

## Teaching *'Aqīdah* in a Modern Pesantren: Faith Internalization Through *Al-Burhān fī Masā'il al-Īmān* Among Upper-Middle Socioeconomic Students

Sopian Kamil Muttaqin<sup>1\*</sup>, Muhammad Rifaldi<sup>2</sup>, Gumilang Eka Fadhyala<sup>3</sup>, Naufal Hidayatullah<sup>4</sup>, Fuzna Amalena Mayadinal 'Amal<sup>5</sup>, Ariq Rifqi Musthofa<sup>6</sup>

<sup>1</sup> School of Education, Universiti Utara Malaysia, Kedah, Malaysia; [sopian\\_kamil\\_m@ahsgs.uum.edu.my](mailto:sopian_kamil_m@ahsgs.uum.edu.my)

<sup>2</sup> School of Education, Universiti Utara Malaysia, Kedah, Malaysia & UIN Sunan Gunung Djati, Bandung, Indonesia; [rifaldi\\_m@ahsgs.uum.edu.my](mailto:rifaldi_m@ahsgs.uum.edu.my)

<sup>3</sup> UIN Sunan Gunung Djati, Bandung, Indonesia; [fadhylagumilang1999@gmail.com](mailto:fadhylagumilang1999@gmail.com)

<sup>4</sup> Universitas Paramadina, Jakarta, Indonesia; [naufalhidayatullah91@gmail.com](mailto:naufalhidayatullah91@gmail.com)

<sup>5</sup> Institut Ilmu Al-Qur'an Jakarta & UIN Siber Syekh Nurjati, Cirebon, Indonesia; [fuzna08@gmail.com](mailto:fuzna08@gmail.com)

<sup>6</sup> UIN Siber Syekh Nurjati, Cirebon, Indonesia; [ariqrifqim@gmail.com](mailto:ariqrifqim@gmail.com)

---

### ARTICLE INFO

#### Keywords:

*'Aqīdah* internalization;  
Islamic religious education;  
Pesantren pedagogy;  
Textbook-based learning;  
SOLO Taxonomy

#### Article history:

Received 2025-12-20

Revised 2026-05-25

Accepted 2026-06-01

### ABSTRACT

Although *'aqīdah* (Islamic creed) education in Islamic boarding school (pesantren) has been widely studied, the process of faith internalization among students in modern pesantren from upper-middle socioeconomic backgrounds, particularly through textbook-based instruction, has received limited empirical attention. This study aims to investigate the role of teaching *Kitāb al-Burhān fī Masā'il al-Īmān* in supporting the internalization of *'aqīdah* at Bina Anak Sholeh (BIAS) Modern Boarding School, Yogyakarta. This study employs qualitative case study design. Participants consisted of one teacher and four students. Data were collected through semi-structured interviews, learning observations, and document analysis, and were thematically analyzed to identify patterns and stages of *'aqīdah* internalization. The findings reveal that *'aqīdah* instruction is oriented toward three main focuses: positioning faith as a life orientation, cultivating spiritual and moral awareness, and strengthening students' personal conviction. The internalization process occurs progressively, beginning with initial knowledge of *'aqīdah*, followed by understanding basic concepts of *tawhīd*, recognizing the dimensions of *ulūhiyyah*, *rubūbiyyah*, and *asma' wa shifāt*, linking faith with moral attitudes and social realities, and culminating in the ability to apply *tawhīd* values in contemporary life contexts. These findings suggest the importance of a sequenced *'aqīdah* curriculum, dialogic and reflective pedagogical practices, and learning outcomes that integrate faith understanding with students' lived experiences in modern pesantren settings.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



### Corresponding Author:

Sopian Kamil Muttaqin

School of Education, Universiti Utara Malaysia, Kedah, Malaysia; [sopian\\_kamil\\_m@ahsgs.uum.edu.my](mailto:sopian_kamil_m@ahsgs.uum.edu.my)

---

## 1. INTRODUCTION

'*Aqīdah* education constitutes a fundamental foundation in Islamic education because it shapes students' theological framework, epistemological orientation, and value system in understanding both spiritual and social realities (Norddin et al., 2025; Othman & Ghani, 2022). Within the Islamic tradition, '*aqīdah* is understood not merely as a doctrine of faith, but also as a foundation for thinking and acting that influences how individuals interpret life (Qatawneh & Rababah, 2021). In the context of contemporary education, however, the teaching of '*aqīdah* faces the challenge of how faith-based teachings can be delivered meaningfully amid the openness of information (Ismail et al., 2025), the plurality of religious discourses (Fitriani, 2023), and the growing rational and reflective thinking patterns among students (Hasan & Hikmawati, 2024; Wan Embong et al., 2020). This condition requires an approach to '*aqīdah* education that emphasizes not only the transmission of theological knowledge, but also a process of internalization that enables students to connect faith with their lived experiences and social contexts.

In the Indonesian context, pesantren play a central role in the transmission and formation of '*aqīdah* understanding. Historically, pesantren have taught '*aqīdah* through classical Islamic texts using distinctive learning methods such as *sorogan*, *bandongan*, and the exemplary role of the *Kiai* (Pesantren leader) as a moral and intellectual authority (Abas et al., 2025; Isbah, 2020; Iswahyudi et al., 2026). Along with the development of modern pesantren, adaptations have emerged in curricular and pedagogical systems without entirely abandoning the tradition of text-based learning (Kartini et al., 2026). Modern pesantren continue to position '*aqīdah* texts as primary references while increasingly integrating more systematic, dialogic, and contextual learning approaches (Hanani et al., 2024; Sofi et al., 2025). This transformation creates opportunities to examine more specifically how '*aqīdah* texts are utilized within the curriculum framework of modern pesantren and how they contribute to the process of students' faith internalization.

One important issue in modern pesantren is the increasing number of students coming from middle- and upper-class socio-economic backgrounds. Students within this group generally have broad access to formal education, digital learning resources, and social environments that encourage reflective and rational ways of thinking. In several studies, socio-economic background has been shown to influence learning motivation (Browman & Destin, 2016; Iwaniec, 2020), identity formation (Silverman et al., 2023), and students' cognitive dispositions (Černický et al., 2025). In the context of '*aqīdah* education, this condition becomes particularly significant because students do not merely receive religious teachings normatively but also tend to interpret and negotiate them through their lived experiences, lifestyles, and rational frameworks. Therefore, the process of internalizing '*aqīdah* among students from middle- and upper-class backgrounds presents distinct pedagogical dynamics that deserve scholarly attention.

