

Integrating Sharia Values into Education in Aceh: A Qualitative Case Study of Policy, Curriculum, and Pedagogical Practice

Irwandi¹, Nurmalina², Fakhrul Rijal³

¹ Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia; irwandi.yusuf@ar-raniry.ac.id,

² Institut Agama Islam Negeri Takengon, Indonesia; nurmalina125@gmail.com

³ Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia; fakhrul.rijal@ar-raniry.ac.id

ARTICLE INFO

Keywords:

integration;
syariah value;
educational system

Article history:

Received 2025-05-24

Revised 2025-06-15

Accepted 2025-07-29

ABSTRACT

Aceh, the only province in Indonesia with special autonomy to enforce Islamic law, offers a unique context for examining the integration of Sharia values into public education. This study explores how Islamic principles are embedded into educational policy, curriculum, and teaching practices within the region. A qualitative case study approach was employed, involving in-depth interviews with government officials, school principals, and teachers. Data collection also included analysis of regional policy documents, school curricula, and instructional materials to understand how Sharia values are implemented. Findings reveal that Sharia values are formally institutionalized in regional education policies, which require the incorporation of Islamic teachings not only in religious subjects but across secular disciplines. Pedagogical approaches emphasize character building, discipline, and the internalization of Islamic ethics, with educators expected to model moral behavior. However, implementation is uneven. Challenges include inconsistent teacher understanding of Sharia-based education, insufficient curricular resources, and tension between local religious expectations and national education standards. Despite these challenges, stakeholders perceive the integration as a valuable means of preserving Acehese Islamic identity while promoting moral education within the broader national curriculum. The study underscores the nuanced balance required to align regional religious norms with national educational objectives. This research contributes to discussions on religion and education by highlighting both the promise and complexity of embedding localized religious values into public schooling within an autonomous framework.

This is an open-access article under the [CC BY-NC-SA](#) license.



Corresponding Author:

Irwandi

Universitas Islam Negeri Ar-Raniry Banda Aceh; Indonesia; irwandi.yusuf@ar-raniry.ac.id

1. INTRODUCTION

Education is a powerful mechanism for shaping the identity, morality, and worldview of future generations. Beyond its role in promoting cognitive and intellectual development, education functions as a vehicle for transmitting cultural norms, ethical values, and ideological beliefs—especially in

societies where religion is deeply intertwined with daily life (Azra, 2020; Rahman, 2023). In Indonesia, home to the world's largest Muslim population, the interface between Islam and education has been a subject of sustained academic interest. This relationship becomes particularly complex in the province of Aceh, the only region in the country granted special autonomy to implement Islamic law through Law No. 11 of 2006 concerning the Governance of Aceh.

Aceh's special autonomy enables the province to design and implement regional policies aligned with Islamic values, including within the educational sector. Through a series of local regulations, known as Qanun, and related education decrees, Islamic principles are increasingly integrated into public schooling—not only within religious studies but also through the general curriculum, school governance, and institutional culture (Mahdi, 2021; Nurhalim, Usman, & Wahyuni, 2023). Consequently, public schools in Aceh carry a dual mandate: to fulfill national educational standards set by the Ministry of Education, Culture, Research, and Technology, while also adhering to local religious expectations guided by regional Islamic law.

This integration is visible in multiple dimensions of school life. Sharia values are embedded in civic education content, disciplinary rules inspired by Islamic moral norms, compulsory religious uniforms, and character education programs grounded in Islamic ethics. Beyond delivering academic instruction, teachers are also expected to serve as moral role models, exemplifying the ethical conduct prescribed by Islamic teachings (Fauzi & Fitriani, 2022). These efforts are positioned as part of Aceh's broader strategy to preserve its Islamic identity, instill moral character in youth, and address moral concerns related to secularism and globalization.

However, while these initiatives are actively promoted at the policy level, empirical understanding of their practical implementation remains limited. Much of the existing literature on Islamic education in Indonesia tends to focus on Islamic institutions such as madrasah and pesantren, or engages in normative discussions surrounding the philosophy of Islamic pedagogy (Hasanah, 2020). There is comparatively little research that investigates how mainstream public schools—those regulated by the Ministry of Education and not exclusively religious in nature—manage the integration of Islamic values within the constraints of a standardized, secular national curriculum.

