

Implementation of the Concept of an “Islamic University” according to H. Bilgrami & S. A. Ashraf in Islamic Higher Education Institution

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ABSTRACT

This research aims to examine how the Islamic University concept is implemented according to H. Bilgrami & S. A. Ashraf at Islamic Religious Universities in Pekanbaru. This research uses a qualitative approach. The research sample was taken using the Snowball Sampling technique. In-depth Interview is a data collection method. Qualitative data obtained from interviews will be analyzed thematically. The results of this research are that STAI Al-Kifayah Riau has implemented the Islamic University concept according to H. Bilgrami & S. A. Ashraf, namely: Core Curriculum, namely the Al-Quran and Sunnah as Basic Knowledge for All Students, a Wider Educational Concept and an Integrated General Foundation , Islamization of knowledge, reliable organizers who are able to plan and develop universities, reliable human resources, involving supporting institutions, and education in the teacher training program that develops teaching methodologies.

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Introduction

Islamic higher education plays a crucial role in shaping and strengthening Islamic identity, disseminating moral values, and preparing high-quality generations of learners. Amid the dynamics of global change and contemporary challenges, Islamic higher education institutions must continue to innovate and improve the quality of the education they offer (Faizin, 2023). This is because Islamic higher education is not the only provider of higher education in Indonesia.

The education system still appears to exhibit a dualism in the governance of higher education in several Muslim countries, including Indonesia. Although there is only one national education system in Indonesia, there are two distinct educational pathways. The Directorate General of Higher Education (DIKTI) is responsible for general sciences and implements education in a secular manner, while the Ministry of Religious Affairs (Kemenag) oversees education in the religious domain (Basyit, 2019).

Islamic and secular universities differ significantly in terms of curricular focus, pedagogical approaches, and philosophical foundations (Arthur, 2006). The philosophical foundation of each type of university reflects its goals and basic educational principles. Islamic universities often emphasize religious education, focusing on Islamic studies (Ulūm al-dīn), which include fiqh (Islamic jurisprudence), Qur'anic exegesis (tafsir), and hadith (the sayings and actions of the Prophet Muhammad) (Gumanti, Maisaroh, Warisno, Andari, & Anshori, 2023). Secular universities

generally offer a broader range of academic disciplines, with curricula grounded in secular, often liberal, education, emphasizing scientific, technological, social, and cultural studies without a primary focus on religious content (Kirchanov, 2023). In Islamic universities, there is significant integration of Islamic values and perspectives into the curriculum, aiming to develop students' religious and moral understanding alongside their academic knowledge (Nata, 2023). In contrast, secular universities typically separate education from religious doctrine, promoting academic freedom and critical thinking across various subjects without adherence to any particular religious orthodoxy (Rahman, 2022).

Islamic educational institutions, particularly in countries such as Indonesia, often reflect a blend of traditional religious teachings and modern academic subjects, which can lead to tensions and debates regarding curriculum content and teaching methodologies (Marjuni, 2022). The curriculum in Islamic universities is sometimes influenced by local cultural and religious contexts, which may affect the interpretation and teaching of Islamic knowledge, in contrast to the more globally standardized curricula commonly found in secular institutions (Asmanto, Suradi, Warisno, Andari, & Anshori, 2023). Islamic universities may also engage in teaching secular subjects, but often do so through the lens of Islamic thought, striving to harmonize secular knowledge with religious teachings (Burhanuddin & Khairuddin, 2022). Challenges in Islamic education include the need for integration and dialogue among different schools of thought within Islam itself, such as between traditionalist and revisionist perspectives—an issue that is less prominent in secular universities, which typically embrace pluralism and diverse viewpoints (Aliyah, Anif, Warisno, Andari, & Anshori, 2023).

Islamic higher education institutions, including PTKIS in Pekanbaru, may face difficulties in maintaining their Islamic identity while remaining relevant in an increasingly secular and global academic environment. This includes challenges such as integrating Islamic principles with contemporary knowledge, as well as addressing prejudice and stereotypes toward Islamic institutions.

