

## Transformation of integration Indonesian islamic values on the islamic university curriculum

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### ABSTRACT

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This study addresses the growing need for Islamic education grounded in local values, as globalization and the homogenization of religious thought continue to advance. Focusing on IAINU Tuban, the research examines how Islamic Nusantara values, such as harmony, tolerance, and local wisdom, have been integrated into the curriculum from 2014 to 2024 to support a moderate and contextually relevant approach to Islamic education in Indonesia. The study aims to map the historical trajectory of this integration, analyze operational challenges, and evaluate its impact on educational practices. Employing a qualitative approach with historical methods, data were collected from curriculum documents, institutional archives, stakeholder interviews, and classroom observations. The results identify three phases of integration: (1) informal adoption by lecturers (2014–2017), (2) institutionalization through special courses (2017–2020), and (3) digital-based curriculum reform (2020–2024). Although challenges such as limited teaching resources and teacher capacity remain, this integration model has contributed to strengthening a contextual Islamic identity. Future research should assess the effectiveness of digital learning and its long-term influence on student character development.

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### 1. Introduction

Islamic education in Indonesia is one of the important pillars in forming a religious national character that is rooted in local culture. In this context, Islam Nusantara contains a similar approach because it emphasizes the concepts of harmony, tolerance and local wisdom as an integral part of Islamic teachings (Yahya, 2024). This approach is very important in facing the demands of globalization which often results in cultural homogenization. Nusantara Islamic values such as respect for diversity, intercultural dialogue, and strengthening local traditions increasingly feel strategic importance in strengthening national identity through Islamic education (Hayumi et al., 2024; Tarigan et al., 2024). Islam Nusantara plays an important role in shaping the educational framework in Indonesia, especially in encouraging a more inclusive, humane and culturally relevant learning approach. The integration of Indonesian Islamic values into the education system offers an alternative perspective that promotes tolerance and social solidarity. This bridges the gap between Islamic teachings and local cultural traditions, which is very important in a diverse, multicultural society like Indonesia. For example, the emphasis that Islam Nusantara functions as a mediator to resolve

conflicts arising from differences, fosters a high appreciation of pluralism (Hutabarat, 2023). In the educational context, Islam Nusantara not only focuses on theological knowledge but also prioritizes character building, inclusivity and creating harmonious social relations. The values it offers are seen as a response to the challenges posed by modernity and globalization, which often marginalize local identities and cultural values (Setiawan & Stevanus, 2023). Therefore, integrating Indonesian Islamic values into higher education is not just an academic task, but a societal need that can help preserve cultural identity while promoting national unity. This approach is particularly relevant as Indonesia continues to face the complexities of modernization and the pressures of global influence.

The study of Indonesian Islamic values has been widely researched before. First, research that highlights the implementation of Indonesian Islamic values in education. Research findings show the importance of Nusantara Islamic values in strengthening religious moderation and internalization of character. This research confirms the important role of Nusantara Islam in creating a moderate and harmonious society through education (Fakhurokhman et al., 2022; Nasikhin, 2019). Second, research that examines local values amidst the challenges of globalization. The research results show that Islam Nusantara is able to combine local values with Islamic teachings to face the challenges of modernization and globalization, preserve cultural identity, and create social harmony (Kusuma & Pepilina, 2024; Saumantri, 2022; Setiawan & Stevanus, 2023). Third, a research study on the curriculum with an Archipelago Islamic perspective, the result is that Nusantara Islamic Education with a multicultural perspective at STAI Brebes is implemented through Nusantara Islam courses and translated into campus activities by prioritizing moderate and multicultural values based on three pillars: thought, movement and action (Susanto & Hermawati, 2022). These various studies show that the values of Indonesian Islam have been widely studied in the context of education, religious moderation, and their influence on social harmony. However, there is still a lack of in-depth historical studies. Further research is needed to understand how Islamic higher education curricula that integrate Indonesian Islamic values have developed over time. In particular, it is important to explore how these values are adapted to ongoing social, cultural, and political changes. A historical approach can provide insight into how this curriculum has undergone transformation over time, responding to the challenges of globalization, and maintaining relevance to the local context. In this way, we can see how Islamic higher education tries to maintain a balance between traditional values and the demands of the times, especially in creating a more inclusive and moderate society.

