


A Bibliometric Review of Islamic Pedagogy in Modern Educational Systems

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Article Info	ABSTRACT
<p>Article history:</p> <p>Received Mar, 2025 Revised Mar, 2025 Accepted Mar, 2025</p> <hr/> <p>Keywords:</p> <p>Bibliometric Review Islamic Pedagogy Modern Educational Systems Muslim Educators Sociocultural Theory</p>	<p>This study provides a comprehensive bibliometric review of Islamic pedagogy within modern educational systems. Through an analysis of key themes, authors, and regional trends, the research aims to map the evolving landscape of Islamic pedagogy and its intersection with contemporary educational theories and practices. The bibliometric approach identifies significant shifts in the literature, particularly the integration of sociocultural theory, the moral dimensions of education, and the role of Muslim educators in implementing Islamic educational principles. The findings reveal growing interest in the application of Islamic pedagogy in diverse geographical regions, including Indonesia, Australia, Canada, and the UAE, with a notable emphasis on adapting traditional Islamic educational practices to modern technological and multicultural contexts. The study highlights the ongoing challenges of balancing Islamic values with global educational standards and offers directions for future research, particularly in the areas of gender, multiculturalism, and the integration of technology. This review contributes to the growing body of knowledge on Islamic education and provides insights for educators, policymakers, and researchers interested in the development of Islamic pedagogy in contemporary settings.</p> <p><i>This is an open access article under the CC BY-SA license.</i></p> <div></div>
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<h2>1. INTRODUCTION</h2> <p>Islamic pedagogy, the system of education rooted in Islamic values, principles, and practices, has evolved over centuries, shaping not only the intellectual and cultural development of the Muslim world but also impacting educational systems globally. Historically, Islamic education was a central feature in the development of various educational institutions, from the classical madrasahs in the Islamic Golden Age to</p>	<p>modern universities across the Muslim world. These institutions were grounded in the core values of Islam, emphasizing knowledge, morality, and personal development, aiming to produce well-rounded individuals capable of contributing to both religious and secular spheres of society [1]. The primary objective of Islamic pedagogy has been the nurturing of moral character alongside the acquisition of knowledge. As modern educational systems continue to evolve, there is a growing interest in examining how Islamic educational</p>
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practices can be integrated into contemporary frameworks [2].

In recent years, the global landscape of education has been rapidly transforming due to advancements in technology, changes in pedagogical philosophies, and increased global connectivity. Educational systems worldwide have been exploring innovative ways to integrate cultural and religious perspectives, with Islamic pedagogy emerging as a subject of interest in modern educational debates [3]. Islamic pedagogy is not merely a historical concept but a dynamic field that offers insights into integrating values-based education into contemporary curricula. However, with the diverse interpretations and applications of Islamic teaching, the question arises as to how these principles can be effectively adapted to current educational contexts, especially in secular and multicultural settings.

A growing body of literature has begun to examine the relevance and application of Islamic pedagogy within modern educational systems. This includes looking at its intersections with Western pedagogical theories, such as constructivism, humanism, and social learning theories [4]. Scholars have sought to understand how Islamic educational principles can contribute to addressing modern educational challenges, such as promoting critical thinking, moral development, and character-building among students. The potential for Islamic pedagogy to offer a holistic approach to education that balances intellectual development with ethical considerations presents an area of growing interest for educational researchers worldwide [5].

However, despite this growing interest, there is a lack of comprehensive, structured reviews that assess the breadth and depth of the research on Islamic pedagogy in modern educational systems. Most studies focus on specific aspects of Islamic education, such as the role of faith in learning or the application of specific teaching methods, without providing a broader overview of how Islamic pedagogical principles are being integrated or studied across various educational contexts. This gap in the literature

suggests a need for a systematic bibliometric review that can provide an overview of the research landscape, highlight emerging trends, and identify key areas for future investigation.

The use of bibliometric analysis as a research tool has become increasingly popular in academic studies, offering a quantitative approach to mapping the scope of research in any given field [6]. By applying bibliometric techniques to the field of Islamic pedagogy, this study aims to systematically analyze the literature on the subject, identify key authors and influential studies, and explore the major themes and trends within the existing body of work. This review seeks to provide a foundational understanding of how Islamic pedagogy has been studied in relation to modern educational systems, which can contribute to a more informed and strategic development of Islamic educational practices in contemporary settings.

