



## THE SOCIOANTHROPOLOGY OF ISLAMIC EDUCATION: INTEGRATING SOCIAL, CULTURAL, AND ANTHROPOLOGICAL PERSPECTIVES

Adiyono Adiyono<sup>1</sup>, Dede Nurohman<sup>2</sup>, Makmur Harun<sup>3</sup>

<sup>1</sup>Sekolah Tinggi Ilmu Tarbiyah Ibnu Rusyd, Tanah Grogot, Paser, Indonesia

<sup>2</sup>Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia

<sup>3</sup>Sultan Idris Education University, Malaysia

e-mail: [adiyono8787@gmail.com](mailto:adiyono8787@gmail.com)<sup>1</sup>, [dedenurohman@uinsatu.ac.id](mailto:dedenurohman@uinsatu.ac.id)<sup>2</sup>,  
[makmur@fbk.upsi.edu.my](mailto:makmur@fbk.upsi.edu.my)<sup>3</sup>

### Abstract

*This study aims to examine the Islamic education system through a multidisciplinary perspective that integrates social, cultural, and anthropological aspects. The method used is a systematic literature review utilizing the ERIC, Crossref, Science Direct, JSTOR, ProQuest, and Google Scholar databases. The selection process, data extraction, and analysis were conducted systematically to ensure reproducibility and transparency. The results showed: 1) A multidisciplinary approach is essential in understanding the complexity of the Islamic education system; 2) Social, cultural, and historical factors have a profound impact on the philosophy and practice of Islamic education; 3) Anthropological perspectives are instrumental in understanding the influence of religious values and traditions on educational experiences; 4) This integrated approach has significant implications for educators, practitioners and policy makers in the field of Islamic education. The study concludes that the integration of social, cultural and anthropological perspectives provides a more comprehensive understanding of Islamic education. The implication is that a holistic approach is needed in curriculum development, teacher training and Islamic education policy. The study also identifies gaps in the literature and suggests directions for future empirical research.*

**Keywords:** *Sociology, Anthropology, Interdisciplinary Approach, Islamic Education, Systematic Literature Review (SLR).*

### Abstrak

Studi ini bertujuan untuk mengkaji sistem pendidikan Islam melalui perspektif multidisipliner yang mengintegrasikan aspek sosial, budaya, dan antropologi. Metode yang digunakan adalah tinjauan literatur sistematis dengan memanfaatkan *database ERIC, Crossref, Science Direct, JSTOR, ProQuest, dan Google Scholar*. Proses seleksi, ekstraksi data, dan analisis dilakukan secara sistematis untuk memastikan reproduktifitas dan transparansi. Hasil penelitian menunjukkan: 1) Pendekatan multidisipliner sangat penting dalam memahami kompleksitas sistem pendidikan Islam; 2) Faktor sosial, budaya, dan sejarah memiliki dampak mendalam pada filosofi dan praktik pendidikan Islam; 3) Perspektif antropologi berperan penting dalam memahami pengaruh nilai-nilai agama dan tradisi terhadap pengalaman pendidikan; 4) Pendekatan terpadu ini memiliki implikasi signifikan bagi pendidik, praktisi, dan pembuat kebijakan di bidang pendidikan Islam. Studi ini menyimpulkan bahwa integrasi perspektif sosial, budaya, dan antropologi memberikan pemahaman yang lebih komprehensif tentang pendidikan Islam. Implikasinya, diperlukan pendekatan holistik dalam pengembangan kurikulum, pelatihan guru, dan kebijakan pendidikan Islam. Penelitian ini juga mengidentifikasi kesenjangan dalam literatur dan menyarankan arah untuk penelitian empiris di masa depan.

**Kata kunci:** *Sosiologi, Antropologi, Pendekatan Interdisipliner, Pendidikan Islam, Sistematis Literatur Review (SLR).*

## INTRODUCTION

Islamization is not just about bringing all fields of knowledge into a doctrinal framework or changing its purpose, but also liberating it from the restrictions that limit it.<sup>1</sup> In Islam, science is considered critical, universal, essential, and rational.<sup>2</sup> Its purpose is to transcend inner boundaries, conform to reality, and improve human life and morality.<sup>3</sup> Therefore, Islamicized disciplines will open a new chapter in the history of human spirituality, with greater emphasis on the search for truth.