IAINU Tuban is one of the Islamic higher education institutions that has great potential in developing Islamic education by combining Indonesian Islamic values. Located in an area rich in Javanese Islamic traditions, IAINU Tuban has tried to incorporate various local values, such as pilgrimage traditions, Islamic art, and Islamic boarding school culture, into its curriculum. However, the impact of this integration on Islamized education has not been widely discussed in academic research. Therefore, it is important to research this phenomenon further in order to provide an educational model that can be applied at other universities in Indonesia. The uniqueness of this research is an interdisciplinary approach that combines historical studies and Indonesian Islamic values in the context of higher education, especially at IAINU Tuban. This research not only contributes to the development of local culture-based educational theory, but also offers practical suggestions for other educational institutions, with the hope of helping create an Islamic education system that is appropriate to local Indonesian culture. Based on this background, this research was formulated into two main questions by incorporating a historical approach: (1) What is the historical development of the integration of Indonesian Islamic values in the curriculum at IAINU Tuban from time to time? (2) What are the challenges and opportunities faced in integrating Indonesian Islamic values in the curriculum of Islamic religious universities, and how do historical dynamics influence this process? Through this research, it is hoped that comprehensive answers can be found

regarding the journey and development of the integration of Indonesian Islamic values, as well as contributing to the development of local culture-based Islamic education in Indonesia.

## **2. Method**

This research raises a historical analysis of the development of the integration of Indonesian Islamic values in the curriculum of Islamic religious universities, with a case study at IAINU Tuban. Using a qualitative research design with a historical approach. Qualitative research with a historical approach aims to understand changes in social phenomena over time. This approach explores past events and their influence on current social, cultural and political conditions, using historical sources such as archives and documents to trace changes that have occurred (Hurst, 2023; McKee, 2023). Data collection was carried out through several techniques, this was to provide a more complete picture of the phenomenon being studied (Ishtiaq, 2019). First, curriculum documentation at IAINU Tuban will be obtained from archival studies and relevant literature, as well as interviews with lecturers, students and related parties to understand how Indonesian Islamic values are integrated in the curriculum. Apart from that, direct observations in the field will be carried out to see how the curriculum is implemented on a daily basis on campus. For data analysis, researchers will use content analysis to explore patterns of integration of Indonesian Islamic values in the curriculum, as well as historical analysis to track curriculum development over time. Content analysis helps in identifying the main values being taught, while historical analysis allows us to understand curriculum changes in an evolving social and cultural context.

## **3. Results and Discussion**

### ***3.1. Historical Development of the Integration of Indonesian Islamic Values in the IAINU Tuban Curriculum***

#### ***3.1.1. Period 2014-2017***

IAINU Tuban in the 2014–2017 period was still called STIT Makhdum Ibrahim Tuban. Based on interviews with senior N.L.D.H lecturers, this period began to integrate Islamic values into the Indonesian curriculum even though they were not yet formally part of the curriculum structure. This implementation was mainly at the initiative of lecturers who included related topics in their teachings, namely the role of Wali Songo in spreading Islam with a local cultural approach, and strengthening religious moderation based on local wisdom. N.L.D.H also revealed that the main reason behind this step was the importance of accommodating local wisdom in Islamic teachings, considering the historical context of the spread of Islam in the archipelago which is very closely related to cultural approaches. Even though initial steps have been taken, this integration is not a strategic goal whose implementation depends on the creativity of the lecturer concerned. There are no specific guidelines governing the conception of Islam in the archipelago and it is not a main subject in learning. It can be said that in this period the value of Indonesian Islamic integration was still at an early stage and had not been structured at all. However, it has shown great potential in introducing moderate attitudes in Islam through a local cultural approach.

#### ***3.1.2. Period 2017-2020***

Research data for this period was generated through interviews and analysis of curriculum documentation. From an interview with lecturer A.Z, head of the study program during this period. Revealing that the integration of Indonesian Islamic values in this period was further strengthened by the addition of special courses introducing the concept of Islamic moderation which was integrated with local culture. Lecturer M.M strengthens A.Z's statement that the introduction of Indonesian Islamic values in this period has been integrated through the Islam and Archipelago Civilization course, which is part of an effort to build students' understanding of the relationship between Islam and Indonesian culture. In the learning process, lecturers apply a participatory approach, such as group discussions and case studies, to explore students' views about tolerance and diversity. In one of the lecture sessions,

students were invited to analyze the role of wali songo in spreading Islam through a local cultural approach. Documentation that supports this statement shows that the teaching materials used emphasize inspirational stories from Indonesian Islamic figures. Based on the analysis of the current curriculum documents, the course *Islamic Civilization in the Archipelago* is designed to provide students with an in-depth understanding of the history, values, and unique characteristics of Islam in Indonesia. Through this course, students are expected to develop the ability to reflect on the historical thought patterns, behaviors, and cultural-civilizational legacy of Islam in Indonesia (S.17), apply this knowledge in practical contexts (KU.19), and critically analyze the historical trajectory and evolution of Islamic traditions in the region (P.11), see Table 1