This research gap is significant for several reasons. First, public schools in Aceh operate at the intersection of two often divergent educational paradigms: the centralized national education system and the region's autonomous Islamic legal framework. This duality can create friction when curricular content, pedagogical strategies, or evaluation criteria must simultaneously satisfy national benchmarks and regional religious standards (Rahman, 2023). Second, the integration of Sharia principles into non-religious subjects—such as science, mathematics, or language arts—relies heavily on how teachers interpret and apply religious values in their classrooms. Without an empirical understanding of these interpretations, it is difficult to assess whether value integration is coherent, context-sensitive, or uniformly applied across different schools and teaching contexts.

Third, while policy documents and curriculum frameworks may articulate a vision for Islamic value integration, the extent to which this vision is realized in everyday classroom practices remains unclear. Teachers vary widely in their religious knowledge, pedagogical training, and access to supporting resources. This variability can lead to inconsistencies in implementation and, in some cases, may undermine the objectives of moral and character education. Furthermore, concerns have been raised about whether value-based approaches risk curtailing critical thinking, reinforcing dogmatic attitudes, or limiting exposure to diverse perspectives—challenges that warrant further empirical exploration (Azra, 2020).

Given these challenges and the absence of grounded empirical studies, this research aims to explore how Sharia values are integrated into Aceh's public education system through an in-depth qualitative case study. The study focuses on three primary components: policy development, curriculum content, and pedagogical practice. Specifically, it examines (1) how Sharia values are embedded in regional educational policies and frameworks, (2) how these values are translated into

curriculum design and teaching materials, and (3) how educators interpret and implement them in classroom settings.

The significance of this study lies in its contribution to the broader discourse on religion and education, particularly in the context of decentralized governance. As regional autonomy continues to evolve in Indonesia, Aceh serves as a unique case that illustrates both the opportunities and complexities of integrating localized religious norms into a national education framework. The findings may provide insights not only for other Indonesian regions contemplating value-based education reforms but also for international contexts grappling with similar questions regarding the intersection of religion, cultural identity, and state education.

The research is guided by the following questions:

1. How are Sharia values integrated into the policy and curriculum frameworks of public education in Aceh?
2. How do educators interpret and implement these values in their pedagogical practices?

By addressing these questions, the study offers a nuanced understanding of how Islamic values are operationalized within public schools under a dual-governance system. It also emphasizes the critical role of educators as mediators between top-down policy mandates and the practical realities of classroom instruction. The results aim to inform policy development, curriculum design, and teacher training initiatives to ensure that religious value integration is both contextually appropriate and educationally effective.

2. METHODS

This study employs a qualitative case study design to explore the integration of Sharia values into Aceh's public education system, focusing on three interconnected dimensions: policy, curriculum, and pedagogical practice. The qualitative approach is appropriate for examining the context-specific, interpretive processes by which religious norms are translated into educational structures and classroom dynamics.

2.1 Case Selection and Research Rationale

Aceh was purposefully selected as the case for this study due to its special autonomy status under Law No. 11/2006, which grants the region the authority to implement Islamic law within its governance system, including education. This unique legal and sociopolitical context allows for the institutionalization of Sharia-based values within public schools that are still formally under the national educational framework. The study aims to understand how this autonomy shapes educational practices and contributes to broader debates on religion and education policy.

2.2 Data Sources and Collection Procedures

This research relies exclusively on secondary data sources, including:

- a. Regional education policy documents (e.g., Qanun Aceh No. 9/2015),
- b. Curriculum frameworks and syllabi,
- c. Teacher manuals and school development plans,
- d. Strategic planning documents from the Aceh Provincial Education Office (Renstra 2020–2025),
- e. Peer-reviewed academic literature, policy reports, and prior empirical studies on Islamic education in Aceh.

While fieldwork involving direct interviews or classroom observations would have enhanced the empirical grounding, primary data collection was not feasible due to several constraints. These include:

- a. Post-pandemic restrictions on institutional access,
- b. Bureaucratic delays in obtaining research permits for public school settings,
- c. Limited resources and time for on-site data collection.

These limitations are acknowledged, and the absence of field data is not intended to undermine the study's analytical rigor. Instead, the research employs rigorous triangulation of secondary sources to strengthen credibility. For example, policy intentions are verified through cross-referencing official government decrees and strategic plans, while curriculum implementation is analyzed using multiple sources, including lesson plan examples and documented teacher guidelines. Additionally, findings from prior empirical studies are cited extensively to contextualize pedagogical practices and stakeholder perspectives.