While there is a growing body of research on Islamic pedagogy, the field remains fragmented and lacks a comprehensive, integrated framework for understanding how Islamic educational principles intersect with modern educational systems. This fragmentation leads to challenges in synthesizing existing research and drawing meaningful conclusions about the current state of Islamic pedagogy in contemporary education. Additionally, there is a need to address the evolving nature of Islamic pedagogy in light of the changes in global education, technology, and social values, and to explore how these changes influence the application of Islamic principles in modern educational contexts. Given the lack of bibliometric reviews in this field, it remains difficult for scholars, policymakers, and educators to gain a clear understanding of the trends, challenges, and opportunities related to Islamic pedagogy in today's educational systems. The objective of this study is to conduct a bibliometric review of the literature on Islamic pedagogy in modern educational system.

2. LITERATURE REVIEW

2.1 *The Concept of Islamic Pedagogy*

Islamic pedagogy refers to the body of educational theories, principles, and practices rooted in the teachings of Islam. It encompasses not only the religious and moral aspects of education but also the intellectual and practical components of knowledge acquisition. The primary objective of Islamic pedagogy is to cultivate both the mind and soul, fostering holistic development in individuals. The foundation of Islamic pedagogy is built upon the Qur'an, the teachings of Prophet Muhammad (PBUH), and the rich scholarly tradition that has evolved over centuries [7]. These sources emphasize the pursuit of knowledge as a means to attain closeness to Allah and promote ethical behavior and social responsibility.

Historically, Islamic pedagogy was established through the educational systems of the early Islamic civilization, particularly through madrasahs (Islamic schools), which were designed to impart religious knowledge, legal theory, and secular sciences such as astronomy, medicine, and mathematics [8]. These institutions formed the core of Islamic education for centuries, producing scholars who played pivotal roles in preserving and advancing various scientific disciplines. The Islamic educational model emphasized memorization, critical thinking, and the development of character alongside academic learning, aiming to produce individuals who were not only knowledgeable but also morally upright [9].

In modern times, however, the concept of Islamic pedagogy has been adapted to fit contemporary educational systems. Scholars like [10] have argued that Islamic pedagogy must be reinterpreted in light of modern educational needs, balancing traditional Islamic values with the demands of contemporary curricula. Contemporary

Islamic pedagogy therefore aims to address both the intellectual and ethical needs of students in a way that resonates with the challenges posed by globalization, technological advancements, and multiculturalism [11].

2.2 *Islamic Pedagogy and Modern Educational Theories*

Over the past few decades, there has been an increasing interest in integrating Islamic pedagogy with modern educational theories. Constructivism, a theory popularized by Piaget and Vygotsky, has become one of the main frameworks for analyzing and integrating Islamic pedagogy into contemporary education. Constructivism emphasizes that learners construct knowledge actively through experiences and interactions with their environment. This theory resonates with Islamic educational principles, which advocate for critical thinking and active engagement with knowledge [12]. In particular, Islamic pedagogy's focus on critical thinking, reflection, and personal development aligns closely with the constructivist approach. For example, Islamic scholars such as Al-Ghazali have emphasized the importance of reflection (*tafakkur*) and reasoning (*ijtihad*), which are key components of critical thinking. The works of scholars like Al-Ghazali stress that knowledge should not only be acquired but also reflected upon and used for the betterment of society, which mirrors the constructivist emphasis on knowledge application in real-world contexts [13].

Moreover, Islamic pedagogy shares commonalities with humanistic approaches to education, particularly in its focus on the development of the whole person, including their intellectual, moral, and spiritual dimensions. Humanistic educators like Carl Rogers and Abraham Maslow argued that education should be centered on the student's development as a whole, promoting self-actualization and intrinsic motivation. Islamic education, similarly, seeks to nurture students'

spiritual, moral, and intellectual growth to cultivate individuals who are well-rounded and ethically responsible [14]. The concept of self-actualization in humanistic theory resonates with the Islamic idea of striving toward becoming a fully developed human being (*insan kamil*) who balances intellectual development with moral integrity [15].

The integration of Islamic pedagogy with modern theories also extends to social learning. Social learning theory, as proposed by Albert Bandura, suggests that people learn from observing and interacting with others, emphasizing the social nature of learning. In Islamic pedagogy, the role of the teacher as a moral guide and mentor is paramount. Teachers in Islamic traditions are expected to not only impart knowledge but also to embody the moral principles they wish to instill in their students [16]. This aligns with the concept of social learning, where students internalize values and behaviors through observation and interaction with teachers and peers, thus fostering both intellectual and moral development.