**Table 1.** Alignment of Program Learning Outcomes (PLO)

| Code  | Program Learning Outcomes (PLO)  |
|-------|--|
| S.11  | Demonstrate the ability to reflect on historical thinking, behavioral patterns, and the civilization and Islamic culture of the Archipelago. ( <i>Attitude</i> ) |
| KU.11 | Apply knowledge of the history, civilization, and Islamic culture of the Archipelago in relevant contexts. ( <i>Generic Skills</i> )                             |
| P.11  | Analyze the history, civilization, and Islamic culture of the Archipelago using critical and evidence-based approaches. ( <i>Knowledge</i> )                     |

The results of the interview with the former head of the PAI study program also revealed that the integration of Indonesian Islamic values faces several challenges in the form of the relevance of local cultural studies in Islamic education. However, he explained that this approach was important to instill an attitude of moderation in religion. For example, one of the M.M lecturers as the course instructor explained how tolerance between religious communities can be learned from the mutual cooperation tradition of Javanese society. Furthermore, according to him, several students began to realize the importance of this approach after being involved in group discussions and field visits. During a visit to the Wali Songo grave, students were invited to learn how the pilgrimage tradition is part of the local community's religion. Documentation of this visit shows the students' enthusiasm in exploring the local values contained in this tradition. In conclusion, in this period the strengthening of the concept of Indonesian Islam at IAINU Tuban was carried out through the introduction of special courses, curriculum changes, and participatory learning approaches. Despite the challenges of modernization, the integration of these values is showing positive results. With further development and academic support, the concept of Islam Nusantara can become a strong foundation for contextual and moderate Islamic education. The following Table 2 shows the Course Learning Outcomes (CLO).

**Table 2.** Course Learning Outcomes (CLO)

| Code  | Course Learning Outcomes (CLO)   |
|-------|--|
| CLO 1 | Explain the history of Islam and its civilization in the Archipelago.  |
| CLO 2 | Describe the history and development of Archipelagic Islam.  |
| CLO 3 | Analyze the content and characteristics of Archipelagic Islam as a distinct model compared to other regional Islamic traditions. |
| CLO 4 | Analyze the values of Archipelagic Islam and implement them in social and community life   |

### 3.1.3. Period 2020-2024

During this period, STIT Makhdom Ibrahim changed its form to IAINU Tuban, precisely on December 26 2019. At the beginning of 2020, the curriculum was reviewed at a macro level to align with the goals of the new institutional vision and mission so that it experienced significant developments in the management and implementation of the curriculum which focused on the integration of values. Indonesian Islamic values. The results of an interview with the head of the Institutional Development Institute, namely Mr. M.F, who is in charge of curriculum development, stated that IAINU Tuban has adjusted the curriculum to current conditions,

namely that the curriculum has been prepared more maturely, emphasizing the integration of Indonesian Islamic values. This curriculum not only teaches these values theoretically, but also integrates them in daily life practices, including religious moderation and inclusivity. Mr. M.F emphasized that the main aim of this adjustment is to create graduates who are not only academically competent, but also have character based on local values.

One form of integration of Indonesian Islamic values in this period was strengthening through courses on Islam and Archipelago Civilization. The material taught in this course has been reviewed to produce course learning outcomes (CPMK), sub-CPMK, and more measurable indicators. Judging from the RPS document, after reviewing the study material for this course, it includes: (1) basic concepts of Indonesian Islam; (2) the history of the entry of Islam into the archipelago; (3) the development of Muslims in the archipelago from time to time; (4) concepts and characteristics of Indonesian Islam; (5) cultural mixing of Islamic values in social life (assimilation, acculturation and infiltration); (6) acculturation of Islam in the art and architecture of Indonesian society; (7) Demak Sultanate and the indigenization of Islam in Java; (8) Muslim resistance to western hegemony; (9) the network of Indonesian ulama in the development of Islam; (10) Indonesian Islamic Sufism; (11) Indonesian Islamic congregation; (12) Indonesian archipelago Islam from a philosophical perspective; (13) dynamics of Indonesian Islamic politics.