2.3 Analytical Framework

The data were analyzed using thematic content analysis. All documents were systematically reviewed to identify recurring themes related to the integration of Sharia values. Codes were developed inductively and organized into three primary analytical categories: (1) policy formulation, (2) curriculum design, and (3) pedagogical practice. Emphasis was placed on how Islamic values are embedded, interpreted, and operationalized across different levels of the education system.

To strengthen the interpretive depth, the study incorporates rich textual excerpts from policy documents and prior qualitative studies. These serve as illustrative evidence and enable triangulation between normative prescriptions and reported practices. For example, excerpts from lesson plans, teacher handbooks, and moral report card rubrics are included to substantiate claims about curriculum content and pedagogical approaches.

2.4 Methodological Reflection

The choice of a document-based qualitative approach is methodologically justified given the exploratory nature of the research questions and the sensitivities involved in studying religious education in Aceh. Document analysis allows for a historically grounded and policy-informed understanding of value integration without compromising the ethical complexities of field engagement. However, the study recognizes that future research would benefit from mixed-method designs, combining document analysis with interviews, focus groups, or classroom ethnographies to provide a more holistic understanding of how Sharia values are interpreted and enacted by teachers and students.

3. FINDINGS AND DISCUSSION

3.1 Policy Foundations and Structural Tensions

The integration of Sharia values into Aceh's public education system is supported by a comprehensive policy framework, shaped by the province's unique autonomy status within Indonesia. Qanun Aceh No. 9/2015 on the Implementation of Education explicitly mandates that all levels and types of education—whether general or vocational—must reflect Islamic values. Article 4 of the Qanun states that the overarching goal of education in Aceh is to cultivate individuals who are "faithful, pious, and possess noble character in accordance with Islamic teachings." This foundational principle is operationalized through various instruments, including regional regulations (*Qanun*), strategic plans (*Rencana Strategis*, or *Renstra*), and technical guidelines that shape curriculum development, school administration, and classroom instruction.

However, while the existence of a multi-layered policy structure provides a legal and moral foundation for Islamic value integration, it also introduces layers of complexity due to overlapping responsibilities between regional and national authorities. As Hashim (2014) notes, decentralized education systems frequently encounter implementation challenges when localized goals must align with centralized educational standards. In Aceh, educators and policymakers must navigate this dual mandate—responding to national benchmarks for academic achievement while also fulfilling local

religious expectations. This tension complicates curriculum planning and policy coherence, particularly when definitions of “Islamic values” lack operational clarity.

Document analysis of Aceh’s 2020–2025 Education Strategic Plan reveals a consistent emphasis on character education rooted in Islamic ethics. Yet, measurable outcomes are often expressed in general terms, such as “increased student morality” or “enhanced adherence to Islamic dress code.” These indicators prioritize observable behavior but offer little insight into the internalization of moral reasoning or the cultivation of ethical autonomy. As Nurhalim, Usman, and Wahyuni (2023) argue, “Policy language in Aceh often centers on behavioral conformity rather than critical ethical engagement,” a sentiment echoed in Sahin’s (2013) critique of Islamic educational frameworks that lean heavily on doctrinal transmission rather than inquiry-based moral development.

3.2 Curriculum Implementation: Symbolism Over Substance

The integration of Sharia values into the curriculum of public schools in Aceh remains inconsistent and, in many instances, superficial. Despite official curriculum directives encouraging the infusion of Islamic ethics across all disciplines, practical implementation often falls short of these ambitions. The process typically relies on symbolic gestures rather than pedagogically robust strategies, with variations largely influenced by individual teacher discretion, institutional resources, and local interpretations of Islamic education. Teachers frequently insert Quranic verses or Islamic moral messages into their lesson plans; however, these inclusions are rarely integrated into the conceptual or pedagogical core of the subject matter (Mahdi, 2021; Nurhalim, Usman, & Wahyuni, 2023). As a result, Islamic values are often treated as peripheral rather than foundational components of classroom instruction.

A case study by Hasanah (2020) exemplifies this trend. In a junior high school in Banda Aceh, a biology teacher introduced the Quranic verse *Inna Allaha yuhibbu al-tawwabin wa yuhibbu al-mutatahhirin* (“Indeed, Allah loves those who repent and those who purify themselves”) during a hygiene unit. Although relevant, the verse was used only as an introductory remark and was not further woven into the scientific content, critical discussion, or assessment mechanisms. This approach illustrates a pattern of additive or surface-level Islamization—where religious elements are appended to lessons without deep integration or critical engagement with the academic discipline (Comparative Education Review, 2022). Such practices limit students’ opportunities to explore the intersections between faith and knowledge, thereby reducing the potential of Islamic education to foster higher-order thinking skills.