Muslim intellectuals have sought to address these differences. Hamid Hasan Bilgrami and Syed Ali Ashraf are two contemporary Muslim thinkers who have shown concern for these issues. The concept of an ideal Islamic university is clearly an important part of the intellectual heritage of Islam (Sholeh, 2023).

At present, relevant and flexible concepts and approaches are essential for improving the quality of Islamic higher education (Pababbari, Kaslam, & Pababbari, 2022). In this context, one of the concepts that has attracted attention is that proposed by H. H. Bilgrami and S. A. Ashraf. These ideas reflect the richness of Islamic intellectual heritage and offer a dynamic framework for renewing and strengthening Islamic higher education in accordance with contemporary demands.

According to Muslih (2015), Ashraf argued that an ideal Islamic university should be a dynamic and progressive intellectual center that adheres to inclusive and universal Islamic principles. It should also be capable of integrating modern knowledge with Islamic traditions and fostering an open, critical, and innovative learning environment (Aziz, Ibrahim, Shaker, & Nor, 2016). Ashraf maintained that, within the Islamic perspective, knowledge is not limited to religious sciences but also includes natural sciences, social sciences, and the humanities. Therefore, an ideal Islamic university should provide diverse and comprehensive educational programs that enable students to gain a broad understanding of both religion and the world (Jubaidah, Halim, Riduan, & Kadir, 2023). Overall, Syed Ali Ashraf's concept of the ideal Islamic university consists of several key components: inclusivity, intercultural dialogue, critical spirit, integration of Islamic and modern sciences, and analytical thinking. These ideas offer a relevant and significant perspective for efforts to enhance the quality of Islamic higher education in the modern era (Mahmudulhassan, Nirwana, & Saif Uddin Ahmed, 2024).

The aim of this article is to examine the implementation of educational practices at STAI Al-Kifayah Riau based on the concepts of H. H. Bilgrami and S. A. Ashraf. By understanding and applying these concepts, it is expected that the institution will be better equipped to address

future challenges and play a significant role in improving the standards of Islamic higher education in Indonesia.

Method

This study employs a qualitative approach and focuses on the phenomenon of educational implementation at STAI Al-Kifayah Riau, an Islamic Higher Education Institution (PTKI) in Pekanbaru. This research design enables the researcher to examine the concepts of H. H. Bilgrami and S. A. Ashraf within the real-world context of PTKI in Pekanbaru. However, this study is categorized as qualitative research.

The sampling technique used in this study is snowball sampling. Snowball sampling is a qualitative research sampling technique in which initial respondents are first selected and then assist the researcher in identifying and recruiting additional participants who meet the research criteria (Sukmadinata, 2017). By employing a qualitative approach, the researcher is able to explore perspectives from various stakeholders, including the chairperson, vice chairperson, heads of study programs (KAPRODI), lecturers, and students.

In-depth interviews are used as the primary data collection method. To gain a deeper understanding of how the ideas of H. H. Bilgrami and S. A. Ashraf are implemented in daily practices at STAI Al-Kifayah Riau, comprehensive interviews are conducted. In addition, document analysis is carried out on official institutional materials such as curricula, bulletins, and institutional policies.

The method used for data analysis is content analysis. Through this method, the researcher organizes, categorizes, and analyzes the collected data. This includes identifying major themes, key concepts, and arguments related to the implementation of H. H. Bilgrami and S. A. Ashraf's concepts at STAI Al-Kifayah Riau.

Qualitative data obtained from interviews are analyzed thematically. The data are examined to identify patterns and derive core meanings. Data triangulation is also employed to ensure the validity and reliability of the findings, by comparing and cross-checking results obtained from different data collection methods.

