

INTEGRATION OF AQIDAH SHARIA AND AKHLAQ IN INTERDISCIPLINARY ISLAMIC RELIGIOUS EDUCATION STUDIES

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Abstrak

Keywords:

Aqidah,
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This study examines the integration of aqidah sharia and akhlaq as central components in interdisciplinary Islamic Religious Education. The research is motivated by the persistent fragmentation in Islamic studies where theological legal and ethical dimensions are often treated separately creating a gap between conceptual understanding and practical application in modern education. The main variables of this study are aqidah sharia and akhlaq integration within interdisciplinary Islamic Religious Education. This study aims to analyze the conceptual framework and practical implementation of this integration in graduate level education. A qualitative descriptive analytical approach was employed involving purposively selected subjects including the Director of Graduate School the Head of Master Program in Islamic Religious Education and graduate students at Zainul Hasan Genggong Islamic University Probolinggo. Data were collected through in depth interviews observation and documentation and analyzed using data reduction display and conclusion drawing techniques. The findings reveal that the integration of aqidah sharia and akhlaq has been conceptually recognized and partially implemented through curriculum and academic culture although it remains insufficiently structured. The study further finds that such integration enhances students comprehensive understanding and supports the development of balanced intellectual spiritual and moral competencies. These results indicate that an interdisciplinary approach is essential in strengthening Islamic education to respond effectively to contemporary challenges.

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INTRODUCTION

Islamic studies is a dynamic field that continues to evolve alongside the complexities of modern human life (Zainal & Sofa, 2026). The rapid development of science and technology, coupled with ongoing social transformation, demands a renewed approach to understanding Islamic teachings in a way that remains relevant and contextual (L. Hasanah & Sofa, 2026). In this regard, the study of Islam can no longer rely solely on normative-textual approaches but must be expanded through interdisciplinary perspectives that integrate various fields of knowledge (Sofa, 2026). The three primary objects of Islamic studies *aqidah*, *sharia*, and *akhlaq* serve as the foundational framework for a comprehensive understanding of Islam. *Aqidah* functions as the core system of belief that binds individuals to divine values, *sharia* provides a structured system of legal and ethical regulations governing both individual and social life, and *akhlaq* represents the embodiment of moral values in human behavior (Sofa & Qamariyah, 2026). These three components are deeply interconnected and collectively form a unified system that guides human life toward spiritual and social harmony (Saputra & Sofa, 2026).

Etymologically, *aqidah* is derived from the Arabic root “‘aqada ya‘qidu ‘aqdan ‘aqidatan,” which signifies a strong bond or firm conviction (Fillah & Sofa, 2026). Terminologically, it refers to deeply rooted beliefs in the human heart that are based on the Qur’an and Hadith, serving as the foundation for all aspects of a Muslim’s life (Khomsiyah & Sofa, 2026). *Sharia*, on the other hand, represents the body of Islamic law developed through the process of *tasyri’* (legislation), encompassing both divine revelation and scholarly interpretation (*ijtihad*) (Fansuri & Sofa, 2026). It regulates not only the relationship between humans and God (*hablum minallah*) but also interpersonal relationships (*hablum minannas*). Meanwhile, *akhlaq*, as defined by classical scholars such as Ibn Miskawayh, al-Ghazali, and Ahmad Amin, refers to ingrained character traits that naturally give rise to actions without the need for prolonged deliberation (Muchlis & Sofa, 2025). Thus, *akhlaq* serves as a practical indicator of the successful internalization of *aqidah* and *sharia* in everyday life (Laili & Sofa, 2025).

However, in contemporary Islamic scholarship, these three aspects are often studied in isolation rather than as an integrated whole. *Aqidah* tends to be confined to theological discourse, *sharia* is frequently reduced to rigid legal formalism, and *akhlaq* is sometimes treated as a supplementary aspect that receives less scholarly attention (Qumariyah & Sofa, 2025). This fragmentation leads to an incomplete understanding of Islam as a comprehensive way of life (Sholihah & Sofa, 2025). At the same time, global challenges such as moral degradation, identity crises, social conflict, and the influence of globalization require a more holistic and integrative approach to Islamic studies that can respond effectively to contemporary realities (Fitriah & Sofa, 2025).