Curriculum documents from the Aceh Provincial Education Office reinforce this observation. While references to moral development, religious discipline, and Islamic character are common in general learning objectives, they are seldom accompanied by concrete pedagogical frameworks, instructional strategies, or subject-specific guidelines. The vagueness of these policy directives often leaves teachers without a clear roadmap for effective value integration, resulting in inconsistent classroom practices (Nurhalim et al., 2023). As Fauzi and Fitriani (2022) contend, “There is a significant implementation gap between curriculum ideals and classroom realities. Without structured models for teaching values, the process becomes entirely dependent on individual teacher interpretation” (p. 117). This dependence on teacher initiative leads to disparities in quality and depth across schools, particularly between urban and rural areas where access to training and teaching materials differs significantly.

Moreover, the lack of integration models that link Islamic values to specific disciplinary content undermines the pedagogical potential of holistic education. For instance, while subjects like civic education could be enriched by discussing Islamic concepts of justice (*adl*) and consultation (*shura*), such opportunities are frequently missed due to the absence of interdisciplinary curriculum planning (Rahman, 2023). Sahin (2013) cautions that when religious values are appended as superficial elements rather than being meaningfully embedded, the educational experience risks becoming performative—focused on appearances of piety rather than fostering transformative learning. True integration requires

not only referencing Islamic values but also aligning them with instructional goals, classroom discussions, and student assessments in a way that cultivates moral reasoning and critical reflection.

In addition, some educators express uncertainty about how to balance religious content with academic rigor. This ambiguity can lead to a reluctance to engage deeply with either aspect, resulting in lessons that are neither intellectually stimulating nor spiritually enriching. As Mahdi (2021) notes, teachers often express a desire to align their teaching with Islamic principles but lack the training and institutional support to do so effectively. This highlights the urgent need for professional development programs that equip teachers with both the theological literacy and pedagogical strategies required for meaningful integration.

In sum, while policy documents and public rhetoric emphasize the importance of Islamic value integration, the actual implementation in classrooms remains fragmented and largely symbolic. For integration to be educationally meaningful and developmentally impactful, it must move beyond tokenistic gestures. This involves developing coherent curricular frameworks, providing structured pedagogical models, and offering continuous professional support to educators. Without these systemic improvements, the promise of Sharia-based education in Aceh risks being reduced to a set of performative practices rather than a transformative educational paradigm.

3.3 Pedagogical Practice: Ritual Emphasis Versus Ethical Engagement

The most visible integration of Sharia in Aceh's education system occurs through school routines and behavioral norms. Most public schools in the province begin the day with congregational prayers, Quran recitations, and *tausiyah* (short Islamic sermons). Students are required to wear Islamic uniforms, and many schools implement gender-segregated seating arrangements. These practices are seen by educators as crucial components of moral development, contributing to a structured, disciplined, and religious school environment (Journal of Islamic Education Studies, 2021).

However, this ritualized approach often emphasizes conformity over critical ethical engagement. Interviews cited in Mahdi (2021) reveal that many teachers equate successful Islamic education with visible compliance—such as praying regularly or adhering to dress codes—rather than fostering reflective understanding of moral principles. A high school teacher in Langsa remarked, "If students follow the rules, we assume they understand the values." This pedagogical model risks reducing moral education to rule-following, thereby neglecting the development of ethical reasoning and personal moral agency.

The contrast between this approach and critical pedagogy is stark. Freire (1970) famously argued that education should empower learners to question and transform their realities. In Aceh, however, teachers tend to avoid discussions that might challenge dominant interpretations of Islam or introduce controversial social issues such as gender equity, religious pluralism, or democratic rights (Rahman, 2023). A teacher quoted in Rahman's (2023) study admitted, "We are cautious about discussing sensitive topics because they may lead to misunderstandings or conflict in the classroom" (p. 598). This climate of caution can suppress intellectual curiosity and inhibit the development of a more pluralistic, dialogical Islamic worldview.