Result

H.H. Bilgrami and S.A. Ashraf conceptualized the Islamic University as an institution committed to producing well-rounded Muslim professionals who are not only experts in their fields but also possess strong ethical values and a deep understanding of Islam (Jubaidah et al., 2023). The Islamic University aims to integrate Islamic studies with secular disciplines such as Medicine, Engineering, and Economics, ensuring that its graduates are well-versed in both professional fields and Islamic knowledge (Sholeh, 2023).

According to Bilgrami and Ashraf, the concept of Islamic knowledge must be based on the principle of monotheism as the highest spiritual foundation. Bilgrami and Asyraf emphasized that Islamic universities are built on the following principles: b) broad and integrated knowledge, b) appropriate scientific concepts, c) reliable human resources, d) free student selection regardless of background and location, e) reliable organizers, f) Islamization of knowledge, g) the Quran and Sunnah as the curriculum, h) involvement of supporting institutions, and i) teacher training that develops teaching methodologies (Muslih, 2015).

The ideas of H. H. Bilgrami and S. A. Ashraf have been integrated into the implementation of education at STAI Al-Kifayah Riau Pekanbaru, including:

1. The Core Curriculum: The Quran and Sunnah as Basic Knowledge for All Students

STAI Al-Kifayah Riau offers courses characterized by Islamic Studies. These courses are included in the institutional curriculum and the Islamic studies curriculum across all study programs at STAI Al-Kifayah, including PGMI, PIAUD, BKPI, PAI, and MBS. This is evident from the following interviews with key informants:

"STAI Al-Kifayah Riau offers unique courses on the science of the Quran, Hadith and Islam as part of the general curriculum that is mandatory for all students. Z." Courses on the Quran, Hadith and other Arabic are not only available in certain study programs, but are also part of the curriculum of all study programs of PGMI, PIAUD, BKPI, PAI, and MBS, SR. Every student in various study programs will get a solid foundation in Islamic Science in accordance with the vision and mission of STAI Al-Kifayah Riau, PR."

This is further reinforced by the official curriculum documentation of STAI AL-Kifayah. Within the curriculum structure of STAI Al-Kifayah Riau, these courses are intended to enhance your understanding of the essential elements of Islamic studies. The course name indicates the topic or topics discussed in the course. One example is "QUR'AN STUDY," which indicates that the course focuses on the study of the Qur'an as its subject. The weight refers to the number of credits awarded to each course. In this case, the weight is 2 credits. In the first semester, courses from STAI 02 to STAI 09 are taught, while courses from STAI 14 and FTK 007 are taught in the second semester. Courses with the STAI code are included in the higher education component, while courses with the FTK code are included in the tarbiyah group.

Table 1 Table 1. Courses Related to the Quran and Sunnah

Course Code	Course Name	Weight	Semester
STAI 02	QURAN STUDIES	2	1
STAI 03	HADITH STUDIES	2	1
STAI 06	ARABIC	2	1
STAI 08	ISLAMIC STUDIES METHODOLOGY	2	1
STAI 09	QIRO'ATUL QUR'AN	2	1
STAI 14	BAHASA ARAB 2	2	2
FTK 007	HADITH TARBAWI	2	2

At STAI Al-Kifayah, the core curriculum of the Qur'an and Sunnah and Arabic are used as foundational subjects, demonstrating the organization's commitment to providing its students with a solid foundation for Islamic studies, regardless of their field of study. Thus, every student at STAI Al-Kifayah will gain a deep understanding of the principles of the Qur'an and Sunnah, which are the primary foundations for understanding Islam. This will not only enhance their understanding of Islam, but also align with H. Bilgrami & S.A. Ashraf's concept of an Islamic University.

Not only at STAI Al-Kifayah in Riau, Islamic studies are also compulsory in all programs at Islamic universities, emphasizing the importance of religious education alongside professional training, one of which is Darul Ihsan University in Dhaka. The medium of instruction includes English and Arabic, highlighting the importance of Arabic for understanding Islamic texts and principles (Mahmudulhassan et al., 2024). The faculties and curricula are designed to uphold Islamic values through the integration of Quranic teachings with modern technology and research, promoting the contribution of Islamic scholarship to global knowledge (Stimm, 2023). The educational approach at these universities is not only about acquiring knowledge but also about fostering critical thinking, ethical behavior, and social responsibility among students (Quiroz, 2023).