Anthropology, like any other discipline, must move away from overly narrow perspectives.<sup>4</sup> Anthropology must learn new and simple things while still prioritizing the fundamental truth of all sciences, the first truth of Islam. The anthropological approach in understanding religion can be explained as an effort to understand religion by observing the forms of religious practices that grow and develop in society. The sociological approach is used as a method for understanding religion. This is understandable, as many areas of religious studies can only be understood proportionally and accurately with the help of sociology.<sup>5</sup> Sociology seeks to understand the nature and purpose of communal life, the ways in which communal associations are formed, grow and change, as well as the beliefs and convictions that give a distinctive character to the communal lifestyle of every human communal association.<sup>6</sup> It can be seen that the anthropology of religion and the sociology of religion play an important role in the real life socialization of religious life.

In recent decades, there has been a trend to understand religion through anthropological and sociological approaches,<sup>7,8</sup> in addition to traditional approaches

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<sup>1</sup> Muksin, Muksin. "Islamisasi Ilmu Pengetahuan Dalam Perspektif Sejarah Sosial Pendidikan Islam." *Al-Ibrah: Jurnal Pendidikan dan Keilmuan Islam* 4.2 (2019): 109-128. <https://ejournal.stital.ac.id/index.php/alibrah/article/view/78>

<sup>2</sup> Salsabila, Athaya Nurma, et al. "Analisa Pemikiran Rene Descartes Mengenai Rasionalisme dan Sinergitasnya Terhadap Pendidikan Islam." *Jurnal Pendidikan Islam Muta'allimin (JPIM)* 1.1 (2023): 43-52. <https://journal.uir.ac.id/index.php/JPIM/article/view/14636>

<sup>3</sup> The purpose of national education is to develop the potential of students to be able to think rationally, and have noble character in relation to the values of Pancasila, which upholds the values of truth, goodness, beauty, and religion, as well as constructive and creative in order to be able to take responsibility for advancing the Indonesian nation in adjusting to the demands of modern society based on democracy and justice.

<sup>4</sup> Cannolly, P. (2016). *Aneka pendekatan studi agama*. IRCiSoD.

<sup>5</sup> Christiano, Kevin J., William H. Swatos, and Peter Kivisto. *Sociology of religion: Contemporary developments*. Rowman & Littlefield, 2015.

<sup>6</sup> Mahyudi, Dedi. "Pendekatan Antropologi dan Sosiologi dalam Studi Islam." *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 9.2 (2023): 114-140. <https://doi.org/10.30821/ihya.v9i2.17900>

<sup>7</sup> Mahyudi, Dedi. "Pendekatan Antropologi dan Sosiologi dalam Studi Islam." *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 9.2 (2023): 114-140. <https://doi.org/10.30821/ihya.v9i2.17900>

<sup>8</sup> The anthropological approach in understanding religion can be interpreted as an effort to understand religion by looking at the form of religious practices that grow and develop in society. The sociological approach is used as one of the approaches in understanding religion. This is understandable, because many new fields of religious study can be understood proportionally and precisely when using the help of sociology. Sociology tries to understand the nature and purpose of living together, how to form and grow and change the associations of life and also the beliefs, beliefs that give a distinctive nature to the

such as theological, normative, philosophical and historical. The anthropological approach allows the study of religion by looking at religious practices in the context of the culture and society in which the religion is practiced.<sup>9,10</sup> Meanwhile, the sociological approach focuses on social dynamics that influence and are influenced by religious phenomena.<sup>11,12</sup> The combination of these approaches is expected to provide a more comprehensive understanding of religion as a social and cultural phenomenon, not only as a doctrine or belief system.<sup>13</sup> According to Daniel L. Pals in his book *Seven Theories of Religion*, initially Europeans rejected the possibility of studying religion because they believed that science and values as well as science and religion could not be synchronized.<sup>14</sup> A similar situation occurred in Indonesia in the early 1970s, when the study of religion was considered taboo. Many people assumed that established religions did not need to be studied anymore as they were considered God's revelations and could not be disproved.<sup>15</sup> But over time, most people came to understand that religion can be studied without destroying the teachings or the nature of religion itself. Nowadays, studying religion is no longer a foreign thing. Even people treat it in various ways.