Apart from the Islam and Archipelago Civilization courses, there is also the Multicultural Islamic Education course, which teaches the following materials: (1) Culture, differences and equality; (2) The nature of culture and history of multicultural education; (3) The foundation of multicultural Islamic education; (4) Principles and objectives of multicultural Islamic education; (5) Elements of multicultural Islamic education; (6) Multicultural Islamic education approach; (7) The concept of Islamic boarding schools as Islamic educational institutions; (8) The urgency and model of developing multicultural Islamic education in Islamic boarding schools; and (9) Islamic views on plurality and multiculturalism. Revisions and additions to this course produce more measurable and in-depth learning outcomes, thereby providing students with a holistic understanding of Islam that is rooted in local values and relevant to the Indonesian context. In class observations, it was found that the lecturer used an interactive approach to introduce Indonesian Islamic values. Moreover, the COVID-19 pandemic during this period has prompted major changes in learning methods and the application of digital learning. Based on an interview with the head of the Islamic Education Study Program, IAINU Tuban developed a curriculum that can be accessed online. Courses that teach Indonesian Islamic values are presented in a more interactive format, such as learning videos, online discussions and digital platform-based evaluations. This provides flexibility for students to study anywhere and anytime.

Analysis of the curriculum documents also shows that there is a long-term plan to strengthen the concept of Indonesian Islam. One of the strategic plans is the development of digital-based learning modules that integrate local and global sources. Meanwhile, the results of interviews with students from the PAI, Da'wah Management and Islamic Psychology study programs provide additional perspectives regarding the effectiveness of this teaching. Several students said that this course provided insight into the importance of maintaining local identity in the context of globalization. One student said that the discussion about the tahlilan tradition made him better understand the essence of the value of togetherness in Islam. Additional documentation in the form of YouTube content shows that the process of integrating Indonesian Islamic values in this period was not only carried out in class, but through various activities outside of class as well. Such as through webinars scheduled once a month, traveling or experiencing local culture and Islam in Tuban, through art, mini research assignments or documentary videos about Multicultural Islamic Education. More specifically, Documentation from the latest curriculum shows that there is a systematic effort to make Islamic education at IAINU Tuban a model for other universities. In this document, there are strategic steps to



strengthen the position of Indonesian Islamic values as a basis for building student character. Steps Taken:

- **Integrating Aswaja An-Nahdliyah Values into the Educational Curriculum:** IAINU Tuban has developed a comprehensive approach to embedding Aswaja An-Nahdliyah values throughout its academic programs. The institution offers a dedicated Aswaja An-Nahdliyah course (2 credits) that serves as the foundation for understanding core principles such as *tasamuh* (tolerance), *tawassuth* (moderation), and *amar ma'ruf nahi munkar* (promoting virtue and preventing vice). Rather than treating these concepts as abstract theories, the curriculum emphasizes their practical application in contemporary contexts. Notably, these values are systematically integrated into related courses, including Islamic Education Philosophy, ensuring continuity across the students' academic development.
- **Implementing a Contextual Approach to Religious Moderation:** The university's curriculum demonstrates a strong commitment to contextualizing Islamic teachings within the Indonesian cultural framework. The Islam and Nusantara Civilization course (2 credits) presents historical perspectives that highlight the harmonious integration of Islamic principles with local traditions. Similarly, the Multicultural Islamic Education course (3 credits) fosters an appreciation for religious diversity, encouraging students to view differences as opportunities for mutual enrichment rather than sources of division.
- **Experiential Learning Through the MBKM Program:** The implementation of the Merdeka Belajar Kampus Merdeka (MBKM) program facilitates meaningful interdisciplinary learning experiences. When students enroll in Social Entrepreneurship courses (3 credits) outside their primary discipline, they engage in developing business solutions that incorporate Islamic ethical principles. The program's action research component provides students with opportunities to address real social challenges using moderate Islamic scholarship as their framework. Furthermore, the Community Service Program (KKN, 4 credits) has been specifically designed to enable students to apply Islamic values in practical community development initiatives.
- **Comprehensive Character Development Initiatives:** The university's character-building program employs a multifaceted approach to student development. Courses in Pancasila and Citizenship are taught with explicit connections to Islamic teachings on civic responsibility and national unity. The Akhlak Tasawuf (Sufi Ethics, 3 credits) course facilitates spiritual growth, while Quranic Recitation (Tahsin, 2 credits) emphasizes both proper technique and contextual understanding of the sacred text.
- **Strategic Community Engagement:** IAINU Tuban maintains substantive partnerships with Nahdlatul Ulama (NU) scholars and local Islamic boarding schools (*pesantren*). These collaborations extend beyond ceremonial involvement, with community leaders actively participating in classroom instruction and sharing practical experiences. The university also leverages its alumni network, incorporating graduates' field experiences into current teaching materials, thereby creating a dynamic feedback loop between academia and community practice. These findings lead to three key conclusions: First, IAINU Tuban has successfully developed an institutional model for value-based Islamic education. Second, the digital transformation of curriculum delivery has maintained educational quality while increasing accessibility. Third, the holistic approach produces graduates who combine academic competence with strong character rooted in Indonesian Islamic values. The research recommends continuing curriculum development to address emerging challenges while maintaining this successful integration framework.