In the academic context, particularly within the Master’s Program of Islamic Religious Education at the Graduate School of Zainul Hasan Genggong Islamic University Probolinggo, the integration of *aqidah*, *sharia*, and *akhlaq* is highly significant (Umaidah & Sofa, 2025). This program is committed to producing graduates who are not only intellectually competent but also spiritually grounded and morally upright (Isnaini & Sofa, 2025). By adopting an interdisciplinary approach that combines Islamic sciences with education, psychology, sociology, and cultural studies, the program seeks to address the challenges of modern Islamic education (Sultan & Sofa, 2025). Furthermore, its *pesantren*-based academic environment strengthens the

internalization of Islamic values, creating a learning model that is both theoretical and practical, and deeply rooted in lived religious experience (Mh & Sofa, 2025).

Nevertheless, there remains a critical need to further explore how the integration of aqidah, sharia, and akhlaq can be systematically developed within the framework of modern interdisciplinary Islamic studies (Arifin & Sofa, 2025). The central issue lies in constructing a holistic understanding that avoids the dichotomy between theological, legal, and ethical dimensions of Islam. Additionally, there is a need to formulate approaches that connect these foundational concepts with contemporary societal realities, ensuring that Islamic teachings function as practical solutions to modern challenges (Qamariyah & Sofa, 2025).

Based on this background, this study aims to comprehensively explore aqidah, sharia, and akhlaq as central objects in modern interdisciplinary Islamic studies (Anwar & Sofa, 2025). It also seeks to analyze the interrelationship among these three components and their relevance in addressing contemporary issues, particularly within the context of Islamic higher education at the graduate level (Silvia & Sofa, 2025). The findings of this study are expected to contribute academically to the development of a more integrative and contextual Islamic studies paradigm, while also offering practical benefits in enhancing the quality of Islamic education that fosters individuals who are balanced in faith, knowledge, and moral character.

LITERATURE REVIEW

Recent developments in Islamic studies highlight a growing emphasis on integrative and interdisciplinary approaches that bridge classical Islamic sciences with contemporary academic frameworks (Sita & Sofa, 2025). Studies published in leading international journals over the past two years have underscored the importance of recontextualizing Islamic teachings to address modern challenges such as globalization, ethical crises, and sociocultural transformations (Faishol et al., 2025). These works emphasize that aqidah, sharia, and akhlaq should not be treated as isolated domains but rather as interconnected elements that collectively shape a holistic Islamic worldview. Contemporary scholars argue that the integration of these three dimensions enables Islamic studies to function not only as a theoretical discipline but also as a practical framework for guiding human behavior and social development (Sofa, Harifah, et al., 2025).

In internationally recognized journals, recent research has explored aqidah as a dynamic construct that extends beyond doctrinal belief into the realm of psychological resilience and identity formation (Nafila & Sofa, 2025). Aqidah is increasingly viewed as a foundational element that strengthens individual spirituality while also contributing to social cohesion. Similarly, recent studies on sharia have moved beyond traditional legalistic interpretations, focusing instead on its maqasid (objectives), which emphasize justice, welfare, and human dignity (Mardiyah & Sofa, 2025). These studies suggest that a maqasid-based approach to sharia allows for greater flexibility and adaptability in addressing contemporary issues such as human rights, environmental ethics, and economic justice. Meanwhile, research on akhlaq has gained renewed attention in the context of moral education, character development, and ethical leadership, particularly in response to global concerns about moral decline and value disorientation (Salsabela & Sofa, 2025).

At the level of accredited national journals, particularly in Indonesia, recent

publications have highlighted the relevance of integrating aqidah, sharia, and akhlaq within Islamic education systems (Zummah & Sofa, 2025). These studies demonstrate that fragmented teaching approaches often lead to partial understanding among students, whereas integrative models foster deeper comprehension and internalization of Islamic values. Scholars in this context emphasize the role of educational institutions, especially Islamic universities and pesantren-based programs, in developing curricula that balance cognitive, affective, and behavioral dimensions. The integration of these three aspects is seen as essential for producing graduates who are not only knowledgeable but also ethically responsible and socially engaged (Astutik & Sofa, 2025).

