussion, and deeper engagement (Bergmann & Sams, 2012). According to Bergmann and Sams, this model transforms the role of educators into facilitators who support critical thinking and problem-solving during class sessions. The approach enhances students' responsibility for their learning and encourages active participation, making it highly compatible with heutagogical principles in higher education settings.

The core problem faced by Islamic higher education is its slow adaptation to pedagogical methods that suit the demands of the digital age. Therefore, the aim of this study is to develop a conceptual framework for implementing heutagogical and flipped learning approaches in Islamic universities to cultivate religiously grounded and professionally capable graduates who are prepared to face contemporary challenges.

2. METHODS

This study employs a conceptual qualitative research design, utilizing a library research method as the primary means of data collection and analysis. The main objective of the research is to formulate a theoretical framework that integrates *heutagogical* principles and *flipped learning* approaches within the context of Islamic higher education. A contextual and philosophical approach guides this study,

particularly in examining how Islamic universities can adapt to the challenges of the digital era while maintaining their core mission of producing spiritually grounded and intellectually capable graduates. This approach allows for a comprehensive exploration of the relationship between pedagogical innovation and Islamic educational philosophy.

The data in this study consists of both primary and secondary sources. The primary sources include the core theories of heutagogy developed by Stewart Hase and Chris Kenyon, the flipped learning model as introduced by Jonathan Bergmann and Aaron Sams, and Islamic educational thought by Syed Muhammad Naquib al-Attas, especially concerning the concept of *insan kamil* (the perfected human being) and the integration of religious and rational knowledge. Secondary sources include peer-reviewed academic journals, books, and conference proceedings related to the implementation of heutagogical and digital learning in higher education. The inclusion criteria for selecting the literature are as follows: (1) relevance to heutagogy, flipped learning, or Islamic pedagogy; (2) authorship by established scholars in education or Islamic studies; (3) publication within the last 15 years, except for foundational works prior to that period; and (4) availability in either English or Bahasa Indonesia.

The data were analyzed using thematic content analysis, which allows for a systematic and interpretive process of identifying recurring themes, patterns, and conceptual linkages within the literature. Key themes explored include learner autonomy, the integration of religious and secular sciences, the digital transformation of education, and the philosophical underpinnings of Islamic pedagogy. Through this analysis, the study aims to construct a conceptual map of how heutagogy and flipped learning can be adapted in Islamic universities to foster independent knowledge construction among students. This process ultimately supports the development of graduates who are not only academically competent but also spiritually mature and capable of contributing meaningfully to society in the digital age.

3. FINDINGS AND DISCUSSION

3.1 Ta'dib and Heutagogy

Islamic education according to Naquib al-Attas was taken from the term ta'dib, which was self-Naquib al-Attas' concept of *ta'dib* offers a deeply rooted Islamic pedagogical philosophy that prioritizes the ethical and spiritual formation of students alongside intellectual growth. When viewed through the lens of heutagogy, which advocates for learner-centered and self-determined education, there is a compelling synergy between the two frameworks. However, this synergy also highlights a tension: heutagogy emphasizes student autonomy in shaping their learning paths, while *ta'dib* underscores the necessity of moral guidance and spiritual discipline to direct that autonomy toward a higher purpose. The critical challenge for Islamic higher education is how to balance these two dimensions—empowering learners to take ownership of their education without losing the ethical and religious grounding that defines Islamic pedagogy.

Moreover, heutagogy's focus on digital and flexible learning environments may risk diluting the communal and character-building aspects central to *ta'dib* and the cultivation of *insan kamil*. While heutagogy supports lifelong learning and adaptability, Islamic education's goal of producing the *insan kamil* demands more than cognitive and technical skills—it requires the integration of worship, ethical conduct, and social responsibility. Thus, Islamic universities must critically adapt heutagogical principles to fit within a holistic Islamic framework rather than adopting them wholesale. This means embedding curricula and learning experiences with values, spiritual reflections, and communal engagement that nurture graduates' roles as both servants of God and agents of societal transformation.