Through anthropological methods we can see the roots of religious problems in their empirical context, and the context in which religious teachings are formed.<sup>16</sup> Anthropology seeks to understand the relationship between religion and the various social institutions that exist in society. Research into the relationship between religion and economics has produced some interesting theories for researchers of religion.<sup>17,18</sup> Some anthropological studies show a positive correlation between religious beliefs and economic and political conditions. These findings suggest that disadvantaged groups tend to be attracted to messianic religious movements that promise to change the social order of society. In contrast, wealthier groups tend to maintain the existing social order

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way of living together in every human life community. With that, it can be understood that anthropology and sociology of religion play an important role in real life to socialize religious life.

<sup>9</sup> The anthropological approach to understanding religion can be explained as an effort to understand religion by observing the forms of religious practice that grow and develop in society. In this way, religion appears familiar and relevant to the problems faced by humans and seeks to explain and provide answers. In other words, the methods used in the discipline of anthropology to look at problems can also be used to understand religion. In this case, anthropology prioritizes direct observation and even participatory.

<sup>10</sup> Bowie, Fiona. "Anthropology of religion." *The Wiley Blackwell Companion to the Study of Religion* (2021): 1-24. <https://doi.org/10.1002/9781119092797.ch1>

<sup>11</sup> Basically, sociology can be understood as a science that studies human social life in the system of community life. This science focuses on the study of group life and social behavior and its life products. Sociology is not interested in small, personal and unique problems. Instead, it is interested in big questions both intrinsically and in a broader cultural context.

<sup>12</sup> Rozak, Purnama. "Pendekatan-Pendekatan Keilmuan Dalam Memahami Agama." *Al-Athfal* 4.1 (2023): 28-40. <https://doi.org/10.58410/al-athfal.v4i1.680>

<sup>13</sup> McGuire, Meredith B. *Religion: The social context*. Waveland Press, 2008.

<sup>14</sup> Pals, Daniel L. *Seven theories of religion*. IRCiSoD, 1996.

<sup>15</sup> Zuckerman, Phil. *Faith no more: Why people reject religion*. OUP USA, 2011.

<sup>16</sup> M Rozali, M. Rozali. "Metodologi Studi Islam Dalam Perspectives Multidisiplin Keilmuan." (2020).

<sup>17</sup> Mahyudi, Dedi. "Pendekatan Antropologi dan Sosiologi dalam Studi Islam." *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 9.2 (2023): 114-140. <https://doi.org/10.30821/ihya.v9i2.17900>

<sup>18</sup> M Rozali, M. Rozali. "Metodologi Studi Islam Dalam Perspectives Multidisiplin Keilmuan." (2020).

because it benefits them.<sup>19,20</sup>

Anthropological methods can clearly help explain how religious phenomena occur. By using anthropological methods and perspectives, we can understand that religious teachings and phenomena do not stand alone, but are always connected to a network of social institutions or institutions that support their existence.<sup>21,22</sup> This is the essence of anthropological research to understand religious phenomena.

The sociological approach to understanding religion focuses on how society organizes and repeats certain patterns in religious life. Sociology views society as a structured entity based on stable bonds, which include norms, values and manners that govern interactions between individuals.<sup>23</sup> In the context of religion, this approach allows us to see how religious belief systems and practices are maintained, inherited and collectively carried out by society. The sociological approach also highlights the role of social institutions in maintaining the continuity of religion in society. Institutions such as families, schools, churches, mosques, and other religious organizations have important roles in conveying religious values, teaching religious practices, and maintaining the continuity of religious traditions.<sup>24,25</sup> Through this study, sociology helps us understand how religion is not only an individual issue, but also a social phenomenon integrated in the fabric of society.