Integrating the Quran and Sunnah as fundamental knowledge for all students is outlined in the core curriculum of Islamic universities (Rifa'i, 1989). The aim of this integration is to bridge the divide between general science and religious knowledge, promoting a holistic approach to education (Marjuni, 2022). By incorporating Islamic values into scientific learning, the Maqasid Al-Shariah method encourages students to apply their beliefs to solving real-world problems (Stimm, 2023). The Quran prohibits secularism and dichotomy in education and advocates a balanced curriculum that harmonizes Islamic and general sciences. Universities can implement an integrated curriculum that cultivates graduates in religious and general sciences through mapping the basic competencies of scientific and religious subjects.

2. A Broader Educational Concept and an Integrated General Foundation

This concept is implemented comprehensively in various aspects of campus life at STAI AL-Kifayah Riau. The curriculum of each study program covers more than just religious topics; it also focuses on a critical, practical, and modern understanding of today's world. Practical experiences such as internships and research projects help students prepare for careers. Spiritual development ensures moral integrity, while extracurricular activities shape character and leadership. We are committed to producing students who are both morally upright and academically intelligent. By adapting learning methods and curriculum while maintaining Islamic identity in line with changing times, the challenge of maintaining Islamic identity can be addressed. However, this does not neglect the foundation of Islamic education. This demonstrates a commitment to a comprehensive education based on Islamic principles. This can be seen in the following interviews with key informants:

"Various aspects of campus life demonstrate the implementation of this idea. First, our curriculum does not only cover religious subjects; it also includes subjects that enhance critical and practical understanding, as well as subjects that provide an understanding of the modern world. We also emphasize practical experience through research projects and internships." Z. Every activity on campus involves the development of character and Islamic principles, from extracurricular activities that build personality and leadership to spiritual guidance through lectures, studies, and communal worship activities. We want every student to be not only academically intelligent, but also to be a person of moral and responsible character." W. Challenges certainly exist. One of them is maintaining Islamic identity and values while keeping up with the times and global demands. We continuously strive to adapt our learning methods and curriculum to the needs of the times while maintaining the foundation of Islamic education that we uphold. provides a clear illustration of our commitment to a comprehensive education based on Islamic principles."

Islamic universities are required to emphasize the importance of a comprehensive curriculum in preparing graduates ready to face the challenges of the times. By incorporating not only religious subjects but also focusing on critical and practical understanding and understanding of the modern world, STAI AL-Kifayah affirms its commitment to producing individuals with broad and relevant insights. Beyond just theory, we also encourage practical experience through research projects and internships. This helps students apply knowledge in real-world situations, strengthening practical skills, and preparing them for their future careers.

By integrating various knowledge systems, Islamic universities strive to establish a broader concept of education (Haneef, Yusof, & Amin, 2011). The goal of this integration is to bridge the gap between traditional religious teachings and modern secular sciences, addressing the educational dualism that often exists in Muslim societies (Embong et al., 2017). The goal is to create a unified, shared environment where revealed and worldly knowledge are disseminated equally among students. This will align with the principles of holistic education espoused by Islam (Hasina Banu Shirin & Islam, 2018). Islamic universities can produce graduates who revitalize

Islamic education and possess the moral values and practical skills necessary for holistic development (Mashudi, Himmati, & Warsitasari, 2022). By adopting an integrated curriculum model, this approach not only revitalizes Islamic education but also contributes to the advancement of knowledge and the improvement of society as a whole (Dian, Indayanti, Fanani, & Nurhayati, 2023).

Overall, this approach reflects the Islamic university's commitment to a holistic education, based on Islamic values, and relevant to the needs of the times. While challenges may exist, we are confident that with the right balance between tradition and contemporary development, we can continue to prepare our students to become academically and morally intelligent individuals ready to face this complex world.