### **3.2. Challenges and Opportunities: the Integration of Indonesian Islamic Values on the Islamic University Curriculum**

The integration of Indonesian Islamic values in the Islamic higher education curriculum is a form of strong commitment to making Islamic education more relevant to the local cultural context. Islam Nusantara in the view of Nahdlatul Ulama (NU) is a form of Islam that is not only

based on religion but is also strongly rooted in local values. This concept has been proven to provide harmony between religion and culture, as was done by Wali Songo in the history of the spread of Islam in the archipelago. Thus, this approach offers a great opportunity to build Islamic education that is not only moderate but also grounded, relevant to the lives of Indonesian society which is rich in tradition and diversity. This integration effort is not free from a number of obstacles. One of the biggest obstacles is the lack of teaching materials specifically designed to instill Indonesian Islamic values. Many available teaching materials still interpret Islam from a global and universal perspective that does not show its locality. There are also deficiencies in training programs for lecturers regarding understanding and teaching this concept which is an obstacle. This causes the success of integration to be largely dependent on the initiative of individual lecturers who are interested in or understand Indonesian Islam, giving rise to injustice in its implementation in various higher education institutions.

The integration of Indonesian Islamic values has the additional benefit of increasing attitudes of moderation and tolerance in recognizing religious differences, helping students understand the relevance of Islam according to local culture in everyday life, and building social solidarity. through the introduction of certain values such as mutual cooperation, tolerance and respect for local religious traditions. Historically, this process is a reflection of the development of social, political and cultural history in Indonesia, where modernization and globalization urge formal institutions such as IAINU Tuban to update their curriculum to suit the challenges of the times. This change cannot be separated from the role of the community and educational figures in encouraging the integration of local values into Islamic education. With the support of institutional policies, lecturer training, and the development of relevant teaching materials, Islam Nusantara has great potential to become a foundation for more inclusive and contextual Islamic education. Although full of challenges, this method can improve the religious higher education curriculum and create a generation that is moderate, tolerant and firmly rooted in local wisdom.

### 3.3. Discussion

The development of the integration of Indonesian Islamic values in the IAINU Tuban curriculum took a long process by adapting to the cultural, social and religious context of Indonesian society. Table 3 outlines IAINU Tuban's systematic approach to value integration, progressing from spontaneous lecturer contributions to a mature, digitally-enhanced curriculum that thoughtfully adapts Islamic principles to Indonesia's diverse cultural landscape.

**Table 3.** Course Transformation of Islamic Values Integration in IAINU Tuban (2014–2024)

| Aspect                | Phase 2014–2017                               | Phase 2017–2020                                | Phase 2020–2024   |
|-----------------------|---|--|---|
| Nature of Integration | Informal, initiated by individual lecturers   | Institutionalized through dedicated courses    | Comprehensive curriculum revision                             |
| Example Topics        | The role of Wali Songo, religious moderation  | Nusantara Islamic civilization                 | Multicultural Islamic education, MBKM program                 |
| Approach              | No standardized curriculum                    | Participatory (discussions, field visits)      | Measurable outcomes, digital integration                      |
| Learning Focus        | Introduction to basic moderate Islamic values | Understanding tolerance and local wisdom       | Strengthening contextual Islamic values                       |
| Digitalization        | No digital approach yet                       | Began using simple digital media (PPT, videos) | Digital platform-based learning (e-learning, hybrid learning) |

This institutional transformation reflects what Nahar's research (2021) shows that Islamic values in Indonesia have strong roots in a culture-based approach, especially through the Walisongo preaching which prioritizes cultural acculturation. This research underlines the importance of understanding Islam in the local context as an effective way to strengthen

religious identity while creating harmony in a multicultural society. In the 2014-2017 period when IAINU was still STIT Makhdom Ibrahim Tuban which included values such as Nusantara Islam, initial progress had been taken informally in a process where lecturers took the initiative by integrating topics such as the role of Wali Songo and religious moderation into the material lesson. This has not yet been formally included in the curriculum structure, but it shows the realization of how relevant Indonesian Islamic values are in forming a religious realization that is more contextual to the real conditions of the local community.