2.3 *Integration of Islamic Pedagogy in Contemporary Educational Systems*

The integration of Islamic pedagogy within modern educational systems has been a subject of growing research in recent years. Several scholars have explored how Islamic educational principles can be applied in contemporary, multicultural, and often secular educational contexts. One significant challenge is reconciling Islamic values with the secular nature of many modern education systems. While Islamic pedagogy places a strong emphasis on the integration of religious and moral values with academic knowledge, Western educational systems tend to focus on secular and scientific knowledge, often separating ethics and spirituality from the curriculum [17]. Research has shown that this division does not necessarily need to be absolute. The integration of Islamic pedagogy into secular educational

systems can be seen as an opportunity to enrich the curriculum by emphasizing ethics, morality, and character education, which are central themes in Islam. According to [18], such integration is not about imposing religious doctrine but about fostering a more holistic approach to education, one that includes both intellectual and moral development. Scholars such as [19] have argued that educational systems worldwide can benefit from integrating the ethical foundations of Islamic pedagogy to address moral decline, promote social justice, and foster peace in multicultural societies.

The challenge, however, lies in finding a balance between Islamic educational values and the diverse and pluralistic nature of modern educational environments. In some cases, the integration of Islamic pedagogy into non-Muslim-majority educational systems has faced resistance due to concerns about cultural imposition and the fear of religious indoctrination. Despite these challenges, there are examples of successful integration in countries such as Malaysia, Indonesia, and parts of the Middle East, where Islamic pedagogy has been successfully incorporated into both public and private educational institutions [20]. These systems have demonstrated that Islamic pedagogy can be adapted to the needs of modern education without compromising its core values.

2.4 *The Role of Technology in Islamic Pedagogy*

As education increasingly moves into the digital realm, the role of technology in Islamic pedagogy has become a topic of considerable interest. The use of educational technology in Islamic schools and universities has been examined as a means to enhance the teaching and learning of Islamic knowledge, especially in regions with limited access to traditional educational resources [21]. The integration of e-learning platforms, digital libraries, and

online Islamic courses has made it easier for students to access Islamic teachings, even in remote areas. This technological revolution offers significant potential for the spread of Islamic pedagogy in both Muslim and non-Muslim societies. However, the use of technology also raises questions about how Islamic pedagogy can maintain its emphasis on moral and spiritual development in a digital learning environment. Scholars like [22] have noted that while technology can enhance educational accessibility, it must be used in a manner that aligns with the ethical standards set forth by Islamic pedagogy. The challenge lies in ensuring that the digitalization of education does not lead to the erosion of Islamic moral values or the loss of the teacher-student relationship, which is considered sacred in traditional Islamic education [23].

3. METHOD

This study employs a bibliometric analysis to systematically review the literature

on Islamic pedagogy in modern educational systems, with data sourced exclusively from the Scopus database. Using specific keywords such as "Islamic pedagogy," "Islamic education," and "modern educational systems," articles were identified that were published in peer-reviewed journals, conference proceedings, and books within the last 20 years. The search was limited to documents that had been indexed in Scopus to ensure a high standard of academic rigor. Citation analysis and co-citation analysis were used to identify key authors, influential publications, and prominent research trends within the field. Additionally, the study employed content analysis to examine the major themes and recurring topics within the selected articles.

4. RESULT AND DISCUSSION

4.1 Results

a. Network Co-Occurrence Network Visualization

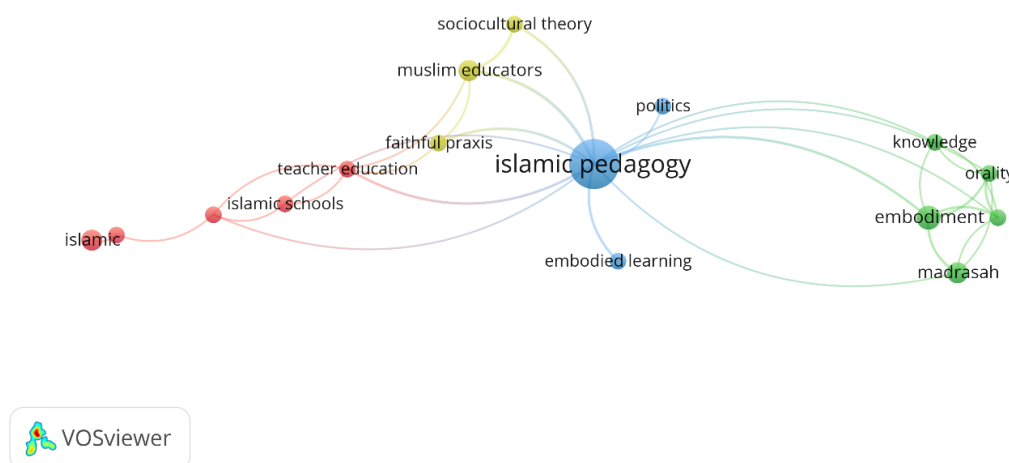


Figure 1. Network Visualization
Source: Data Analysis, 2025

The visualization represents a bibliometric network generated through VOSviewer, highlighting key concepts and their relationships within the field of Islamic pedagogy. The central node, labeled "Islamic Pedagogy," is the focal point of the network, with various associated

concepts branching out in different directions. These nodes represent terms or themes that are frequently linked in the academic literature on Islamic pedagogy, and the connections between these nodes indicate how these themes co-occur or are studied in relation to one another.