Finally, this synthesis calls for a reimagined educational praxis in Islamic universities, where the liberating potential of heutagogy coexists with the transformative mission of *ta'dib*. The integration of flipped learning and digital technologies should not be an end in itself but a means to foster deeper self-reflection, ethical reasoning, and balanced development in students. This balanced integration ensures that graduates emerge not only as competent professionals but as morally conscious

individuals capable of contributing to a just and civilized society. Such a nuanced approach safeguards the identity of Islamic higher education in an era of rapid technological change, ensuring that it remains relevant without compromising its foundational religious values (Ahmed, 2018; Ali, 2020; Atmoko et al., 2022).

3.2 Heutagogy

Heutagogy, introduced by Hase and Kenyon, is a student-centered learning approach that positions learners as the primary agents in their educational journey, emphasizing learning through personal experience (Kenyon & Hase, 2013; R. L. Moore, 2020). Central to heutagogy are the principles of flexibility and agility, allowing students to adapt their learning goals and processes autonomously. A key feature is the **learning contract**, a negotiated agreement between students and educators that outlines responsibilities and objectives, which resonates with the Islamic pedagogical concept of *shura* (consultation), fostering mutual agreement and shared responsibility in the learning process (Blaschke, 2016).

Inquiry, as a driving principle of heutagogy, encourages learners to actively explore, question, and reflect—processes deeply aligned with *adab* (ethical conduct and manners) in Islamic education, which emphasizes respectful and disciplined seeking of knowledge. The heutagogical practice of self-reflection and double-loop learning—where students critically examine their beliefs and actions—supports the development of spiritual and intellectual growth necessary for *insan kamil* (a perfected human being), who continuously refines their understanding and behavior in light of Islamic values (Blaschke, 2015, 2017; Prayitno & Supriyanto, 2020; Putra et al., 2020).

Blaschke and Hase formulated how to design learning with a *heutagogy* approach based on a learning contract that had been negotiated with students. There were six important elements in designing *heutagogy* learning (Figure).

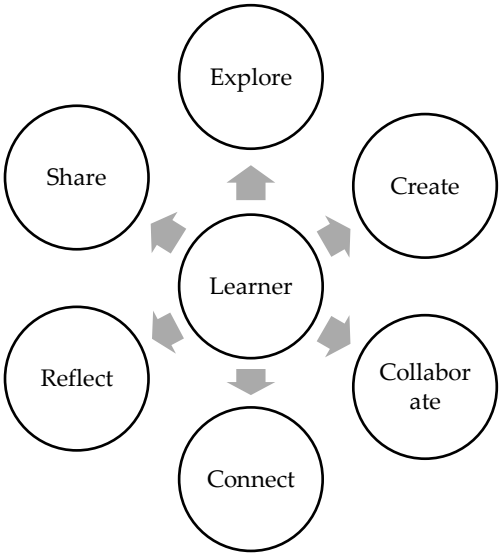

Figure 1. *Heutagogic* Design Elements

First, they explored elements; the main element in *heutagogy* that allowed the students to develop, test hypotheses, and ask and answer questions (Lynch & Dkk, 2021; R. L. Moore, 2020). Second, the created element; The students were given the freedom to create learning processes independently. Third, in the collaborative element, collaborating to achieve common goals, students were able to solve problems and strengthen their knowledge by sharing information and experiences, continuing to practice and experiment with trial and error. Fourth, the connect element, through this network and connection, the students had the opportunity to correspond, discuss, and exchange ideas to generate ideas from various available scientific disciplines. Fifth, the share element, after the students were able to build networks and connections, that was when it was time for the students to start sharing with

each other. Sixth, the reflect element, provided the students with the opportunity to rise to a higher level of cognitive activity, for example, rising to the cognitive level of analysis and synthesis (Blaschke, 2017; Blaschke et al., 2019; Blaschke & Kenyon, 2018).