Entering the 2017-2020 era, IAINU Tuban then formalized these values further with the course Islam and Archipelago Civilization. This provides students with the opportunity to study in depth the relationship between Islam and Indonesian culture. In this lesson, the students are not only instructed to study the history of the arrival of Islam to the archipelago, but also about religious values that can be cultivated in local customs without reducing the main religious identity. This approach is in line with the views of Muali (2017) who emphasizes multicultural Islamic education for the sake of creating tolerance and cross-cultural understanding. The transformation has become more significant in 2020 until now, namely technology has become a tool to expand the reach and impact of learning. This is in line with research by Rahman (2024) which shows that the use of technology in Islamic education can increase the connection between local values and contemporary challenges, such as globalization and social change. To adapt to these challenges, the curriculum is now designed not only to introduce Indonesian Islamic values but also to connect relevant global issues, such as inclusivity and pluralism. In an interview with the students, they said that this approach helped them connect local values with the challenges facing the modern world. This proves that higher education based on local values does not just keep traditions alive but also provides solutions to contemporary problems. Based on the IAINU Tuban Milestone until 2044, it is clear that this institution is seriously committed to integrating Indonesian Islam as the core of every curriculum. Starting from strengthening human resources to academic innovation, IAINU has transformed into more than just a competitive Islamic religious college but has global relevance. The Islamic values of the archipelago which form the basis are indeed seen as a strong foundation for establishing moderate and inclusive education to meet the demands of a multicultural society.

Despite challenges such as limited resources and lecturer readiness, this development has proven that the integration of Indonesian Islam into higher education is not just a discursive exercise but a strategy that is producing solid results. This serves to enrich the curriculum which has a significant impact in making IAINU Tuban a leading Islamic institution in culture-based education with a global vision. Historically, the traces of integration of Indonesian Islamic values into the IAINU Tuban curriculum are a manifestation of a deep evolution of thought in the social, political and cultural context of Indonesia as a whole. From a very informal stage, then developing through steps into a structural and more mature form, this process shows a commitment to producing education that is not only based on religion but is integrated with local values that are irreplaceable in everyday community life. the same efforts that are in line with the history of the development of higher education which currently continues to develop following the times, so that local values become increasingly important in forming future generations who have good, moderate character and are ready to face global challenges.

#### 4. Conclusion

This study explores the integration of Islamic Nusantara values into the curriculum at IAINU Tuban from 2014 to 2024 using historical analysis. The findings reveal a progressive development across three phases. In the early phase (2014–2017), integration was informal, relying on individual lecturers' initiatives. Topics like the role of Wali Songo and religious moderation were taught without a standardized curriculum. The structuring phase (2017–2020) saw institutionalization through dedicated courses such as *Islamic Nusantara*



*Civilization*. A participatory approach, including discussions and field visits, strengthened students' understanding of tolerance and local wisdom. By the mature phase (2020–2024), the curriculum was comprehensively revised with measurable outcomes and digital integration. Courses like *Multicultural Islamic Education* and the *MBKM* program reinforced contextual Islamic values. Despite progress, challenges persist, including a lack of specialized teaching materials, uneven lecturer training, and inconsistent implementation across study programs. However, opportunities exist in fostering moderate Islamic education, leveraging digital transformation, and collaborating with *pesantren* and NU networks. To enhance integration, the study recommends developing tailored teaching materials, providing regular lecturer training, and conducting further research on digital methods' effectiveness. These steps will systematically strengthen the incorporation of Islamic Nusantara values.

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### Declarations

- Author contribution** : SN held full responsibility for the entire research project. In addition, he led the manuscript writing process and collaborated actively with the second and third authors. UM contributed to data collection and transcription, and NA contributed to analysis, and also revised the manuscript. Every Author agreed to approve the final version of the manuscript.
- Ethics Approval** : This study was reviewed and approved by the Ethics Committee of Institut Agama Islam Nahdlatul Ulama Tuban, Indonesia. All research procedures were conducted in accordance with institutional guidelines and the principles outlined in the Declaration of Helsinki.
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