Further insights are provided by proceedings from international and national symposiums, which have increasingly focused on interdisciplinary Islamic studies (Fitria & Sofa, 2025). These forums highlight the importance of incorporating perspectives from sociology, psychology, anthropology, and education into the study of Islam. Such interdisciplinary engagement allows for a more nuanced understanding of how aqidah shapes belief systems, how sharia operates within diverse sociocultural contexts, and how akhlaq influences individual and collective behavior (Rosida & Sofa, 2025). Discussions in these symposiums also point to the need for methodological innovation, including qualitative and mixed-method approaches, to capture the complexity of Islamic lived experiences (L. Hasanah & Sofa, 2025).

In addition to journal articles and symposium proceedings, recent textbooks and scholarly works continue to provide foundational theoretical frameworks for understanding aqidah, sharia, and akhlaq (Sofa & Febrianti, 2025). Classical perspectives from scholars such as Ibn Miskawayh and al-Ghazali remain highly relevant, particularly in discussions of moral philosophy and character formation. However, contemporary authors have sought to reinterpret these classical theories in light of modern contexts, emphasizing the practical application of Islamic teachings in addressing current societal issues (Asror & Sofa, 2025). Reputable daily publications and academic commentaries have also contributed to the discourse by highlighting real-world implications of Islamic values, particularly in areas such as social justice, governance, and community development (Sofa, 2025).

Overall, the reviewed literature consistently indicates a shift toward integrative and interdisciplinary approaches in Islamic studies. Despite this progress, there remains a gap in systematically exploring aqidah, sharia, and akhlaq as unified objects within a single analytical framework. Most existing studies tend to focus on one or two aspects, leaving the comprehensive integration of all three relatively underexplored. Therefore, this study seeks to address this gap by offering a holistic analysis that connects these foundational components within the context of modern interdisciplinary Islamic studies, thereby contributing to both theoretical advancement and practical application in the field.

RESEARCH METHOD

This study employs a qualitative approach with a descriptive-analytical design to explore in depth the integration of aqidah, sharia, and akhlaq within the framework of modern interdisciplinary Islamic studies. This approach is selected because it enables a holistic, contextual, and interpretative understanding of the phenomenon, particularly in examining the interconnection between theological, normative, and ethical dimensions in Islam. The study also integrates perspectives from Islamic studies, education, and

social sciences to produce a comprehensive and relevant analysis.

The research subjects consist of the Director of the Graduate School of Zainul Hasan Genggong Islamic University Probolinggo, Dr. H. Imam Bukhori, M.Pd, the Head of the Master's Program in Islamic Religious Education, Dr. Ainur Rofiq Sofa, M.Pd, and several graduate students as supporting informants. The subjects are selected purposively based on their strategic roles in academic development, especially in implementing a curriculum that integrates the values of aqidah, sharia, and akhlaq. The object of the study is the integration of these three concepts within interdisciplinary Islamic studies and their implementation in the learning process at the graduate level (Sakinah & Sofa, 2025).

In this study, aqidah is understood as a system of belief that forms the foundation of individual thought and attitude, sharia as a set of norms regulating the relationship between humans and God as well as among humans, and akhlaq as moral behavior reflecting the internalization of Islamic values in daily life. The main variable examined is the integration of these three aspects within interdisciplinary Islamic studies, with indicators including conceptual understanding, interrelationship among dimensions, and implementation in academic and social practices (Bulqiyah & Sofa, 2025).

Data are collected through in-depth interviews, observation, and documentation. Interviews are conducted directly with the Director of the Graduate School, Dr. H. Imam Bukhori, M.Pd, and the Head of the Master's Program in Islamic Religious Education, Dr. Ainur Rofiq Sofa, M.Pd, to obtain information regarding academic policies, curriculum development, and strategies for integrating Islamic values in learning. Observations are carried out to examine the learning process and academic interactions within the campus environment, while documentation involves analyzing curricula, syllabi, and other relevant academic documents. The research instruments include semi-structured interview guidelines, observation sheets, and documentation formats designed systematically to ensure data accuracy (Maulidya & Sofa, 2025).