3.3 Flipped Learning

The foundational pillars of flipped learning are research, innovation, and technology. At its core, flipped learning inverts the traditional classroom dynamic: content delivery occurs before class—often at home—while class time is reserved for active learning, problem-solving, and collaborative tasks. This approach fosters learner autonomy and encourages students to construct knowledge through direct engagement with learning materials and peers (Dirgeyasa, 2020). The model is typically divided into three stages: pre-learning, in-class learning, and post-learning reflection. As a form of constructivism, flipped learning aligns with heutagogical values by enabling university students to develop critical thinking, metacognition, and self-determined learning strategies.

Interestingly, flipped learning parallels the *majlis ta'lim* tradition in Islamic education, in which students are expected to prepare and review texts or discussions before attending a scholarly gathering. In both models, learning is not passive; students arrive ready to engage, question, and reflect under the guidance of a teacher or scholar. Islamic universities experimenting with blended learning models—such as Universitas Islam Negeri (UIN) and Institut Agama Islam Negeri (IAIN) in Indonesia—have begun integrating flipped classrooms, especially in courses like Qur'anic exegesis, Islamic philosophy, and pedagogy, to better support personalized learning and collaborative inquiry.

The implementation of flipped classrooms involves several strategic steps. First, lecturers prepare concise and engaging video materials or digital content and distribute them via online platforms (Gurevych et al., 2020). Students are required to engage with the content before class, providing the groundwork for richer in-class discussions and activities. In-class sessions then become spaces for analysis, dialogue, and the application of concepts, often culminating in quizzes or reflective exercises to assess understanding (Giacumo & Savenye, 2020). This format reinforces heutagogical competencies such as learner agency, reflection, and knowledge construction. Importantly, lecturers retain their instructional presence during these sessions, not to dominate, but to facilitate—as in traditional Islamic pedagogy—students' development of independent reasoning (*ijtihad*) and moral understanding (Reidsema, 2017).

Thus, the integration of flipped learning into Islamic higher education is not merely a pedagogical trend but a strategic alignment with both classical Islamic educational traditions and modern theories of self-determined learning. It reinforces the values of responsibility, initiative, and critical engagement—core elements of *adab* in the learning process. When designed intentionally, flipped learning strengthens heutagogical competencies while honoring the legacy of Islamic scholarship that emphasizes preparation before knowledge transmission and reflection after knowledge is acquired. Therefore, flipped learning should not be seen as replacing traditional methods but rather as a contemporary extension that enriches the formation of *insan kamil*—holistic, ethical, and capable Muslim individuals ready to face the complexities of the modern world.

3.4 The Concept of Heutagogy Approach in Islamic Higher Education Using the Flipped Learning Model

So far, Islamic universities have only "limitedly" used the andragogy approach, where the design and preparation of the learning plan (RPS), design of learning, and determination of assessment models and achievements were all carried out by lecturers. By adding the double-loop learning *heutagogy* approach, the students were actively involved in determining the entire series of learning processes (Hamdan, Syazwani, et al., 2021; Vinayan & Harikirishanan, 2021). Double-loop learning, focused on developing capabilities, non-linear learning approaches and designs, learner-directed, and made students understand how they had learned (emphasizing the process). Here the role of the lecturer was as a facilitator so that the learning determined by the students themselves remained in accordance with

the curriculum and the goals to be achieved. Looking at all the theories, the development chart of the *heutagogy* learning concept in Islamic universities was depicted in the following chart:

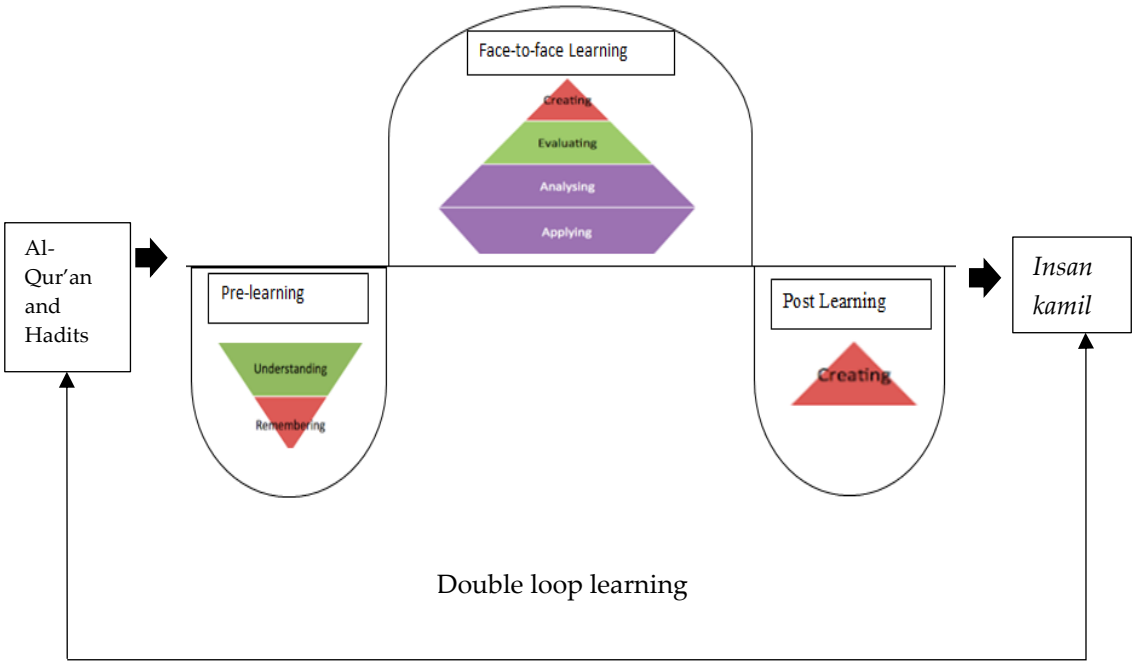

Figure 2. The Concept of the *Heutagogical* Approach in Islamic Higher Education

The implementation of learning with the *heutagogy* approach would be supported by 4 principles, namely: *first*, Flexibility; flexible curriculum. The learning design in making the learning plan (RPS), and learning media were made with the aim of happiness in the afterlife which began with teaching morals, honesty, politeness, fairness, and so on. However, all curriculum developments made by lecturers were open and not absolute. This meant that during the first meeting between lecturers and students, a learning contract was established. An initial discussion was held with the students to determine the type of learning experience they wanted to have in class, how they preferred to learn and to negotiate the assessment system (Perchard, 2022).

Second, Agility; the questions were determined by the students themselves. These questions would have later functioned as a guide to the level of understanding obtained by students during the learning process, helped them understand the learning content, and provided clarity and reflection of individuals and groups of students in class. *Third*, contracts; learning contracts were determined by the students themselves. This was done so that the students were able to describe what was needed, desired, and what was the goal in learning in class to be ready to face the world of work later. And *fourth*, Inquiry; flexible evaluation, and negotiation with the students. In the *heutagogical* approach, the evaluation should be negotiated with the students regarding the form it would take, who would conduct the assessment, and when and how it would be carried out (Glassner et al., 2020).

The lecturer's role was to ensure that the students' choices aligned with their intended learning outcomes and to provide appropriate guidance. However, the final decision ultimately rested with the students. The lecturers and students reached an agreement on the results of negotiations on the development of learning activities. The lecturers and students then chose learning media that were in accordance with the learning styles and characteristics of students and supported learning activities. The students were given autonomy to choose media and learning resources based on digital technology to support the success of the learning process and the achievement of the desired learning targets. During this stage, lecturers should support the students in defining learning activities, provide continuous, constructive feedback, and provide opportunities for students to reflect on the new knowledge gained during the learning process. The lecturer should also consider the direct and indirect

impacts on the development of Islamic higher education to be able to form a dignified Islamic civilization. This could later create a unique learning pattern that was typical of Islamic higher education (Nikolovska et al., 2019).