3. Islamization of Knowledge

Islamic values at STAI Al-Kifayah are infused into all academic fields. Every topic, both religious and non-religious, is discussed from an integrated Islamic perspective. For example, concepts such as leadership and social justice are linked to Islamic principles in the social sciences. The selected textbooks are aligned with Islamic principles, although some originate from non-religious sources. We encourage the creation of local textbooks relevant to Indonesian culture. Teachers serve as role models in implementing Islamic values by implementing active, collaborative, and reflective learning approaches. Adapting to technological advances and maintaining academic quality while upholding Islamic principles are some of the challenges. This can be seen in the following interviews with key informants:

"Islamization at STAI Al-Kifayah is the process of integrating Islamic values into various fields of knowledge. This is done by ensuring that every subject, both religious and non-religious, is discussed from an integrated Islamic perspective. For example, in social sciences, we link ideas such as leadership and social justice to Islamic principles. In addition, the textbooks used are carefully selected to align with Islamic principles. Although many course materials come from sources that are not affiliated with Islam, we ensure that they are adapted or juxtaposed with Islamic principles. We also encourage the creation of local textbooks that are more in line with Islam and Indonesian culture." Z. At STAI Al-Kifayah, our learning approach emphasizes active, collaborative, and reflective learning. We use group projects, discussions, and case studies to gain a better understanding of how the subject matter relates to Islamic values. We also encourage teachers to be role models in applying Islamic values in their daily lives, so that students can see how these values are applied in real life. There are several challenges faced, such as adapting to the continuous advancement of technology and science and ensuring that the Islamization method will not reduce academic quality. However, we continue to strive to overcome these problems and maintain a balance between academics and Islamic values with commitment and hard work."

The concept of the Islamic University emphasizes that universities must teach a broader range of knowledge to achieve happiness in this world and the hereafter. The sciences taught at Islamic universities must be integrated and based on Islamic teachings, namely monotheism. Therefore, the widespread modern (Western) knowledge must be Islamized (Mahmudulhassan et al., 2024).

The Islamization of science is a crucial part of Islamic education, particularly at Islamic universities such as the International Islamic University Malaysia (IIUM) (Silaturrahmi, Hasanah, & Aziz, 2023). The goal of this movement is to place Islamic principles above Western secularism and integrate general science with religious knowledge (Rama, 2023). Scholars such as Syed Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi have played a significant role in this field,

embracing paradigms such as the Islamization of science and the scientification of Islam in the debate about how to reconcile science and Islam (Nugroho & Ramadhan, 2022). The Islamization of science means organizing and reconstructing modern science in accordance with the foundations and objectives of Islam, with the ultimate goal of advancing Islamic civilization (Aprison, 2023). It is crucial to emphasize and integrate Islamic principles into scientific knowledge. Overall, the Islamization of Science in Islamic universities is a multi-stage effort to align contemporary science with Islamic teachings.

4. A reliable organizer capable of planning and developing the university

Leadership is crucial for the continuity and development of STAI Al-Kifayah. Leaders not only manage the university but also inspire the campus community and communicate clear goals. They are selected through a rigorous process that involves assessing qualifications, leadership skills, and developing a strategic plan. To strengthen leadership, a mentoring program is in place. Adapting to changes in education and meeting community expectations is challenging. We are confident we can overcome these challenges and implement effective leadership, ensuring STAI Al-Kifayah remains a center of excellence and sustainability through commitment and collaboration. This is evident from the following interview results:

“Leadership at STAI Al-Kifayah is crucial for the university to function as a robust organization and to foster sustainable planning and development. Those holding leadership positions at STAI Al-Kifayah must have the ability to lead within the university and empower the entire campus community. They must have a clear vision for how the university will develop, and they must also have the ability to communicate that vision to all parties involved. STAI Al-Kifayah leaders are selected through a rigorous and transparent process. Evaluation of qualifications, leadership abilities, and strategic vision are all part of the selection process for prospective leaders. Furthermore, we offer a coaching program for selected leaders aimed at enhancing their leadership capacity. Managing the diverse interests and expectations of the campus community and adapting to the changes and dynamics occurring in the educational environment are some of the challenges that must be faced. We remain confident that we can overcome these challenges and exercise leadership effectively through commitment and collaboration.”