Previous studies have examined '*aqīdah* education in pesantren, particularly in relation to religious character formation (Arisanti & Khumaidi, 2025; Mujahid, 2021) and the effectiveness of traditional learning methods (Mukri et al., 2025). Several studies have also explored the use of classical '*aqīdah* texts as primary instructional sources but in traditional pesantren (Az-Zuhdy & Husni, 2025; Syaripudin, 2024). However, most of these studies remain descriptive in nature and have not examined in depth the process of '*aqīdah* internalization as a structured learning trajectory. In addition, existing research tends to focus primarily on affective and moral dimensions, while the epistemological dimension—how students understand, reflect upon, and relate '*aqīdah* concepts to social realities—remains relatively underexplored. Studies specifically linking particular '*aqīdah* texts with analytical learning frameworks, especially within the context of students from middle- and upper-class socio-economic backgrounds, are also still limited.

Based on these research gaps, this study aims to analyze the process of internalizing '*aqīdah ṣaḥīḥah* (sound Islamic creed) through the teaching of *Kitāb al-Burhān fī Masā'il al-Īmān* at Pesantren Modern Bina Anak Sholeh (BIAS). The study focuses on how '*aqīdah* learning is designed and implemented

within a modern pesantren context serving students from upper–middle socioeconomic backgrounds. Specifically, this study addresses the following research questions:

1. How are the objectives of *'aqidah* learning constructed through the teaching of *Kitāb al-Burhān fī Masā'il al-Īmān* at BIAS Modern Pesantren?
2. How do the structure and content of *Kitāb al-Burhān fī Masā'il al-Īmān* support the gradual internalization of *'aqidah* among students?
3. How are pedagogical approaches implemented in the teaching of *'aqidah* through the *Kitāb* within the context of a modern pesantren?
4. What challenges are encountered by teachers and students in the process of internalizing *'aqidah ṣaḥīḥah* at BIAS Modern Pesantren?

To understand the dynamics of *'aqidah* internalization, this study employs the SOLO Taxonomy by Biggs and Collis (1982) as an interpretive framework to examine and map the patterns of students' conceptual development, ranging from the mastery of basic theological concepts to the ability to relate the values of *tawḥīd* to contemporary life realities. The taxonomy is not used as a normative framework to determine learning outcomes, but rather as an analytical lens for describing the depth and structure of faith understanding emerging from empirical data.

Theoretically, this study contributes to the field of Islamic Education by conceptualizing the internalization of *'aqidah* as a gradual and contextual epistemic process. Empirically, the study presents a text-based case study situated within a modern pesantren context serving students from upper–middle socioeconomic backgrounds. Practically, the findings offer implications for the design of tiered *'aqidah* curricula, the development of dialogic and reflective pedagogies, and the formulation of learning outcomes that emphasize not only the mastery of theological concepts but also students' ability to reflect upon and actualize faith-based values in everyday life.

## 2. METHODS

This study employed a qualitative approach with a case study design to explore the process of internalizing *'aqidah ṣaḥīḥah* through the teaching of *Kitāb al-Burhān fī Masā'il al-Īmān* at Pesantren Modern Bina Anak Sholeh. A case study design was selected because it enables researchers to investigate a phenomenon in depth within its real-life context and clearly defined boundaries (Creswell & Poth, 2018). In this study, the case was bounded to text-based *'aqidah* instruction at BIAS involving upper secondary students (Grades XI and XII) during the second semester of the 2024/2025 academic year.

The selection of one teacher was based on his role as the primary instructor of *'aqidah* and the main pedagogical decision-maker in the use of *Kitāb al-Burhān fī Masā'il al-Īmān*. Meanwhile, four students were purposively selected to represent variation in grade levels (XI and XII) and learning experiences, enabling the researchers to capture different ways students interpreted and internalized *'aqidah*. This number of participants was considered sufficient because qualitative research prioritizes depth of data and richness of meaning, and thematic saturation had been achieved.

**Table 1.** Details of participants

Participants	Gender	Role	Grade	Teaching experiences (Year)
PS	Male	Teacher	-	12
AAN	Male	Student	XI	-
ARHAA	Male	Student	XI	-
MIHS	Male	Student	XII	-
MMI	Male	Student	XII	-

The researchers acted as an “outsider” researcher who was not directly involved in the institutional structure of BIAS. Access to the research site was obtained through formal permission from the pesantren administration. To minimize bias, the researchers maintained reflexivity by

recognizing personal positioning, assumptions, and potential influence throughout the processes of data collection and analysis (Dodgson, 2023; Finlay, 2002).

Data were collected through three primary techniques. First, semi-structured interviews lasting approximately 30–45 minutes were conducted in March 2025, both offline and online, using Bahasa Indonesia to maintain clarity of meaning. Second, limited participant observation was conducted across six *'aqidah* learning sessions (approximately six hours) to observe teacher–student interactions, pedagogical strategies, discussion activities, and students' responses toward the instructional materials. Third, document analysis was carried out on *Kitāb al-Burhān fī Masā'il al-Īmān* (particularly the chapters used in instruction), the pesantren's internal syllabus, and relevant instructional notes.

All interview data were transcribed verbatim and analyzed using thematic analysis following the six stages proposed by Braun and Clarke (2006): data familiarization, initial coding, theme development, theme review, theme definition, and reporting. The analysis was inductive in nature, in which themes related to learning objectives, internalization processes, and pedagogical challenges emerged from the empirical data. The SOLO Taxonomy was subsequently employed during the interpretive stage as an analytical framework to map patterns of students' conceptual development rather than as an initial coding framework.

To ensure the trustworthiness of the study, this research adopted the four criteria proposed by Lincoln and Guba (1985): credibility, transferability, dependability, and confirmability. Credibility was maintained through member checking by asking participants to verify interview transcripts and preliminary interpretations, as well as through source and method triangulation by comparing interview, observation, and document data. Transferability was pursued by providing detailed descriptions of the research context, participant characteristics, and instructional setting, enabling readers to assess the relevance of the findings to similar contexts. Dependability was achieved through systematic documentation of all research procedures, from data collection to thematic analysis, including the use of NVivo 15 software to maintain consistency in data management. Meanwhile, confirmability was maintained through researcher reflexivity by acknowledging positionality, assumptions, and potential bias throughout the research process, while ensuring that the findings remained grounded in traceable empirical data. Collectively, these four criteria ensured that the study was conducted rigorously, transparently, and methodologically accountable.

### 3. FINDINGS AND DISCUSSION

#### 3.1 Findings

This section presents the empirical findings derived from semi-structured interviews, classroom observations, and document analysis. The findings are organized into four research dimensions identified during coding: (1) learning objectives of *'aqidah*, (2) content and structure of the instructional text (*Kitāb al-Burhān fī Masā'il al-Īmān*), (3) teaching methods and learning mechanisms, and (4) challenges in the learning process.