Data analysis is conducted qualitatively through the stages of data reduction, data display, and conclusion drawing. The collected data are analyzed thematically to identify patterns, relationships, and meanings relevant to the research focus. Data validity is ensured through source and technique triangulation. Hypothesis testing is conducted conceptually by comparing the research findings with the theoretical framework employed. The hypothesis of this study states that the integration of aqidah, sharia, and akhlaq within interdisciplinary Islamic studies at the Graduate School of Zainul Hasan Genggong Islamic University Probolinggo can produce a more comprehensive, contextual, and applicable understanding in addressing the challenges of modern Islamic education.

RESULTS AND DISCUSSION

The characteristics of the research subjects indicate that the respondents possess strong academic backgrounds in Islamic studies, with diverse experiences in learning and scholarly development at the graduate level. The primary informants consist of the Director of the Graduate School of Zainul Hasan Genggong Islamic University Probolinggo, Dr. H. Imam Bukhori, M.Pd, and the Head of the Master's Program in Islamic Religious Education, Dr. Ainur Rofiq Sofa, M.Pd. Both hold strategic roles in formulating academic policies and directing curriculum development based on the integration of Islamic knowledge. In addition, graduate students serve as supporting

informants who provide empirical insights into the implementation of learning practices.

The results of in-depth interviews with the Director of the Graduate School, Dr. H. Imam Bukhori, M.Pd, reveal that the development of Islamic education at the graduate level must be oriented toward the integration of fundamental Islamic values. He stated: *“Islamic education must not operate partially. Aqidah should serve as the foundation of thought, sharia as the guideline for action, and akhlaq as the manifestation in real life. Without integration, educational outcomes will lose direction and fail to respond to contemporary challenges.”* This statement indicates that the integration of these three aspects is considered a fundamental necessity in building a relevant and competitive Islamic education system.

Furthermore, he emphasized the importance of a contextual approach in understanding sharia. He noted: *“Sharia should not be understood merely as legal texts, but in terms of its objectives, namely public welfare. Therefore, an interdisciplinary approach is essential so that students can understand Islamic law within dynamic social realities.”* This perspective reinforces the finding that graduate-level education is moving toward a more flexible and adaptive approach.

Meanwhile, the Head of the Master’s Program in Islamic Religious Education, Dr. Ainur Rofiq Sofa, M.Pd, emphasized the importance of integration in instructional design and curriculum development. He stated: *“The integration of aqidah, sharia, and akhlaq must be reflected throughout the learning process, from planning and implementation to evaluation. It is not sufficient to teach them in separate courses; they must become the روح (spirit) of all academic activities.”* This highlights that integration is not only conceptual but must also be systematically implemented in educational practice.

He further stressed the role of lecturers as key agents in internalizing these values, stating: *“Lecturers are responsible not only for transferring knowledge but also for shaping students’ character. Therefore, they must serve as role models in integrating aqidah, sharia, and akhlaq in everyday life.”* This finding indicates that the success of integration largely depends on the quality and commitment of educators.

These interview findings are supported by observational data, which show that the learning process already incorporates integrative elements, although not yet fully structured within a systematic instructional model. Lecturers tend to embed moral values (akhlaq) in their teaching and relate sharia concepts to social realities through contextual approaches. However, the explicit linkage between aqidah, sharia, and akhlaq within a unified interdisciplinary framework still requires further strengthening, particularly in curriculum design and teaching strategies (U. Hasanah & Sofa, 2025).

Document analysis of curricula and syllabi reveals that these three aspects are included in the academic structure but are distributed across different courses rather than organized within a single comprehensive integrative framework. This indicates that integration remains implicit and has not yet been fully conceptualized into a unified model. Nevertheless, strong institutional support from academic leadership suggests that efforts toward more systematic integration are underway (Sofa, Firdausiyah, et al., 2025).

From a descriptive perspective, students demonstrate a good level of understanding of aqidah, sharia, and akhlaq, particularly in recognizing their interrelatedness. However, variations remain in practical implementation. Some

students are able to connect theological beliefs with ethical behavior and legal perspectives, while others still approach these aspects separately. This suggests that the internalization process requires further reinforcement through more integrative learning strategies (Slama & Sofa, 2025).