At the stage of designing the *heutagogy* learning process in Islamic universities, it should be applied based on six important elements in the heutagogy approach, namely: explore, create, collaborate, connect, reflect, and share. *First*, was the explore element; the key to *heutagogy* was the explore element. The Students were given full freedom to explore whatever was needed in learning and determined for themselves what they wanted to learn without being bound by a rigid curriculum. Because the curriculum would adjust to what was determined by students in class. The lecturers would direct the students to look for various references from technology-based digital pages from various sources, both national and international. This was done until the students could determine the material they wanted to learn and were able to build their learning environment in class (Greene & Larsen, 2018; Stoten, 2020).

Second, the created element; how the students wanted to learn in class was also left to the students to determine. The students were free to choose whether to conduct research, write papers, design learning designs, or create mind maps. The students would be given space to show unlimited creativity so that the students could actualize themselves in creating academic space online (virtual academic) by working together and collaborating with others (Greene & Larsen, 2018).

Third, the collaborative element aimed to create a learning environment that enabled students to learn together and achieve common goals. This process could begin with sharing experiences and information, understanding challenging concepts, and conducting various experiments. The role of the lecturers was to act as facilitators, providing students with the freedom to develop their abilities and competencies independently, utilizing digital technology to support web-based collaborative learning spaces (K. Moore & Shemberger, 2019; R. L. Moore, 2020).

Fourth, the connect element, by connecting through social media, a network and connection will be created that could connect the students in class, even all citizens of the world with just one digital touch. That way, the students would have the opportunity to correspond, discuss, and exchange ideas to produce ideas from various available scientific disciplines (Hase & Blaschke, 2021; Hase & Kenyon, 2013).

Fifth, sharing element, Once students had built networks and connections, it was time for them to start sharing with one another. The lecturer's role was to assist students in identifying and using information-sharing tools or applications and to provide guidance on evaluating online information for accuracy and validity. This sharing process was highly beneficial for students, as it encouraged independent exploration, enhanced digital literacy skills, and fostered the development of a learning community network (Canning, 2010).

Sixth, the element of reflection. Reflection provided a deep learning experience, engaging cognitive processes such as analysis and synthesis. The reflection process involved evaluating the new knowledge students had acquired, how they had acquired it, their perceptions of their learning journey, and how they could apply their learning to gain new experiences that influenced their values and belief systems. The lecturers' role in the reflective process was to support students in writing reflective learning pieces, providing formative feedback, and fostering inquiry-based learning.(Hase & Blaschke, 2022).

All learning processes that aimed to incorporate essential elements of effective learning could not be fully achieved within the limited time available on campus, which was often just a few hours. For this reason, a learning model that provided unlimited learning opportunities was necessary, and one solution was flipped learning. Heutagogy was a learning approach that developed with technology, while flipped learning was a model that used technological media in every aspect of the learning process. This alignment made the integration of heutagogy and flipped learning in Islamic universities possible, as the two approaches complemented each other (Al-Attas, 1980; Nanu, 2021).

The characteristic of flipped learning was the change in the students' time in class and outside the classroom, where the time arrangement became more flexible and was arranged based on the needs

and learning objectives. Flipped learning could be used for blended learning models that could be held in a reverse pattern (giving assignments in class and delivering materials outside the classroom). During online meetings, the students were given content related to the lectures material to then be studied and discussed with classmates (however, when the students were used to it, the students would create their own content with the guidance of lecturers), and during offline meetings, it was used to discuss further related to assignments given by the lecturers or discussed exams related to the courses that the students were taking. The role of the lecturers here was to be a facilitator to ensure that the students created and watched all the materials content needed for in-class learning, read journal links related to the material provided, and facilitated the students' needs for the validity of correcting the lectures materials and directions related to assignments that were in accordance with learning objectives (Bergmann & Sams, 2012; Dirgeyasa, 2020).