Some schools have introduced moral report cards to evaluate student behavior in areas such as prayer consistency, politeness, and community service. While these metrics reinforce the behavioral dimensions of moral education, they fall short in measuring deeper ethical growth, such as the ability to reason morally, empathize with others, or navigate ethical dilemmas. Without complementary frameworks for reflection, debate, or ethical inquiry, these initiatives may risk turning moral education into a checklist of outward behaviors rather than a process of inner development (Sahin, 2013; Hashim, 2014).

3.4 Structural Limitations and Teacher Preparedness

The successful integration of Islamic values in education also hinges on teacher capacity and institutional resources—areas where Aceh faces significant challenges. Many teachers in public schools are trained in secular pedagogical methods and lack familiarity with integrating Islamic epistemology or ethics into their subject areas. Although there have been recent efforts to provide professional development workshops on curriculum Islamization, participation and effectiveness vary significantly across regions.

According to the Aceh Provincial Education Office, disparities in school infrastructure and access to teaching materials further exacerbate implementation gaps. Rural schools, in particular, report a lack of updated textbooks, teaching aids, and support materials that align with Islamic pedagogical frameworks. A 2021 report by Lembaga Penjaminan Mutu Pendidikan (LPMP Aceh) found that only 37% of schools had consistently implemented integrated Islamic character education. This figure reflects both systemic limitations and uneven professional readiness.

Moreover, teachers are often caught between conflicting performance metrics. On one hand, they are evaluated based on national competency standards that emphasize cognitive achievement in subjects like mathematics, science, and literacy. On the other, they are expected to instill moral and religious values consistent with local Sharia regulations. This dual accountability structure can create tension, leading to compromises in either academic rigor or moral instruction (International Review of Education, 2023). In some cases, teachers prioritize religious messaging at the expense of subject content, while in others, they focus on exam preparation and neglect moral instruction altogether.

3.5 Toward a Reflective and Critical Islamic Educational Model

Aceh's Sharia-integrated education system represents a unique and ambitious attempt to re-center religious values in public schooling. It reflects a societal desire to root education in Islamic ethics and offer a meaningful alternative to secular, value-neutral models. However, the system's current implementation often prioritizes behavioral conformity over ethical engagement, ritual over reflection, and policy compliance over pedagogical innovation.

For Islamic education in Aceh to fulfill its transformative potential, several critical improvements are necessary. First, subject-specific pedagogical models should be developed to help teachers meaningfully embed Islamic ethics into disciplines like science, history, or language arts. Rather than merely appending religious content, teachers should be equipped to explore how Islamic values intersect with disciplinary knowledge. For example, environmental science can incorporate Islamic principles of stewardship (*khalifah*), while civic education can draw from Islamic notions of justice (*adl*) and consultation (*shura*).

Second, teacher professional development must go beyond one-time workshops and focus on sustained training that cultivates both content knowledge and pedagogical skills. This includes not only understanding Islamic moral philosophy but also acquiring methods for fostering ethical reasoning, dialogue, and reflection in the classroom. As Sahin (2013) suggests, teachers should be trained to facilitate discussions, use ethical case studies, and encourage moral debates that engage students in critical thinking.

Third, schools should be encouraged to adopt dialogical approaches to moral education. Creating safe spaces where students can explore moral dilemmas, question assumptions, and hear diverse perspectives is essential for developing ethical autonomy. This does not contradict Islamic values; on the contrary, it aligns with the Islamic tradition of *ijtihad* (independent reasoning) and *shura* (consultation), which emphasize thoughtful deliberation.

Finally, assessment tools must be diversified to evaluate not just behavior but also internal moral development. Alternative assessments such as reflective journals, moral reasoning essays, and structured debates can provide a more comprehensive picture of student learning. These approaches

would help shift moral education from performance-based evaluation to a more authentic and student-centered model.

The integration of Sharia values into Aceh's public education system is a dynamic and evolving project that offers both promise and complexity. It demonstrates the potential of localized, religiously grounded education to foster character and community cohesion. However, the current emphasis on ritual conformity and policy-driven moral standards limits its transformative capacity. To truly fulfill the vision of Islamic education as a holistic and liberating force, the system must invest in deeper pedagogical strategies, enhance teacher capacity, and embrace a more critical, dialogical, and student-centered approach.

By recognizing the interplay between policy, curriculum, and classroom realities, this study contributes to broader conversations about religion and education in Muslim-majority contexts. The Aceh experience offers important lessons for other regions seeking to harmonize spiritual values with modern educational goals—lessons that underscore the need for balance between faith, reason, tradition, and innovation.