From a theoretical perspective, the findings of this study strongly align with both classical and contemporary theories of knowledge integration in Islamic studies. Classical scholars such as Ibn Miskawayh and al-Ghazali emphasized that akhlaq is the result of a balanced integration between belief (aqidah) and practice (sharia). According to their perspective, human perfection is achieved through the harmony of faith, knowledge, and action. The findings of this study confirm the continued relevance of this paradigm within modern educational contexts (Lathifah & Shofa, 2025).

Additionally, the concept of maqasid al-sharia (the higher objectives of Islamic law), which emphasizes justice, public welfare, and the preservation of essential human values, is consistent with the findings. This approach reinforces the idea that sharia should be understood contextually rather than merely as a rigid legal framework. In this regard, integration with aqidah and akhlaq ensures that Islamic law maintains its moral and spiritual dimensions (Amelia & Sofa, 2025).

From the perspective of educational theory, these findings are also in line with the concept of holistic education, which emphasizes the balance between cognitive, affective, and psychomotor domains. The integration of aqidah, sharia, and akhlaq represents a practical implementation of holistic education within the Islamic context. This suggests that effective learning goes beyond knowledge transmission to include character formation and value internalization (Ilahi et al., 2025).

Thus, the results of this study not only support the proposed hypothesis but also reinforce existing theoretical frameworks. The integration of aqidah, sharia, and akhlaq is shown to produce a more comprehensive, contextual, and applicable understanding of Islamic teachings. This provides strong evidence that an interdisciplinary approach in Islamic studies is a strategic pathway to addressing contemporary challenges while preserving the essence of Islam as a complete way of life (Isabillah & Sofa, 2025).

Overall, the findings indicate that although the integration of aqidah, sharia, and akhlaq has begun to be implemented, further systematic and structured efforts are still needed to optimize its application. Strengthening interdisciplinary approaches, developing integrative curricula, and promoting continuous academic reflection are essential steps toward establishing a holistic and relevant paradigm of Islamic studies in the modern era (Sofa, Muarrifah, et al., 2025).

CONCLUSION

This study concludes that the integration of aqidah, sharia, and akhlaq as central objects in interdisciplinary Islamic studies is a fundamental necessity in the development of modern Islamic education. These three aspects are inherently interconnected and cannot be separated in forming a comprehensive understanding of Islam, both theoretically and practically. The findings indicate that within the Graduate School of Zainul Hasan Genggong Islamic University Probolinggo, this integration has begun to be implemented through academic policies, learning processes, and a pesantren-based academic culture. However, the implementation remains partial and requires further systematic and structured reinforcement.

The implications of this study suggest that curriculum development based on the

integration of aqidah, sharia, and akhlaq should be carried out comprehensively across all aspects of the learning process. Educational institutions are expected not only to emphasize cognitive dimensions but also to integrate affective and psychomotor aspects in a balanced manner. Lecturers, as key actors in the educational process, need to enhance their capacity to apply interdisciplinary approaches and serve as role models in internalizing Islamic values. Moreover, a conducive academic environment grounded in Islamic values plays a crucial role in supporting the success of this integration.

The limitations of this study lie in its scope, which is confined to a single educational institution, thus limiting the generalizability of the findings. In addition, the qualitative approach with a limited number of informants does not provide measurable quantitative data regarding the level of integration effectiveness. This study also focuses primarily on conceptual aspects and initial implementation, without extensively examining the long-term impact of integration on graduate outcomes.

Based on these limitations, future research is recommended to expand the scope by involving multiple Islamic educational institutions at both national and international levels to obtain more comprehensive comparative insights. The use of mixed methods is also suggested to combine the strengths of qualitative and quantitative approaches. Furthermore, future studies may focus on developing more applicable integrative curriculum models and examining the long-term impact of integrating aqidah, sharia, and akhlaq on character formation and graduate competencies. In this way, interdisciplinary Islamic studies are expected to continue evolving and contribute meaningfully to addressing contemporary challenges.

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