Effective Islamic university management involves strategic planning, organization, direction, and oversight (Zaki, 2022). This includes developing a strategic plan, establishing organizational responsibilities, mobilizing personnel, and implementing control measures (Mahdi, 2017). Furthermore, it is crucial to focus on producing intelligent, skilled, and cultured graduates through quality educational processes and internal/external evaluation. Strategic planning models, such as the 9-step indicator-oriented approach, can foster university growth and development by emphasizing key performance indicators and continuous monitoring. Proper planning, organization, and coordination of academic programs, as seen at the Islamic University of Uganda, are crucial for success, along with stakeholder engagement and staff motivation (Edoru, 2020). Islamic educational management must adhere to Islamic values, focus on credible literature, instill sincerity, and prioritize fundamental teachings for student development (Fitri, Nasukah, & Tayeb, 2020).

5. Reliable Human Resources

STAI Al-Kifayah employs dedicated, diligent, disciplined, and critically-informed employees. The institution boasts a reliable and professional staff in Riau, including expert lecturers, experienced educational staff, and a strong academic community. A rigorous lecturer selection process emphasizes expertise, teaching experience, and a commitment to quality Islamic

education. STAI Al-Kifayah selects employees based on their abilities and experience, and they can develop through ongoing training and development. Training, seminars, and scientific discussions are programs and activities aimed at enhancing the skills of lecturers, educational staff, and students. Challenges such as global competition and changing student needs can be addressed through selective admissions and continuous development. This is evident in the following interviews with key informants:

"STAI Al-Kifayah Riau has reliable and professional human resources in various fields. This includes lecturers who are experts in their fields of knowledge, experienced educational staff, and a strong academic community"Z. At STAI Al-Kifayah Riau, the lecturer selection process is very strict and depends on academic qualifications, teaching experience, and commitment to quality Islamic education. Educational staff at STAI Al-Kifayah Riau are selected based on relevant qualifications and work experience after selection, so that they can improve the quality of their teaching and research"W. They participate in regular training and coaching to improve their abilities and professionalism to assist in the academic and administrative activities of the campus. We offer various programs and activities to improve the competence and quality of students. These include training, seminars, workshops, and scientific discussions involving students, teachers, and lecturers to exchange knowledge and experiences"F. Challenges that must be faced, of course, include global competition in obtaining high-quality teachers and staff, as well as dynamic changes in student needs and expectations. Nevertheless, we continue to strive to address these issues through selective recruitment and continuous development programs.

The success of educational programs in Islamic universities depends on the quality of human resources, which requires the development of qualified teachers (Junaidah, Basyar, Pahrudin, & Fauzan, 2020). Management systems and the quality of graduates are directly influenced by the quality of human resources, especially in Islamic higher education institutions (Safrudin, 2021). Human resource development programs in Islamic education should include faculty development plans, evaluation procedures, benefits, and career opportunities to improve lecturer competency (Arifin & Sulistyorini, 2021). It is crucial to obtain support from top management for this program because it affects organizational performance and management practices. To meet standards and improve the quality of education in Islamic higher education, it is crucial to address educational development issues such as planning, implementation, and evaluation.