##### 3.1.1 Overview of Themes and Data Sources

This section presents the empirical findings derived from interviews, learning observations, and document analysis. The findings are organized according to five research dimensions identified during coding: (1) Learning Objectives, (2) Content of the *Kitāb*, (3) Teaching Methods, (4) Enabling conditions, and (5) Challenges. All summarized findings are presented in Table 3.

**Table 3.** Overview of Themes, Data Sources, and Illustrative Quotes

Research Dimension	Theme	Sub-theme	Data Source	Illustrative Quote
Learning objectives	'Aqīdah as life orientation	Faith as daily guide	Teacher & student interview	"It must guide how we act, not only be memorized." (PS); "It affects how I decide things." (AAN)
	Identity and conviction	Navigating differences	Student interviews	"We know how to position ourselves when meeting different beliefs." (ARHAA)
Content of the Kitāb	Structured internalization	Gradual conceptual progression	Document analysis & student interviews	Chapters move from definitions to applied implications; "The order helps us understand step by step." (MIHS)
Teaching methods	Dialogic pedagogy	Translation–discussion cycle	Observation	Text reading followed by questioning and restatement
	Reflective mechanism	Exemplars, prompts, repetition	Observation & interviews	"We are asked why this belief matters in real life." (AAN)
Enabling conditions	Institutional learning ecology	Halaqah setting, schedule, non-digital format	Observation	Twice weekly evening sessions after Maghrib
Challenges	Cognitive and affective load	Fatigue, language density	Student interviews	"Sometimes we are tired after school." (MIHS)
	Value internalization	Theory–practice gap	Teacher & student interviews	"Understanding is easier than practicing." (PS)

### 3.1.1.1 Learning Objectives

Across interviews, 'aqīdah was consistently described as functioning beyond doctrinal memorization. Teachers emphasized that belief should operate as a practical guide shaping decisions and conduct. One teacher noted, "Students must practice 'aqīdah as a guide for life, not only memorize it" (PS).

Students articulated similar understandings. AAN stated, "It affects how I decide things," while MIHS explained that learning 'aqīdah helps him "be more careful in daily behavior." These accounts indicate that participants frame 'aqīdah as a normative life orientation rather than solely as theological content.

A second objective concerns identity formation and conviction when encountering differing beliefs or practices. Students reported that lessons clarify how to maintain religious identity in plural social contexts. ARHAA stated, "We know how to position ourselves when meeting different beliefs."

Importantly, participants described this positioning in terms of internal consistency rather than outward confrontation. The emphasis was on confidence and clarity rather than debate. This suggests that identity consolidation functions as a central stated objective of instruction.

### 3.1.1.2 Content and Structure of the Instructional Kitāb

The selection of *Kitāb al-Burhān fī Masā'il al-Īmān* as the primary text for 'aqīdah instruction at BIAS reflects a deliberate curricular consideration. As noted in its *muqaddimah*, the text synthesizes established Sunni 'aqīdah materials while incorporating adaptations intended to enhance conceptual clarity and memorization.

Authored by KH. Abdul Wahid Hasyim, a pesantren-trained scholar with training in classical Islamic disciplines, the *Kitāb* represents a convergence of traditional scholarship and contemporary

pedagogical orientation. Compiled in Pati, Central Java, in 2012, the 153-page work is systematically organized, progressing from foundational definitions of faith to thematic discussions of *tawhîd* and its ethical implications. This structured progression supports gradual conceptual internalization. The overall structure of the *Kitâb* is summarized in Table 2.

**Table 2.** Structure of *Kitâb al-Burhân fî Masâ'il al-Îmân*

Chapter	Title	Translation	Scope
الباب الأول	<i>Madkhal li Dirâsati al-'Aqîdah</i>	Introduction to the Study of 'Aqîdah (Faith)	<i>Ma'nâ al-'Aqîdah wa Bayânu Ahammiyyatihâ</i>
			<i>Maşâdiru al-'Aqîdah al-Shahîhah wa Manhaju al-Salaf fî Talaqqihâ</i>
الباب الثاني	<i>Tawhîd al-Rubûbiyyah</i>	The Oneness of God in His Divinity	<i>Al-akhrafu 'an al-'aqîdah, wa subulu al-taqwa minhu</i>
			<i>Tawhîdu al-Rubûbiyyah wa Iqrâru al-Musyirkîna Bihî</i>
الباب الثالث	<i>Tawhîd al-Ulûhiyyah</i>	The Oneness of God in Worship	<i>Iltizâmu Tawhîdi al-Rubûbiyyah li Tawhîdi al-Ulûhiyyah</i>
			<i>Ta'rîfu Tawhîdi al-Ulûhiyyah</i>
الباب الرابع	<i>Tawhîd al-Asmâ' wa al-Shifât</i>	The Oneness of God in His Names and Attributes	<i>Mafhûmu al-'Ibâdah</i>
			<i>Mafhûmu al-Wasilah</i>
الباب الخامس	<i>Al-Walâ' wa al-Barâ'</i>	Love and Hate (for the Sake of Allah)	<i>Fî Bayâni Ma'nâ al-Syahâdatayn wa Mâ Waqa'a Fihimâ mina al-Akhtâ' wa Arkânihimâ wa Syurûthihimâ wa Muqtadâhumâ wa Nawâqidihimâ</i>
			<i>Fî al-Tasyrî'</i>
الباب الخامس	<i>Al-Walâ' wa al-Barâ'</i>	Love and Hate (for the Sake of Allah)	<i>Ma'nâ Tawhîdi al-Asmâ' wa al-Shifât</i>
			<i>Manhaju al-Salaf fî Asmâ' Allâh wa Shifâtihi</i>
الباب الخامس	<i>Al-Walâ' wa al-Barâ'</i>	Love and Hate (for the Sake of Allah)	<i>Asmâ' Allâh al-Husnâ wa Mâ Tadullu 'Alayhi min Shifâti al-Kamâl wa Dirâsah Mufassshalah liba'd al-Shifât wa Aqwâl al-Firâq al-Dâllah fî al-Shifât</i>
			<i>Ta'rîfu al-Walâ' wa al-Barâ'</i>
الباب الخامس	<i>Al-Walâ' wa al-Barâ'</i>	Love and Hate (for the Sake of Allah)	<i>Makânatu al-Walâ' wa al-Barâ' fî al-Islâm</i>
			<i>Al-Mudâhanah wa 'Alâqatuhâ bi al-Walâ' wa al-Barâ'</i>
الباب الخامس	<i>Al-Walâ' wa al-Barâ'</i>	Love and Hate (for the Sake of Allah)	<i>Al-Mudârâh wa Atharuhâ 'alâ al-Walâ' wa al-Barâ'</i>
			<i>Namâdzij min al-Walâ' wa al-Mu'âdât fî Allâh</i>
الباب الخامس	<i>Al-Walâ' wa al-Barâ'</i>	Love and Hate (for the Sake of Allah)	<i>Muwâlât al-Kuffâr wa Mu'âdâtuhum</i>
			<i>Al-Ihtifâl bi A'Yâd al-Kuffâr wa Musyâratuhum fî Afrâhîhim wa Atrîhîhim</i>
الباب الخامس	<i>Al-Walâ' wa al-Barâ'</i>	Love and Hate (for the Sake of Allah)	<i>Ḥukmu al-Isti'ânah bi al-Kuffâr fî al-Wazâ'if wa al-Qitâl wa Nahwîh</i>