Flipped learning was implemented with Flip Taxonomy, where remembering and knowing were carried out at home with the students watching content related to videos plus online references or books provided and recommendations to complete learning resources independently (Demirel, 2016; Mannan et al., 2023). Then the learning process was continued with face-to-face classes that contained more competencies to be achieved, such as applying (practice), analyzing, evaluating, and creating, carried out in one meeting that was more action-oriented with minimal interaction because the instructions had been given before the class takes place. This face-to-face learning was focused on the category of high-level thinking skills that stimulate the students' critical and creative thinking skills in evaluating and creating the knowledge received (Reidsema, 2017).

As a peak or sign that learning had finished, it was marked by the creativity created by the students or something new created or discovered by the students. This would later be adjusted to the courses being studied. For example, for the Scientific Writing Technique (TPKI) course class in semester 5 or 6. Where the results of the lectures, the students would gain the ability to write scientific papers marked by having a draft of a journal article that was ready to submit according to the scope of the intended journal. This was then able to increase the level of collaboration between lecturers and students in writing together to publish scientific articles. The impact was that Islamic universities got more value during college accreditation. This also had an impact on related study programs. The better the accreditation of universities and study programs, the greater the chances of graduates getting jobs because they have experienced an increase in graduate competitiveness.

Increasing competitiveness in entering the workforce could also be achieved through religious norms because this would then become a plus point for graduates of Islamic universities who were able to produce graduates who were universally correct and had a view of life-based on Islam. This proved that the development of universities could begin with classroom learning, and from now on, we should all start preparing good learning for the best results for the development of individuals, campuses, and society in general to build an advanced Islamic civilization. The use of *heutagogy* in learning in Islamic universities was a step forward that Islamic universities could take in preparing graduates who knew how to learn and were ready to face the speed of innovation and change in the structure of society and the workplace.

The COVID-19 pandemic of 2019 was a significant wake-up call across all aspects of life, particularly in education, which was ill-prepared for such sudden and drastic changes. Consequently, educational systems must become flexible enough to swiftly adapt to students' needs as they return to society and enter the workforce. In education, flexibility means the ability to operate effectively under any circumstances, whether planned or unexpected, online or offline, across various disciplines, and in a manner neither excessively challenging nor overly simplistic. Each method should be appropriately balanced and tailored according to specific needs (Carter et al., 2020).

Today's world is not a place for those who are inflexible and unprepared for change. The world needed people who were ready for unexpected and unplanned changes. People who knew how to learn

were creative, communicative, innovative, critical, problem-solving, had the ability to use their competencies, and were able to work together for the common good.

4. CONCLUSION

This study has proposed a conceptual model for learning design in Islamic higher education institutions that integrates the principles of *heutagogy*—namely flexibility, agility, learning contracts, and inquiry—with the flipped learning approach. This model also incorporates six key elements of heutagogical learning: explore, create, collaborate, connect, reflect, and share. By combining these with the structure of flipped learning, which encourages autonomous engagement both before and after class sessions, the model addresses limitations of classroom time and fosters a deeper, more independent learning process. The core contribution of this model lies in its ability to harmonize progressive pedagogical innovation with the spiritual and ethical foundations of Islamic education. It reaffirms the relevance of Islamic values—such as *ikhlas* (sincerity), *muhasabah* (reflection), *ijtihad* (critical effort), and *amanah* (responsibility)—in the formation of learners who are not only competent but also ethically grounded. By embracing heutagogical principles within a flipped learning framework, Islamic universities can produce graduates who embody the ideal of *insan kamil*—the perfected human being—characterized by independent learning, adaptability, and a lifelong pursuit of knowledge rooted in monotheism (tauhid).

However, this model remains conceptual in nature, and therefore lacks empirical validation. Its practical feasibility and pedagogical impact in real-world Islamic university contexts have yet to be tested. Future research should focus on pilot studies in selected Islamic higher education institutions to evaluate its implementation and outcomes. Additionally, policy frameworks that support institutional readiness, digital infrastructure, and faculty development will be crucial to effectively adopt this approach at scale. In sum, the integration of heutagogy and flipped learning within Islamic education offers a faithful yet forward-looking paradigm for cultivating independent, ethical, and lifelong learners ready to contribute to society and navigate the challenges of the contemporary world.

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