6. Student Selection Isn't Limited to One Specific Region

STAI Al-Kifayah Riau accepts students from various Islamic regions, such as Malaysia, Aceh, North Sumatra, and others. A comprehensive selection process is based on academic ability, non-academic achievements, and commitment to Islam. Written tests assess academic, language, and psychological skills. They assess student performance, as well as their experiences outside of school, social, and religious settings. Students who are not from Riau have no specific requirements, but they are encouraged to embrace diverse cultures. To support a diverse campus community, inclusive programs such as mentoring, orientation, and cross-cultural forums are offered. Students in need also have access to counseling and support services. This is evident from interview transcripts:

"The student admission process at STAI Al-Kifayah Riau is not limited to one region. STAI Al-Kifayah students come from various Islamic regions: Malaysia, Aceh, North Sumatra, Jambi, Palembang, West Sumatra, DKI Jakarta, and others. The selection is carried out comprehensively and is based on academic qualifications, non-academic achievements, and commitment to Islamic

education" Z. Even STAI Al-Kifayah Riau accepts 3 non-seasonal female students. All prospective students will be tested through a written exam that includes an academic potential test, a language ability test, and a psychological test. In addition, we assess the performance and experience of prospective students in extracurricular, social, and religious activities. Students who are not from Riau do not have special requirements. We, however, encourage them to be open to cultural diversity and new environmentsF." We also encourage them to commit to strengthening a diverse and inclusive campus community. We offer a variety of programs and activities to help students from different regions unite and integrate. These include social and cultural activities, mentoring by senior students, new student orientation, and cross-cultural discussion forums and meetings. Furthermore, we provide counseling and support services for students in need.

Many factors influence the selection process for non-Muslim students at Islamic universities. In general, the selection process for non-Muslim students at Islamic universities depends on a number of factors, including student motivation, perceptions of the university, and guidance from their parents. Ultimately, these decisions impact students' goals and desires (Kurnianto & Kasturi, 2016). The goal of Islamic universities is to enhance students' religious beliefs through quality Islamic education, which significantly influences their religious attitudes (Zurqoni, 2018). Furthermore, to increase tolerance in the country and globally, fostering religious moderation among students is crucial (Abidin, 2022).

7. Involving Supporting Institutions

STAI Al-Kifayah has comprehensive research facilities, including a library, research center, and laboratories. Student organizations such as BEM, FORMAKIP, and HMPS are responsible for academic, social, and religious activities. They provide students with opportunities to actively participate, become leaders, and improve the community. Social and community service programs are implemented, as well as seminars, workshops, and cultural activities. Student organizations help students acquire social skills through training. Leaders participate in development programs to improve their skills, and leadership selection is conducted transparently and fairly. This is evident in the following interview results:

"STAI Al-Kifayah has many supporting institutions that support research and experiments. Our laboratories, our library full of textbooks and scientific journals, and our research and development center manage innovative projects in various fields. STAI Al-Kifayah student organizations, such as BEM (Executive Board), FORMAKIP (KIP Student Forum), HMPS (Study Program Student Association), and others, are responsible for organizing academic, social, and religious activities. They provide opportunities for students to actively participate in campus activities, develop leadership talents, and promote a sustainable campus community." STAI Al-Kifayah student organizations organize various activities such as seminars, workshops, discussions, and cultural events. They also initiate social programs such as community service, social campaigns, and community service. Through training and workshops, they also help students develop soft skills. In student organizations, leadership selection is carried out through a transparent and democratic process. Once elected, student organization leaders undergo a development program specifically designed to improve their communication, management, and leadership skills.

Organizations significantly support research and experimentation in various contexts. For example, institutional support can enhance entrepreneurial activity and lead to better business outcomes for women entrepreneurs working in constrained environments (Pizzolato et al., 2022). Furthermore, research on the "sharing economy" finds that cognitive, supportive, and regulatory institutions across countries are crucial for fostering trust and compliance (Cetera, Gogolek,

Zolnierski, & Jaruga, 2022a). Furthermore, contemporary analytical tools are crucial for supporting research and development (R&D), helping organizations identify trends and manage resources (Boltivets & Halushko, 2019). Furthermore, to maintain research integrity and support researchers, oversight guidelines and responsible leadership are necessary (Denison, 2022). Therefore, when it comes to Islamic universities, building a strong institutional support system is crucial to create a conducive environment for research and experimentation and ensure academic success.