			<i>Al-'Amalu 'inda al-Kuffâr wa al-Iqâmah Baynahum</i>
			<i>Taqliîdu al-Kuffâr, Aqsâmuh wa Âthâruh</i>
			<i>Al-Mawqif al-Salbî minâ al-Islâm wa al-Muslimîn wa Qadâyâhum</i>
			<i>Al-Khawârii</i>
			<i>Al-Su'î'ah</i>
الباب السادس	<i>Inhîrâf al- 'Aqîdah</i>	The Loss of the Perfection of 'Aqîdah (Deficiency in 'Aqîdah)	<i>Al-Mu'tazilah</i>
			<i>Al-Tashawwuf</i>
			<i>Al-'Ilmâniyyah</i>

The first chapter serves as an epistemological introduction, underscoring the centrality of 'aqîdah as the foundation of faith and outlining its primary sources: the Qur'an, the Sunnah, and the methodology of the *salaf*. At this stage, students are introduced to the idea that 'aqîdah is not merely a set of dogmatic memorization tasks, but the outcome of a truth-seeking process (*talqî al-îmân*) that integrates reason and revelation.

The second and third chapters examine *tawhîd al-rubûbiyyah* and *tawhîd al-ulûhiyyah*, emphasizing the relationship between rational acknowledgment of God's sovereignty and the spiritual act of worshipping Him. This structure illustrates the link between the conceptual and practical dimensions of faith: from knowing God as the Creator to embodying sincere servitude.

The fourth chapter, *tawhîd al-asmâ' wa al-shifât*, extends theological understanding into the metaphysical domain, guiding students to comprehend the perfection of God's attributes while avoiding interpretive deviations (*ta'thîl dan tasybîh*). This stage deepens both cognitive knowing and spiritual believing simultaneously.

The fifth chapter, *al-walâ' wal-barâ'*, shifts the focus from theology to social ethics. The values of loyalty and dissociation from disbelief are not framed as exclusivist doctrines, but as expressions of an identity-based consciousness that shapes social conduct—how a Muslim engages with others without compromising the principles of *tawhîd*. This chapter thus bridges personal faith and social commitment.

The final chapter, *inhîrâf al-'aqîdah*, highlights the critical and applicative dimension of 'aqîdah learning: the ability to identify, assess, and reject theological deviations. This chapter addresses groups such as *Khawârij*, *Shî'ah*, *Mu'tazilah*, forms of *Şūfism*, and secularism reflect a particular Sunni doctrinal orientation embedded within the pesantren curriculum. In observed instruction, these discussions were presented as part of theological classification and boundary clarification rather than polemical debate. The content functions pedagogically as identity boundary work within the institution's religious framework.

Students reported that this sequencing assists comprehension. MIHS noted, "The order helps us understand step by step." Document analysis confirms that chapters move from definitional clarification toward applied and identity-related implications.

### 3.1.1.3 Teaching Methods

Observed sessions followed a consistent translation–discussion cycle. Lessons began with reading Arabic passages from the *Kitâb*, followed by translation, teacher explanation, and student questioning. Students were frequently invited to restate concepts in their own words.

For example, after discussing *tawhîd al-ulûhiyyah*, a teacher asked students to explain its implications in daily worship. One student responded by connecting it to sincerity in prayer. This interactional pattern indicates dialogic engagement rather than one-directional transmission.

Internalization was facilitated through several observable mechanisms: (a) Repetition of key definitions across sessions, (b) Exemplars drawn from contemporary situations, (c) Reflective prompts, such as “Why is this important?”, and (d) Application questions linking belief to lived dilemmas.

Students reported that they were asked to justify claims and relate concepts to real-life scenarios. AAN explained, “We are asked why this belief matters in real life.” These practices indicate structured reflective engagement beyond memorization.

### 3.1.1.4 Enabling Conditions of Learning

Observation indicates that learning occurs within a structured *halaqah* environment held twice weekly after Maghrib prayer. Each session lasts approximately one hour and is guided by a designated instructor (figure 1).



**Figure 1.** The teaching process of *Kitāb al-Burhān fī Masā'il al-Īmān*

The pesantren intentionally refrains from using digital media in *'aqidah* sessions despite broader institutional technological integration. This non-digital, text-centered format appears to shape attentional focus and textual engagement. The schedule, communal setting, and institutional ethos together form an enabling ecology that supports sustained theological study.

### 3.1.1.5 Challenges

Students reported fatigue due to dense schedules and evening study sessions. MIHS stated, “Sometimes we are tired after school but still attend the *halaqah*.” Arabic terminology and abstract theological vocabulary also posed comprehension challenges.

Participants described a distinction between understanding concepts and consistently practicing them. As one teacher noted, “They understand the concept, but living it is harder.” Students echoed this sentiment, acknowledging that application requires ongoing effort. This reflects a perceived theory–practice gap within the learning process.

### 3.1.2 Analytic Categorization of Students' Understanding Using SOLO Levels

To describe variations in student responses, the SOLO taxonomy was applied as an analytic categorization tool. These categories represent different observable forms of understanding within the dataset and do not imply longitudinal progression. The SOLO level was captured in Table 4.

**Table 4.** Operational Indicators of SOLO Levels in Student Talk

SOLO Level	Operational Indicator	Example of Student Expression
Pre-structural	Response shows minimal or unclear understanding; concept mentioned inaccurately, vaguely, or without relevance to the question	“Tawḥīd is just about believing in Allah.” (MIHS) “It’s about religion rules.” (MMI)
Uni-structural	Focus on one relevant aspect of the concept, typically definitional	“Tawḥīd al-rubūbiyyah means Allah is the Creator.” (ARHAA) “Al-walā’ means loving something for Allah.” (MIHS)
Multi-structural	Several relevant aspects mentioned separately, but not integrated	“There are rubūbiyyah, ulūhiyyah, and asmā’ wa ṣifāt.” (AAN) “Shahādah has pillars and conditions.” (ARHAA)
Relational	Concepts connected meaningfully to behavior, ethics, or internal coherence	“If we understand tawḥīd, we should not depend on anything else.” (MMI) “Knowing Allah sees us makes us more disciplined.” (AAN)
Extended abstract	Application of belief to new contexts or broader reflection beyond lesson scope	“When facing different cultures, I think about how to keep my belief consistent.” (ARHAA) “Even outside pesantren, I evaluate whether my actions match my faith.” (MIHS)

The SOLO levels above are used as analytic categories to describe variations in student responses within a cross-sectional dataset and do not imply developmental progression over time.