The strength and significance of these connections can be inferred from the proximity and thickness of the lines connecting the nodes.

One of the most notable clusters surrounding the central node is the one related to Islamic education, with terms like "Islamic schools," "Islamic," and "teacher education" all appearing in close proximity. This suggests that there is a significant body of research exploring the implementation of Islamic pedagogy within Islamic schools and its relevance to teacher education. The terms "Islamic schools" and "teacher education" in particular point to the importance of understanding how Islamic pedagogy is applied in formal education settings and how teachers are trained to integrate these values into their teaching practices. This indicates that much of the literature focuses on the practical application of Islamic pedagogical principles in structured educational environments.

Another prominent cluster of terms is related to embodied learning, with terms such as "embodiment," "oral learning," and "madrasah" closely connected. These concepts highlight the experiential and sensory aspects of Islamic pedagogy, particularly in the context of traditional educational settings like madrasahs. "Embodied learning" refers to the concept that knowledge is not just cognitive but also involves the body and sensory experiences, which aligns with Islamic pedagogical traditions that emphasize learning through physical participation, memorization, and oral transmission of knowledge. The close connection between "madrasah" and "oral learning" further suggests that Islamic education often incorporates oral traditions and memorization

techniques, emphasizing the embodiment of knowledge through recitation and repetition.

The term "sociocultural theory" appears in the upper-left portion of the visualization, indicating a connection between Islamic pedagogy and sociocultural perspectives on learning. Sociocultural theory, particularly the work of Lev Vygotsky, emphasizes the role of social interactions and cultural context in the development of knowledge. The inclusion of "Muslim educators" alongside this term suggests that there is a growing body of literature examining how Muslim educators incorporate sociocultural frameworks into their teaching practices, possibly by fostering collaborative learning environments and engaging with students' cultural and social backgrounds in ways that resonate with Islamic values.

The network also reveals a political dimension to Islamic pedagogy, with the term "politics" appearing alongside the central node. This connection points to the role of political and ideological contexts in shaping the discourse around Islamic pedagogy. It is likely that research in this area examines how Islamic education is influenced by political climates, such as policies on religious education in Muslim-majority countries or debates surrounding the role of religion in education in secular societies. This political cluster reflects ongoing discussions about the intersections between education, religion, and state governance, suggesting that Islamic pedagogy is not only a pedagogical framework but also a subject of political and ideological contention in various educational settings.