Organizations that support Islamic universities play a crucial role in various areas, such as education, health, conflict management, and community empowerment. These organizations utilize Islamic principles in their efforts to address psychosocial crises, improve health literacy, manage conflict, and empower communities economically and educationally. For example, the Islamic Health Promotion University (I-HELP U) incorporates Islamic values into its health promotion program (Cetera, Gogolek, Zolnierski, & Jaruga, 2022b), and Islamic educational institutions focus on applying Islamic paradigms and values to address students' psychosocial crises (Zaenurrosyid, 2023). Furthermore, philanthropic institutions such as Daarul Quran prioritize religious values, moral culture, and community empowerment through economic development and educational programs (Denison, 2022). By combining Islamic principles with concrete actions, these supporting institutions demonstrate their commitment to holistic development.

8. Education in the Teacher Training Program Develops Teaching Methodologies.

The alignment of methodology with students' learning styles and needs is a major challenge for teachers. The STAI Al-Kifayah Riau program addresses this by equipping graduates from various educational programs with the latest technology-based learning methodologies. Through continuous evaluation and collaboration between lecturers, STAI Al-Kifah Riau ensures an innovative curriculum, and internal training and workshops empower students in best teaching practices in microteaching courses and PPL programs.

"The suitability of methodology to various learning styles and student needs is the main problem faced by teachers, therefore we equip our graduates in all educational programs such as PGMI, PIAUD, PAI, BKPI with the latest and technology-based learning methodologies. We strive for STAI Al-Kifayah Riau graduates to understand the unique needs of each student and offer different approaches to meet their needs"Z. Regarding lecturers in the Lecturer Education Study Program, we continue to evaluate and adjust our teaching methods based on student feedback and learning performance evaluation results" F. In addition, fellow lecturers gather regularly to collaborate to create an innovative and up-to-date curriculum" N. We equip students to share best practices especially in microteaching courses and PPL programs and learn new teaching methods, we are actively involved in internal training and workshops.

Teaching programs at Islamic universities typically focus on developing teaching methodologies that integrate Islamic values and enhance student competencies. Research has shown that instructional development procedures in Islamic Education emphasize the 6Cs (critical thinking, creative thinking, integration, communication, compassion, and computational logic) (Taja, Nurdin, Kosasih, & Suresman, 2020). Furthermore, research on Islamic Education Teachers (IET) in Malaysia highlights the importance of continuous efforts to improve teaching strategies, particularly in teaching Ibadah (worship) (Rohmat, 2019). Furthermore, pre-service teachers at Antasari State Islamic University in Banjarmasin underwent a teaching practice program to improve their teaching performance, focusing on lesson planning, engagement strategies, and media use (Firdaus, Awaliyah F, & Erihadiana, 2022). Furthermore, the development of integrated Islamic materials for teaching English to non-English majors at UIN Mataram emphasized the need

for materials that align with Islamic values and student needs (Burhanuddin & Khairuddin, 2022). These studies collectively emphasize the importance of incorporating Islamic values and improving teaching methodologies in educational programs at Islamic universities.

Conclusion

According to "Islamic Universities" by H. Bilgrami and S. A. Ashraf, Islamic educational institutions adhere to principles such as academic integrity, research diversity, and community empowerment. To implement this ideal, STAI Al-Kifayah Riau employs an educational approach grounded in Islamic teachings. They offer a curriculum that encompasses Islamic religious studies alongside secular subjects, integrating religious instruction with general knowledge. Furthermore, these institutions encourage character development and leadership inspired by Islamic values such as honesty, hard work, and empathy.

STAI Al-Kifayah Riau demonstrates its commitment to providing a comprehensive education that not only helps students prepare academically but also fosters their spirituality in accordance with Islamic teachings. Students are encouraged to internalize Islamic moral and ethical principles in all aspects of campus life through a supportive academic environment. They can develop and broaden their understanding of Islamic teachings through extracurricular activities such as self-development classes, charity work, and religious discussion meetings.

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