### 3.2 Discussion

#### 3.2.1 ‘Aqīdah Learning as Value Internalization and Identity Formation

The first finding demonstrates that the primary objective of ‘*aqīdah*’ learning at BIAS extends beyond the transmission of doctrinal knowledge toward the internalization of values and the formation of religious identity. This reinforces the view that Islamic education should not be confined to the cognitive domain alone but must also encompass affective cultivation and spiritual praxis (Niyozov & Memon, 2011). In this context, ‘*aqīdah*’ was not positioned merely as theological information to be memorized, but as a moral framework guiding everyday conduct, decision-making, and self-understanding.

This finding aligns with the perspective of Vygotsky that learning develops through socially mediated meaning-making processes, where values are gradually appropriated through interaction, reflection, and participation (Säljö, 2023). Similarly, Lickona emphasizes that character education involves cognitive, affective, and behavioral dimensions simultaneously (Asror et al., 2026; Caslib, 2025). The findings at BIAS reflect this integration, as students were encouraged not only to understand concepts of *tawḥīd* cognitively, but also to relate them to attitudes, discipline, and ethical behavior. This is consistent with Jalil (2022), who argues that ‘*aqīdah*’ contributes to the formation of virtuous character and the strengthening of epistemic consciousness.

The findings also indicate that ‘*aqīdah*’ learning functions as a process of identity formation. Students frequently described the lessons as helping them “position themselves” when encountering different beliefs, social practices, or cultural situations. This supports theories of religious identity formation which view identity not as a fixed attribute, but as a negotiated process shaped through educational experience, social interaction, and moral reflection. In this sense, the learning process

contributed to what James Marcia conceptualizes as identity commitment, where individuals gradually develop clearer convictions regarding values and worldview.

Furthermore, the orientation of *'aqidah* education at BIAS reflects an effort to safeguard students from secularization and hedonistic tendencies that increasingly challenge the spiritual values of Muslim youth in contemporary society (Cloutier, 2024; Khamis, 2024). By positioning *'aqidah* as the spiritual core of education, teachers function not merely as instructors but as *murabbi* who cultivate reflective awareness of *tawhīd*. According to Yucel and Whyte (2023), such an approach has also been identified as effective in strengthening religious identity amid rapid social transformation.

Importantly, the findings do not suggest that instruction was entirely dogmatic or purely memorization-based. Students were frequently asked to explain why certain beliefs matter, connect doctrinal concepts to everyday situations, and reflect on moral dilemmas encountered in daily life. These practices indicate that learning involved reflective engagement rather than passive acceptance alone.

At the same time, the findings reveal that the internalization process remained challenging. Students acknowledged that understanding theological concepts was often easier than consistently practicing them. It also connects this to Mezirow's (1997) transformative learning theory, which posits that meaningful transformation requires not only conceptual understanding but also sustained reflection and behavioral reorientation.

### 3.2.2 The Structure of the *Kitāb* and SOLO-Based Conceptual Progression

The second finding demonstrates that the structure *Kitāb al-Burhān fī Masā'il al-Īmān* reflects a gradual and hierarchical pedagogical progression. The organization of the text—from foundational concepts of *'aqidah* to discussions of *tawhīd*, ethics, and theological deviations—corresponds closely with the SOLO Taxonomy developed by Biggs and Collis (1982), which conceptualizes learning as a continuum from surface understanding to deeper conceptual mastery.

At the pre-structural level, students demonstrated fragmented recognition of isolated terms without meaningful explanation. At the uni-structural level, they could define a single concept independently. The multi-structural level emerged when students identified multiple dimensions of *tawhīd* separately but without integrating them conceptually. This pattern reflects what Goldwater et al. (2018) describe as surface learning, in which understanding remains segmented and descriptive rather than relationally integrated. Deeper understanding became visible at the relational level, where students connected theological understanding to ethical behavior, social responsibility, and spiritual awareness. Finally, at the extended abstract level, some students demonstrated the ability to transfer theological principles into broader contemporary contexts, including intercultural interaction, digital environments, and reflective responses toward secular influences.

This progression supports the argument that deep learning occurs when students move beyond isolated recall toward integrated conceptual understanding and contextual application. The findings resonate with Biggs' conception of constructive alignment, where curriculum structure, learning activities, and intended learning outcomes collectively support higher-order understanding. The extended abstract stage particularly reflects transfer learning, where students apply theological understanding to unfamiliar social and cultural contexts.

The pedagogical structure of the *Kitāb* also reflects principles of scaffolding theory associated with Jerome Bruner. Complex theological concepts were introduced gradually, allowing students to build understanding step by step rather than confronting abstract doctrinal discussions simultaneously. This sequencing appeared particularly important for students who lacked extensive prior exposure to classical Islamic texts.

In addition, the findings suggest that the text functioned not merely as a doctrinal manual but also as a pedagogical instrument for worldview formation. Discussions concerning religious boundaries and theological differences reflected a particular Sunni-oriented doctrinal framework within the

curriculum. However, these themes were generally framed pedagogically through identity awareness and worldview clarification rather than explicit hostility toward religious others.

This distinction is important in multicultural educational contexts. The findings indicate that teachers emphasized maintaining theological commitment while continuing respectful social interaction within plural environments. Thus, boundary concepts were taught primarily as mechanisms of identity formation and epistemic positioning rather than antagonistic exclusion.

Viewed from a curricular perspective, the structure of the *Kitāb* reflects a movement from epistemological dimensions (knowledge of faith), toward ontological dimensions (experience of faith), and ultimately to axiological dimensions (embodiment of faith in action). In this sense, the curriculum facilitated not only conceptual understanding but also transfer learning, where students gradually transformed theological knowledge into lived ethical orientation. As Wen (2022) argues, this form of transfer reflects mature learning in which students apply internalized principles to unfamiliar situations and contemporary challenges.

### 3.2.3 Dialogic Pedagogy, Reflective Learning, and Moral Formation

The third finding reveals that *'aqīdah* instruction at BIAS employed a dialogic and reflective pedagogical model integrating textual learning, discussion, questioning, and moral reflection. This supports contemporary theories of transformative learning, which emphasize active meaning-making rather than passive reception of information.

The instructional process combined three epistemological orientations frequently discussed in Islamic educational thought: *bayānī* (textual reasoning), *burhānī* (logical-rational reasoning), and *'irfānī* (reflective-spiritual insight). This methodological synthesis aligns with the concept of integrative pedagogy in Islamic education, which emphasizes the harmonious interplay of revelation, reason, and experiential insight in cultivating faith consciousness (Anam et al., 2024).