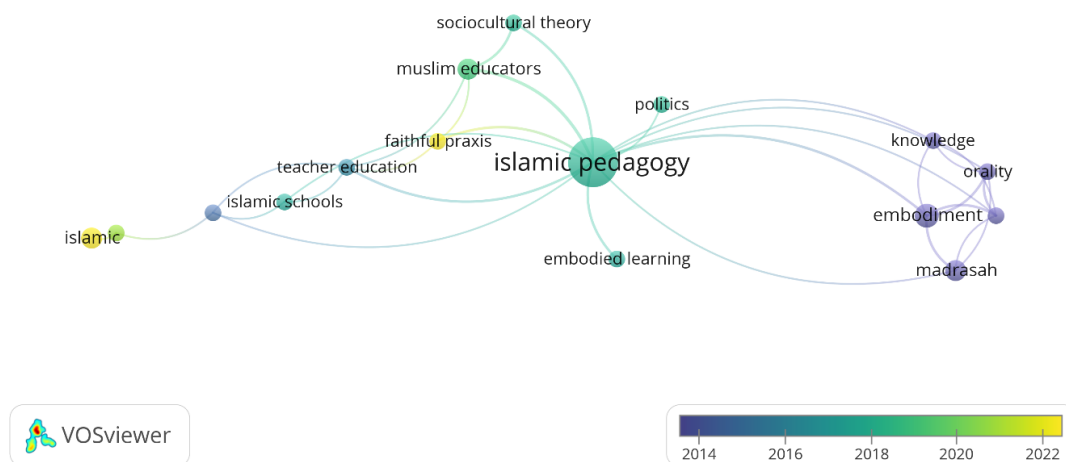


Figure 2. Overlay Visualization

Source: Data Analysis, 2025

This second bibliometric visualization provides a more detailed analysis of the research trends within the field of Islamic pedagogy, incorporating a timeline that highlights the evolution of academic interest in key concepts over time. The central node, labeled "Islamic pedagogy," remains the focal point of the network, with various connected concepts that reflect the primary themes in the research. The color gradient, ranging from dark blue to yellow, indicates the timeline of publications from 2014 to 2022, providing insights into when certain topics began to emerge or gain prominence within the literature. The gradual shift in color from blue (earlier years) to yellow (more recent years) shows that certain concepts, such as "sociocultural theory," "faithful praxis," and "muslim educators," have gained increasing attention in more recent years, suggesting a growing interest in the intersection of Islamic pedagogy with sociocultural and educational theory.

The most noticeable trend in the network is the rise of research surrounding the integration of Islamic pedagogy with sociocultural perspectives and the roles of Muslim educators. The nodes representing

"sociocultural theory" and "muslim educators" are colored green and yellow, signifying that these topics have gained prominence in recent years. This indicates a shift towards exploring how Islamic pedagogy interacts with broader educational theories, particularly those related to social context and cultural practices in learning. The focus on "faithful praxis" further suggests that there is an increasing interest in how educators apply Islamic principles in their teaching practices, potentially highlighting a move towards more contextual and application-focused research in Islamic pedagogy.

On the other hand, terms like "madrasah," "oral learning," and "embodiment" are linked to the earlier stages of research, represented in shades of blue and purple. These terms reflect the traditional aspects of Islamic pedagogy, such as the role of madrasahs and the emphasis on oral transmission of knowledge, which have been established research areas for some time. The connection between "embodiment" and "knowledge" also suggests a continued focus on the experiential aspects of Islamic education, particularly in relation to the

embodiment of learning in physical

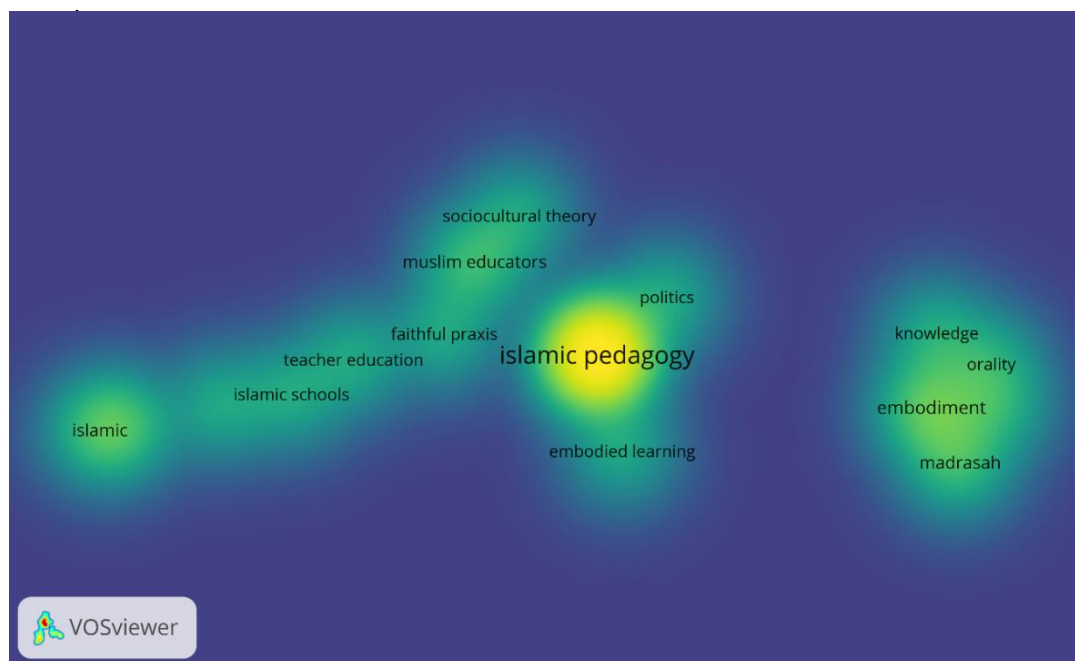


Figure 3. Density Visualization

Source: Data Analysis, 2025

This heatmap visualization generated by VOSviewer offers a density-based view of the relationships between various concepts in the field of Islamic pedagogy. The central node, labeled "Islamic pedagogy," is surrounded by areas of higher density, shown in bright yellow and green, which indicates the most heavily researched and interconnected topics in the field. These dense areas cluster around terms such as "sociocultural theory," "muslim educators," "faithful praxis," and "teacher education." The proximity and intensity of these nodes suggest that there is a strong focus in the literature on how Islamic pedagogy interacts with sociocultural perspectives and the role of Muslim educators in implementing Islamic educational values. This indicates a