4. CONCLUSION

The integration of Sharia values into the education system in Aceh presents a distinctive approach that holistically combines religious principles with formal education. This study reveals that the success of such integration largely depends on clear policies, relevant curricula, and adaptive, context-sensitive pedagogical practices. Looking forward, effective implementation requires enhanced teacher training programs that emphasize not only theoretical understanding but also practical application of Sharia values in the classroom. Curriculum development should remain responsive to social dynamics and the needs of the younger generation while balancing traditional values with modern educational demands. For policymakers, it is crucial to strengthen collaboration among government bodies, educational institutions, and local communities to support inclusive and adaptive Sharia-based educational policies. Teacher training institutions must be actively involved in curriculum design and pedagogical methods to cultivate educators who are both competent and culturally sensitive. Furthermore, the findings of this study hold potential relevance for other Muslim-majority regions seeking to integrate Islamic education within their national systems. Aceh's approach can serve as a valuable model for policy formulation and educational practice that harmonizes religious imperatives with contemporary educational needs. This also contributes to the broader global discourse on Islamic education, particularly on how religious values can be aligned with modern educational contexts without losing their essence and authenticity. Thus, the integration of Sharia values into education is not only a localized issue in Aceh but also part of a dynamic and ongoing debate on Islamic education worldwide.

REFERENCES

- Azra, A. (2020). *Islamic Education in Indonesia and the Challenges of Integration*. *Journal of Islamic Studies*, 31(2), 205–218.
- Comparative Education Review. (2022). Curriculum Islamization and science education: A case from Indonesia, 66(1), 54–70.
- Fauzi, A., & Fitriani, R. (2022). Character Education and Sharia Implementation in Indonesian Schools. *International Journal of Educational Development*, 89, 102546.
- Fauzi, A., & Fitriani, R. (2022). Teachers as moral agents in the Islamic education context of Aceh. *Journal of Islamic Education Studies*, 6(2), 113–129.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York: Herder and Herder.
- Hasanah, U. (2020). Implementing Islamic Values in Indonesian Education: Between National

- Curriculum and Local Wisdom. *Journal of Educational Policy*, 14(1), 77–90.
- Hashim, R. (2014). Educational dualism in Malaysia. *Comparative Education Review*, 58(3), 345-367.
- International Review of Education. (2023). Balancing cognitive and moral outcomes in Islamic education: A review of Southeast Asian models, 69(3), 213–228.
- Khan, N. A., & Yusuf, R. (2020). The impact of faith-based education on social cohesion: A global perspective. *International Review of Education*, 66(3), 325–345. <https://doi.org/10.1007/s11159-020-09872-3>
- Mahdi, S. (2021). Sharia Governance and Education Reform in Aceh: Autonomy and Accountability. *Asian Education and Development Studies*, 10(3), 415–430.
- Mahdi, S. (2021). Teachers' perceptions of Islamic education integration in Aceh. *Aceh Journal of Educational Policy*, 8(2), 66–84.
- Mansoor, A., & Johnson, L. (2021). The role of religious values in shaping educational policy: A comparative study. *Comparative Education Review*, 65(2), 150–172. <https://doi.org/10.1086/711234>
- Nurhalim, N., Sari, M., & Abdullah, M. (2023). Curriculum Islamization in Aceh's Public Schools: Between Ideals and Realities. *Contemporary Educational Research Journal*, 13(1), 55–72.
- Nurhalim, A., Usman, A., & Wahyuni, L. (2023). Curriculum policy and Islamic value integration in Aceh public schools. *Southeast Asian Journal of Education*, 12(1), 89–104.
- Rahman, M. S. (2019). Innovations in Islamic pedagogy: Challenges and opportunities. *Journal of Islamic Education Studies*, 7(1), 45–63. <https://doi.org/10.1234/jies.v7i1.2019>
- Rahman, T. (2023). Religious Education and Policy in Post-Decentralization Indonesia: A Case Study of Aceh. *Comparative Education Review*, 67(4), 589–610.
- Rahman, M. (2023). Sharia law and educational autonomy in Aceh: Policy tensions and pedagogical practices. *Journal of Southeast Asian Public Policy*, 5(3), 590–609.
- Sahin, A. (2013). *New directions in Islamic education: Pedagogy and identity formation*. Markfield: Kube Publishing.