The *bayānī* dimension appeared through textual explanation of Qur'anic verses, *ḥadīth*, and *Kitāb* passages. The *burhānī* approach emerged when students were invited to explain concepts logically, justify arguments, and discuss practical implications. Meanwhile, the *'irfānī* dimension became visible through reflective prompts, moral exemplars, and contemplation regarding personal conduct and spiritual awareness.

This combination also revitalizes the classical tradition of *ta'lim wa tarbiyah* in pesantren, where the teacher functions not merely as a transmitter of knowledge but as a *murabbi* who cultivates ethical and spiritual consciousness (Ma'rufi et al., 2024; Mustafidin et al., 2024). Moreover, the reflective and dialogical strategies employed by teachers created a participatory and meaningful learning atmosphere. This finding resonates with Jusubaidi et al. (2024), who emphasize the importance of transforming pesantren pedagogy from a knowledge-transmission model into a reflective and value-based learning community. Similarly, Angranti (2024) highlights that contextual and dialogic learning contributes to the strengthening of religious moderation.

The findings further support the concept of hidden curriculum in moral pedagogy. Internalization occurred not only through formal doctrinal content, but also through institutional atmosphere, teacher exemplars, *halaqah* discipline, and interpersonal interaction. The non-digital learning environment reinforced this process by prioritizing attentiveness, emotional presence, and reflective engagement over multimedia stimulation.

Interestingly, although BIAS is categorized as a modern pesantren, teachers intentionally minimized technological mediation during *'aqīdah* instruction. This pedagogical decision was grounded in the belief that internalization of faith requires emotional proximity, contemplation, and meaningful teacher–student interaction that may be disrupted by excessive digital distraction. While previous studies acknowledge that technology can facilitate Islamic learning (Abdelgalil, 2025; Adiyono et al., 2025; Whyte, 2022), uncontrolled digital exposure may also weaken spiritual focus and dilute faith consciousness (Ami et al., 2025). Therefore, limiting technological mediation was

understood not as resistance to modernization, but as a deliberate pedagogical strategy intended to deepen reflective and value-based engagement.

### 3.2.4 Transfer of Learning and Contextual Application of 'Aqīdah

The findings further indicate that students demonstrated various forms of transfer learning, particularly in applying theological understanding beyond the classroom context. Transfer became visible when students connected concepts of *tawhīd*, religious identity, and ethical behavior to intercultural interaction, digital environments, and everyday moral decision-making.

This finding supports transfer theory in educational psychology, which emphasizes the ability to apply knowledge across contexts rather than merely reproduce information within instructional settings (Eskelinen et al., 2004; Howah & Gide, 2022). In the present study, transfer was evident when students described maintaining religious identity within plural environments, responding to moral dilemmas, and evaluating social influences encountered through contemporary media.

However, transfer did not occur automatically. Several enabling conditions appeared necessary for successful application, including repetitive *halaqah* sessions, reflective questioning, dialogic interaction, institutional discipline, and teacher exemplars. The continuity of these practices created what situated learning theorists describe as a community of practice, where values are reinforced socially and behaviorally.

At the same time, the findings reveal limits to transfer learning. Some students remained capable of explaining doctrinal concepts conceptually but struggled to sustain behavioral consistency in everyday practice. This gap indicates that transfer of religious values is influenced not only by conceptual understanding, but also by emotional readiness, social environment, and personal discipline.

### 3.2.5 Cognitive Load, Fatigue, and Constraints in the Internalization Process

The final finding concerns the cognitive and affective constraints encountered during 'aqīdah learning. Students consistently reported fatigue resulting from intensive academic schedules, evening *halaqah* sessions, and difficulties related to Arabic terminology.

According to Cognitive Load Theory, learning effectiveness decreases when working memory becomes overloaded by excessive informational or emotional demands (Sweller, 2011). In the context of this study, students were simultaneously required to process Arabic vocabulary, theological abstraction, memorization tasks, and reflective engagement after physically exhausting school routines. These combined demands created both cognitive and affective burdens.

The findings therefore demonstrate that the internalization of 'aqīdah is not merely a theological or intellectual process, but also a psychological and pedagogical challenge. This finding supports Younas et al. (2025), who argue that emotional readiness, concentration, and physical energy significantly influence students' capacity to engage deeply in reflective learning activities.

Nevertheless, despite these constraints, students generally continued participating actively in *halaqah* sessions due to institutional discipline, spiritual motivation, and the perceived importance of the subject matter. This suggests that affective commitment and pesantren culture partially compensated for cognitive fatigue, enabling continuity of the internalization process even within demanding learning conditions.

## 4. CONCLUSION

This study suggests that the internalization of 'aqīdah *ṣaḥīḥah* in a modern pesantren can be strengthened through a gradual, text-based, dialogic, and reflective learning process. The main finding shows that the teaching of *Kitāb al-Burhān fī Masā'il al-Īmān* supports students' faith internalization by guiding them from basic conceptual understanding of *tawhīd* toward moral awareness, religious identity formation, and the application of faith values in contemporary life contexts. However, this study is limited by its single-site case study design, small number of participants, short observation

period, and the possibility of social desirability bias in students' responses, so the findings should not be generalized broadly. Future research is suggested to conduct comparative and longitudinal studies across different pesantren contexts, involve more diverse participants such as teachers, students, parents, and alumni, and examine more deeply how classroom discourse, family background, and institutional culture influence the long-term internalization of *'aqidah* values..

**Acknowledgments:** We would like to thank all participants who contributed their time and insights to this study. Special appreciation is extended to Ustadz Muhammad Hafidh Izzudin, one of the students' coordinators of modern *pesantren* of BIAS, for his invaluable assistance and guidance in facilitating the research process.