growing interest in exploring the practical application of Islamic pedagogy in educational settings and how educators integrate Islamic principles with modern teaching methodologies. On the other side of the visualization, there are lower-density clusters related to terms like "madrasah," "embodiment," "knowledge," and "orality." These concepts, located in more isolated regions of the map, represent traditional aspects of Islamic pedagogy, which may be less frequently discussed in the recent literature compared to the more modern, theory-based concepts. The lower density here suggests that while these concepts remain important, they have not been as heavily explored in the academic discourse in recent years.

b. Co-Authorship Visualization

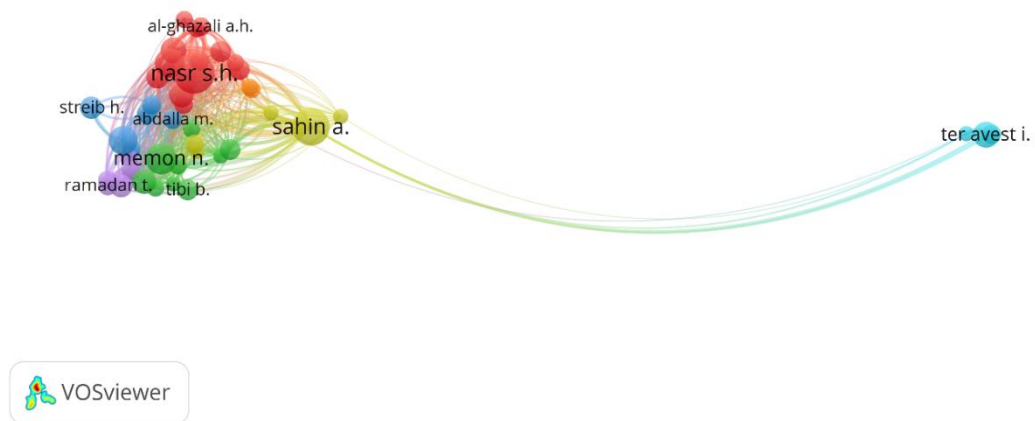


Figure 4. Co-Authorship Visualization

Source: Data Analysis, 2025

This visualization represents the network of authors in the field of Islamic pedagogy, highlighting key researchers and their collaborative relationships. The central cluster, primarily composed of authors like "Nasr S.H." and "Al-Ghazali A.H.," is densely interconnected, indicating that these scholars have contributed extensively to the field and have a significant number of co-authored works. The different colors represent various clusters of collaboration, with each color corresponding to a group of authors who have frequently worked together or whose works are

often cited together. For example, the green cluster around "Nasr S.H." and "Al-Ghazali A.H." suggests a core group of scholars focused on Islamic philosophy and education. Meanwhile, authors like "Sahin A." and "Teravest I." appear at the periphery, suggesting that their work, while connected to the main cluster, might explore slightly different or more niche aspects of the field. Overall, this visualization emphasizes the collaborative nature of research in Islamic pedagogy, with certain key figures serving as central nodes in the scholarly network.

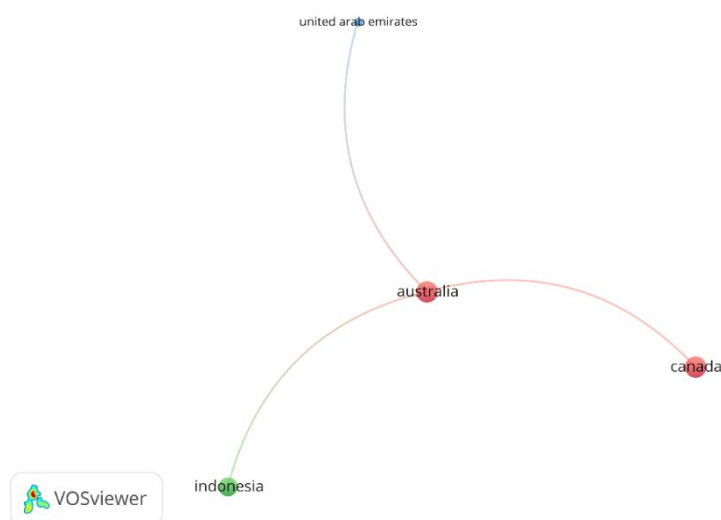


Figure 5. Country Visualization

Source: Data Analysis, 2025

This visualization illustrates the geographical distribution of research on Islamic pedagogy, highlighting four countries: Indonesia, Australia, Canada, and the United Arab Emirates (UAE). The color-coded network shows connections between these countries based on their scholarly contributions to the field, with Indonesia in green, Australia in red, and Canada and the UAE in shades of red and blue. The proximity of Australia, Canada, and the UAE indicates strong research