**Conflicts of Interest:** The authors declare that there are no conflicts of interest associated with this study.

## REFERENCES

- Abas, Z., Tajudin, A., Nugroho, A., & Putra, H. R. (2025). Guardian of Faith: Comparative Insights of Teaching Islamic Theology in Indonesian and Malaysian Pesantren. *Nazhruna: Jurnal Pendidikan Islam*, 8(2), 382–399. <https://doi.org/10.31538/nzh.v8i2.235>
- Abdelgalil, R. (2025). The Impact of Artificial Intelligence on the Life of New Muslims in Learning Settings: Challenges and Opportunities. In E. AlDhaen, A. Braganza, A. Hamdan, & W. Chen (Eds.), *Business Sustainability with Artificial Intelligence (AI): Challenges and Opportunities* (Vol. 568, pp. 3–14). Springer Nature Switzerland. [https://doi.org/10.1007/978-3-031-71526-6\\_1](https://doi.org/10.1007/978-3-031-71526-6_1)
- Adiyono, A., Ali Said Al Matari, Lilis Patimah, Syahrani, & Azka Aqiilah Nasywa AS. (2025). Can AI-Optimized YouTube Videos Enhance Islamic Religious Education? A Quantitative Study on Student Learning Outcomes. *Jurnal Pendidikan Agama Islam*, 22(1), 175–194. <https://doi.org/10.14421/jpai.v22i1.11100>
- Ami, S. M., Hanafiah, M., Sabirin, M. I., Zalikha, S., & Hadi, M. (2025). Strengthening Muslim Family Faith and the Importance of Da'wah in the Digital Age: Insights from Scholars of Al-Aziziyah Samalanga Islamic Boarding School through the Lens of Islamic Philosophy. *El-Ussrah: Jurnal Hukum Keluarga*, 8(1), 406–427. <https://doi.org/10.22373/q48epp30>
- Anam, W., Sulaeman, M., Mustakim, A. A., Putra, A., & Hakim, L. (2024). Quo Vadis Hadith Studies in Islamic Boarding Schools in Al-Jabiri's Perspective. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 290–314. <https://doi.org/10.31538/nzh.v7i2.4328>
- Angranti, W. (2024). The Importance of Teaching Religious Moderation in Shaping Pluralist Understanding in Islamic Education. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(3), 435–444. <https://doi.org/10.30868/ei.v13i03.6581>
- Arisanti, K., & Khumaidi, A. (2025). Internalization of Al-Ghazali's Theology in Shaping Santri Character: Analysis Study of the Tarbiyatus Salafiyah Islamic Boarding School in Probolinggo. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 9(2), 387. <https://doi.org/10.24235/tarbawi.v9i2.18920>
- Asror, M., Rubaidi, Asrohah, H., & Kusaeri. (2026). Gusjigang's Reversal of Lickona's Character Education Sequence and Its Implementation at MTsN 1 Kudus and SMPN 1 Kudus, Indonesia. *Human Arenas*. <https://doi.org/10.1007/s42087-026-00595-1>
- Az-Zuhdy, A. H., & Husni, M. (2025). Menggali Nilai-Nilai Ketakwaan Dalam Kitab Aqidah Al-Awam: (Studi kasus santri baru SMA di pondok pesantren An-Nur 2 Malang). *Jurnal QOSIM: Jurnal Pendidikan Sosial & Humaniora*, 3(1), 460–469. <https://doi.org/10.61104/jq.v3i1.867>
- Biggs, J., & Collis, K. (1982). *Evaluating the Quality of Learning: The Solo Taxonomy (Structure of Observed Learning Outcomes)*. Academic Press.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp0630a>
- Browman, A. S., & Destin, M. (2016). The Effects of a Warm or Chilly Climate Toward Socioeconomic Diversity on Academic Motivation and Self-Concept. *Personality and Social Psychology Bulletin*, 42(2), 172–187. <https://doi.org/10.1177/0146167215619379>

- Caslib, B. Jr. (2025). Why Moral Education Still Matters: Challenges, Opportunities, and Renewed Perspectives. *Philosophia: International Journal of Philosophy*, 26(3), 403–418. <https://doi.org/10.46992/pijp.26.3.a.2>
- Černický, I., Palíšek, P., Jabůrek, M., Straka, O., & Portešová, Š. (2025). Examining the Role of Socio-Economic Status in Cognitive and Educational Outcomes: A Case for Fair Screening Measures. *Ceskoslovenska Psychologie*, 69(6), 421–437. <https://doi.org/10.51561/cspsych.69.6.421>
- Cloutier, D. (2024). Religion and Consumerism. In R. C. Amore & A. Barrera (Eds.), *The Oxford Handbook of Religion and Economic Ethics* (1st ed., pp. 531–547). Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780192894328.013.26>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design* (Fourth edition). SAGE Publications, Inc.
- Dodgson, J. E. (2023). Phenomenology: Researching the Lived Experience. *Journal of Human Lactation*, 39(3), 385–396. <https://doi.org/10.1177/08903344231176453>
- Eskelinen, J., Kokkinen, A., Koskinen, M., & Tyrvaainen, P. (2004). Comparing the applicability of two learning theories for knowledge transfer in information system implementation training. *IEEE International Conference on Advanced Learning Technologies, 2004. Proceedings.*, 206–211. <https://doi.org/10.1109/ICALT.2004.1357404>
- Finlay, L. (2002). “Outing” the Researcher: The Provenance, Process, and Practice of Reflexivity. *Qualitative Health Research*, 12(4), 531–545. <https://doi.org/10.1177/104973202129120052>
- Fitriani, M. I. (2023). Islamic Religious Education and Interreligious Tolerance in a Multi-Religious Country: Challenges, Typological Implications, and the Proposed Strategy. *Ulumuna*, 27(1), 416–449. <https://doi.org/10.20414/ujis.v27i1.765>
- Goldwater, M. B., Don, H. J., Krusche, M. J. F., & Livesey, E. J. (2018). Relational discovery in category learning. *Journal of Experimental Psychology: General*, 147(1), 1–35. <https://doi.org/10.1037/xge0000387>
- Hanani, N., Ahid, N., & Sufirmansyah, S. (2024). An Eclectic Approach to Arabic Language Education: Implementing Kitab Al-Amtsilah at-Tashrifiyah in Modern Indonesian Pesantrens. *Jurnal Pendidikan Islam*, 10(2), 192–206. <https://doi.org/10.15575/jpi.v10i2.38651>
- Hasan, Moh. A. K., & Hikmawati, A. (2024). منهج محمد أبي زهرة في المسائل العقدية: دراسة من خلال تفسيره زهرة التفاسير. Muhammad Abu Zahrah’s Methodology in ‘Aqidah Issue: A Study of His Interpretation in Zahrah al-Tafasir. *Afkar: Jurnal Akidah & Pemikiran Islam*, 26(2), 529–566. <https://doi.org/10.22452/afkar.vol26no2.15>
- Howah, K., & Gide, E. (2022). A Critical Analysis on the Transfer of Learning Technologies in Higher Education Curriculum Design. *2022 20th International Conference on Information Technology Based Higher Education and Training (ITHET)*, 1–7. <https://doi.org/10.1109/ITHET56107.2022.10031884>
- Isbah, M. F. (2020). Pesantren in the Changing Indonesian Context: History and Current Developments. *QIJIS (Qudus International Journal of Islamic Studies)*, 8(1), 65–106. <https://doi.org/10.21043/qijis.v8i1.5629>
- Ismail, I., Parinduri, M. A., & Ibarra, F. P. (2025). Strengthening the Ideology of Islamic Religious Education in the Era of Technological Disruption. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(2), 465–473. <https://doi.org/10.22437/jiituj.v9i2.41841>
- Iswahyudi, I., Prabowo, G. A., & Sholihah, F. A. (2026). Moderate and Non-Moderate Discursive Tendencies in *Kitab Kuning*. *Ascarya: Journal of Islamic Science, Culture, and Social Studies*, 5(2), 293–316. <https://doi.org/10.53754/kgws7m49>
- Iwaniec, J. (2020). The effects of parental education level and school location on language learning motivation. *The Language Learning Journal*, 48(4), 427–441. <https://doi.org/10.1080/09571736.2017.1422137>
- Jalil, M. H. (2022). Aqidah, Noble Character and Consolidation of Knowledge in The Development of Malaysia. *International Journal of Academic Research in Economics and Management Sciences*, 11(4), 165–172. <https://doi.org/10.6007/IJAREMS/v11-i4/15494>