connections or collaborations, while Indonesia is positioned separately, highlighting its unique contribution to the field. The connections between these countries suggest that Islamic pedagogy is being actively researched in these regions, with a particular focus on Indonesia as a central node in Southeast Asia. The lack of closer connections between some of these countries might indicate less direct collaboration or research overlap across borders.

c. Citation Analysis

Table 1. Most Cited Articles

Citation	Author and Year	Title
156	[24]	Fighting the Greater Jihad: Amadu Bamba and the founding of the Muridiyya of Senegal, 1853-1913
104	[25]	Critical issues in islamic education studies: Rethinking islamic and western liberal secular values of education
104	[26]	Embodied faith: Islam, religious freedom and educational practices in physical education
98	[3]	Pedagogy, power, and discourse: Transformation of Islamic education
68	[27]	On the pedagogy of 'small wars'
67	[28]	The field of border control in Mauritania
53	[29]	Deveiling body stories: Muslim girls negotiate visual, spatial, and ethical hijabs
51	[30]	British values and British identity: Muddles, mixtures, and ways ahead
41	[5]	The madrasah concept of Islamic pedagogy
40	[31]	Transdisciplinary professional learning and practice

Source: Scopus, 2025

4.2 Discussion

a. Evolution of Research Themes

One of the most striking findings from the bibliometric analysis is the increasing focus on integrating Islamic pedagogy with modern educational theories, such as sociocultural theory, constructivism, and humanism. In the visual network of key themes, terms like “sociocultural theory,” “faithful praxis,” and “Muslim educators” have emerged as prominent concepts in recent years, suggesting a shift toward exploring how Islamic educational practices can be adapted and applied within contemporary,

globalized educational frameworks. This aligns with the broader trend in educational research where the influence of traditional pedagogical models is increasingly evaluated in light of modern educational theories.

The integration of sociocultural theory into Islamic pedagogy is particularly noteworthy, as it suggests a growing recognition of the importance of social context and cultural relevance in educational practices. Sociocultural theory, as proposed by Vygotsky, emphasizes the role of social interaction, cultural context, and community in shaping learning processes [32]. Islamic

pedagogy, with its deep historical roots in community-based education and mentorship, aligns with this theoretical framework. The increasing prominence of “Muslim educators” as a key concept in the visualization suggests that there is a focus on the role of educators in transmitting Islamic values and knowledge within diverse educational settings. This shift toward understanding the roles and identities of educators within the framework of Islamic pedagogy highlights the dynamic and evolving nature of teaching practices in Muslim-majority regions and globally.

In addition to sociocultural theory, the themes of “faithful praxis” and the moral role of educators also suggest a broader, values-based approach to Islamic pedagogy that goes beyond intellectual development. “Faithful praxis,” in this context, refers to the practical application of Islamic ethical principles in teaching, ensuring that education is not solely about acquiring knowledge but also about nurturing moral and spiritual growth. This reflects the Islamic belief that education is a holistic process, aimed at shaping the character of the individual, rather than just transmitting information. This trend underscores the broader movement within Islamic education to adapt to the challenges posed by modernity, without losing sight of its foundational ethical and spiritual aims.

b. Geographical Insights into Research Distribution

The geographical distribution of research, as illustrated in the recent visualizations, highlights the key regions where Islamic pedagogy is being actively researched. Countries such as Indonesia, Australia, Canada, and the

UAE are identified as significant contributors to the literature, with each region reflecting unique educational priorities and challenges. Indonesia, positioned prominently in the bibliometric network, is a central node in the study of Islamic education, especially due to its large Muslim population and its integration of Islamic values within the national education system. The prominence of Indonesia in the literature reflects its role as a hub for discussions on the practical implementation of Islamic pedagogy in public education systems and Islamic schools.

In contrast, Australia, Canada, and the UAE represent different geographical contexts where Islamic pedagogy is studied in relation to multiculturalism, secularism, and globalization. For example, in Australia and Canada, Islamic pedagogy is often explored in the context of how Muslim students navigate secular education systems, and how Islamic values are maintained in diverse, multicultural environments. This reflects the challenges faced by Muslim educators and students in countries where Islam is a minority religion, and highlights the ongoing debates about integrating religious teachings within a predominantly secular educational framework. In these contexts, Islamic pedagogy is often examined not just as an educational model but as part of broader conversations about religious identity, social integration, and cultural preservation.

The UAE, as a Muslim-majority country, provides a contrasting perspective. Here, Islamic pedagogy is more likely to be studied within the context of national educational reforms and the integration of modern educational practices with traditional Islamic

principles. The UAE has made significant strides in reforming its education system, and research on Islamic pedagogy in this region often focuses on how Islamic education can coexist with technological advancements and global educational standards. The connections between the UAE and the other countries in the visualization, such as Canada and Australia, may indicate a shared interest in cross-cultural comparisons of Islamic education, and how Islamic pedagogy can inform educational practices across diverse cultural and political contexts.

c. The Role of Technology and Modern Educational Reforms

A significant theme emerging from the literature is the intersection of Islamic pedagogy with modern educational reforms and technological advancements. The increasing integration of digital tools and online learning platforms in Islamic education systems has sparked interest in how technology can enhance Islamic pedagogy. This trend is particularly visible in countries with developing educational infrastructures, where e-learning platforms provide access to Islamic educational content to a broader audience. In countries such as Indonesia and parts of the Middle East, online Islamic education has become an effective way to bridge educational gaps and expand access to knowledge.

At the same time, there are concerns about how technology might challenge the traditional aspects of Islamic pedagogy, especially the oral transmission of knowledge and the close teacher-student relationship. As indicated by the terms "embodiment" and "oral learning" in the visualization, traditional Islamic pedagogy often emphasizes the physical and embodied nature of learning,

particularly through memorization, recitation, and personal interaction with teachers. The increasing reliance on digital platforms raises questions about how these traditional methods can be preserved and adapted for the digital age. This presents a complex challenge for educators in Islamic systems, as they seek to balance the use of technology with the need to maintain the integrity of traditional pedagogical practices.

Furthermore, the political dimensions of Islamic pedagogy, as seen in the inclusion of terms such as "politics" and "Islamic schools," suggest that education systems in Muslim-majority countries are increasingly influenced by political decisions and national educational reforms. For instance, many Muslim-majority countries are revising their education systems to better align with global standards while preserving their Islamic identity. These reforms often lead to debates about the role of Islamic pedagogy in public education, especially in secular or pluralistic societies. The politics of Islamic pedagogy thus extend beyond educational policies and into discussions about national identity, religious freedom, and cultural preservation.

d. Challenges and Future Directions for Research

While significant progress has been made in understanding Islamic pedagogy in modern educational systems, several challenges remain. One of the key challenges is the fragmentation of the field, as Islamic pedagogy is studied from various theoretical, cultural, and regional perspectives. As the field continues to grow, there is a need for more systematic and comprehensive reviews that synthesize the diverse strands of research and identify emerging trends. Additionally, the increasing focus on sociocultural

theory and the moral dimensions of Islamic pedagogy calls for further exploration of how these frameworks can be applied across different educational contexts, from public schools to Islamic universities. Future research should also address the challenges of integrating Islamic pedagogy into secular and multicultural educational settings. This includes examining how Islamic educational values can coexist with diverse belief systems and educational philosophies. Studies comparing Islamic pedagogy with other educational traditions, such as Western constructivism or Confucian pedagogy, could provide valuable insights into how Islamic educational principles can contribute to global discussions about ethics, character education, and the development of the whole person. Another important area for future research is the role of gender in Islamic pedagogy. While there has been some attention to the role of female educators and students in Islamic education, gender remains a relatively underexplored topic. Future studies could examine how Islamic pedagogy addresses gender issues, particularly in relation to women's education, and how gender

roles are shaped within Islamic educational contexts. This research would provide valuable insights into how Islamic pedagogy can contribute to broader discussions about gender equality and empowerment in education.

5. CONCLUSION

The growing body of research on Islamic pedagogy reflects a dynamic and evolving field of study that intersects with global educational trends, modern pedagogical theories, and regional educational reforms. The increasing integration of sociocultural theory, the role of Muslim educators, and the challenges posed by technological advancements reflect the ongoing adaptation of Islamic pedagogy to contemporary educational needs. However, the field still faces challenges related to its fragmentation, the integration of traditional practices with modern reforms, and the political dimensions of education in Muslim-majority societies. As the field continues to evolve, future research will need to address these challenges and explore new areas of inquiry, particularly in relation to gender, multiculturalism, and the preservation of traditional Islamic educational values in a rapidly changing world.

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