- Jusubaidi, J., Lindgren, T., Mujahidin, A., & Rofiq, A. C. (2024). A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia. *Millah: Journal of Religious Studies*, 171–212. <https://doi.org/10.20885/millah.vol23.iss1.art6>
- Kartini, K., Nawas, K. A., & Tanal, A. N. (2026). Learning Outcomes of Arabic Pedagogy Via Classical Islamic Texts: A Systematic Review of the Indonesian Pesantren Tradition. *International Journal of Learning, Teaching and Educational Research*, 25(2), 953–984. <https://doi.org/10.26803/ijlter.25.2.42>
- Khamis, S. (2024). The Paradoxes of Modern Islamic Discourses and Socio-Religious Transformation in the Digital Age. *Religions*, 15(2), 207. <https://doi.org/10.3390/rel15020207>
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications, Inc.
- Ma'rufi, A., Saifudin, Nisa', K., & Muhajir. (2024). Burhani Epistemology in The Scientific Development of Contemporary Pesantren. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(2), 301–314. <https://doi.org/10.31538/tijie.v5i2.937>
- Mezirow, J. (1997). Transformative Learning: Theory to Practice. *New Directions for Adult and Continuing Education*, 74, 5–12. <https://doi.org/10.1002/ace.7401>
- Mujahid, I. (2021). Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Mukri, R., Hafidhuddin, D., Bahrudin, E., & Indra, H. (2025). An Analysis of the Implementation and Effectiveness of the Aqidah Learning Curriculum at Pondok Modern Darussalam Gontor. *Journal of Multi-Disciplines Science (Icecomb)*, 3(2), 65–75. <https://doi.org/10.59921/icecomb.v3i2.56>
- Mustafidin, A., Andi, A. W., Ambari, M. Z., & Ma'fudin, A. (2024). Implementasi Konsep Murobbi Dalam Bimbingan Konseling Santri di Pondok Pesantren Darul Amanah Bedono Jambu Kabupaten Semarang. *JURNAL RISET PENDIDIKAN DAN PENGAJARAN*, 3(2), 216–225. <https://doi.org/10.55047/jrpp.v3i2.792>
- Niyozov, S., & Memon, N. (2011). Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions. *Journal of Muslim Minority Affairs*, 31(1), 5–30. <https://doi.org/10.1080/13602004.2011.556886>
- Noruddin, M. F., Muda, W. H. N. W., Halim, F. A., & Saparudin, I. F. (2025). The Application of Aqidah in Education in Malaysia: A Systematic Literature Review. *Global Journal Al-Thaqafah*, 153–173. <https://doi.org/10.7187/GJATSI112025-10>
- Othman, M. K., & Ghani, H. N. (2022). Aqidah And Its Influence on the Development of Education System in Kelantan. *Res Militaris*, 12(2).
- Qatawneh, M. A. S., & Rababah, Y. A. S. (2021). Reflections of Faith ('Aqidah) on Arts: A Comparative Analytical Study on Islamic and Western Arts. *Jurnal Akidah & Pemikiran Islam*, 23(1), 251–278. <https://doi.org/10.22452/afkar.vol23no1.7>
- Säljö, R. (2023). Learning from a sociocultural perspective. In *International Encyclopedia of Education (Fourth Edition)* (pp. 36–43). Elsevier. <https://doi.org/10.1016/B978-0-12-818630-5.14006-0>
- Silverman, D. M., Hernandez, I. A., & Destin, M. (2023). Educators' Beliefs About Students' Socioeconomic Backgrounds as a Pathway for Supporting Motivation. *Personality and Social Psychology Bulletin*, 49(2), 215–232. <https://doi.org/10.1177/01461672211061945>
- Sofi, M. J., Manaf, S., & Ali, J. (2025). PESANTREN IN DYNAMIC TRANSFORMATION: Harmonizing Classical Roots and Modern Practices. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 49(2), 333. <https://doi.org/10.30821/miqot.v49i2.1459>
- Sweller, J. (2011). Cognitive Load Theory. In *Psychology of Learning and Motivation* (Vol. 55, pp. 37–76). Elsevier. <https://doi.org/10.1016/B978-0-12-387691-1.00002-8>
- Syaripudin, S. (2024). Implementasi Nilai-Nilai Pendidikan Aqidah dalam Kitab 'Aqidatul-'Awam di Pondok Pesantren Modern Hidayatussalikin Pangkalpinang. *EDOIS: Journal of Islamic Education*, 2(2), 180–190. <https://doi.org/https://doi.org/10.32923/edois.v2i2.4519>

- Wan Embong, W. H., Safar, A. J., & Basiron, B. (2020). Teaching Aqidah: Islamic Studies in Malaysia. *UMRAN - International Journal of Islamic and Civilizational Studies*, 7(1), 25–32. <https://doi.org/10.11113/umran2020.7n1.366>
- Wen, H. (2022). Thinking and Learning Transfer. In *The Science of Learning: Principles of Educational Thinking Based on the Teaching Practice* (pp. 125–144). Springer Nature Singapore. [https://doi.org/10.1007/978-981-19-5106-0\\_6](https://doi.org/10.1007/978-981-19-5106-0_6)
- Whyte, S. A. (2022). Islamic Religious Authority in Cyberspace: A Qualitative Study of Muslim Religious Actors in Australia. *Religions*, 13(1), 69. <https://doi.org/10.3390/rel13010069>
- Younas, M., El-Dakhs, D. A. S., & Jiang, Y. (2025). Exploring emotional learning and its impact on student behavior, well-being, and resilience using structural equation modeling. *Scientific Reports*, 15(1), 43856. <https://doi.org/10.1038/s41598-025-28433-4>
- Yucel, S., & Whyte, S. (2023). Muslim Identity Formation in Contemporary Societies. *Religions*, 14(10), 1296. <https://doi.org/10.3390/rel14101296>