Islamic education is a fundamental aspect of the cultural and religious fabric of

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<sup>19</sup> Anthropology is one of the branches of the humanities and is a tool for understanding the Quran as a form of religious practice in community development. The Qur'an is expounded and understood from a theological point of view. At the same time, the Quran, on the other hand, exists in time and space (a particular culture). Therefore, it is important to examine this issue in the space and time of the Qur'an, namely by using anthropological methods. The study of this article shows that anthropology as a discipline functions firstly as a tool to help understand the empirical aspects of Islam. Secondly, it examines the diversity of religions influenced by culture in the practice of Islamic teachings. The final conclusion shows that anthropology has a significant contribution to the study of the Quran.

<sup>20</sup> Hamid, Abdurrahman Nor Afif, and Wilda Rahmatin Nuzuliyah. "Al-Qur'an dan Dialektika Kemanusiaan: Antropologi Sebagai Pendekatan dalam Studi Al-Qur'an." *FIRDAUS* 2.01 (2023): 1-15.

<sup>21</sup> Warsiyah, W. (2021). Studi Islam dengan Pendekatan Antropologi. *Didaktika Islamika: Jurnal Ilmiah Pendidikan Islam Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Kendal*, 12(1), 56-80. <https://jurnal.stitmkendal.ac.id/index.php/home/article/view/113>

<sup>22</sup> From a religious perspective, culture is an important factor that cannot be ignored. Religious revelation is motivated by the benefit of human life. The way people live and practice religion is determined by the culture that surrounds them. So the difference between the two is very small. The next question is whether culture is part of religion, or indeed religion is part of culture, and what are the determining factors. In fact, religion and culture cannot be clearly distinguished in reality. Both are links that influence each other. The implication is that religious geography in Asia certainly has different characteristics from its appreciation and experience in Africa, Australia, Europe and the Americas. The same goes for the religious appreciation realized in this region of the archipelago. Religious activities in coastal areas are very different from inland and mountainous areas. Therefore, the realization of human experience and religious appreciation is closely related to the reality of the surrounding historical and demographic context.

<sup>23</sup> Yahya, Irfan. *Konstruksi Sosial Miniatur Peradaban Islam Merujuk Pada Pola Sistematis Wabry (Studi Kasus Orma Hidayatullah)= The Social Construction of Islamic Civilization Miniature Referring to the Systematic Patten of Revelation by Hidayatullah Mass Organization*. Diss. Universitas Hasanuddin, 2021.

<sup>24</sup> Wibisono, M. Yusuf. *Sosiologi Agama*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2020.

<sup>25</sup> Solikhun, Solikhun. "Relevansi Konsep Rahmatan Lil Alamin dengan Keragaman Umat Beragama." *Hanifiya: Jurnal Studi Agama-Agama* 4.1 (2021): 42-67. <https://doi.org/10.15575/hanifiya.v4i1.11487>

Muslim societies. It not only shapes the religious beliefs and practices of individuals but also influences their social norms, values, and identity. Despite its significance, there remains a lack of comprehensive understanding regarding the socioanthropological aspects of Islamic education, especially when viewed through an interdisciplinary lens. The need for such an understanding is crucial as it can contribute to the development of more effective educational policies and practices that align with the socio-cultural realities of Muslim communities.<sup>26</sup>

The existing literature on Islamic education predominantly focuses on theological, pedagogical, or historical perspectives, often neglecting the intricate socio-cultural dynamics that influence educational processes and outcomes.<sup>27</sup> This gap in the literature necessitates a more holistic approach that incorporates insights from both sociology and anthropology. By doing so, it becomes possible to explore how Islamic education is not only a process of religious instruction but also a complex social phenomenon that interacts with various cultural, economic, and political factors.<sup>28</sup>

Furthermore, the interdisciplinary approach can reveal how Islamic education varies across different cultural contexts and how it adapts to the challenges of modernity and globalization. Such insights are vital for educators, policymakers, and scholars who aim to enhance the relevance and effectiveness of Islamic educational institutions in the contemporary world.<sup>29</sup> In addition, the sociological approach to understanding religion also considers the impact of social change on religious life.<sup>30</sup> Social changes such as globalization, modernization and urbanization can affect the way people understand and practice religion.<sup>31</sup> The sociology of religion helps us to see how religion adapts to these changes, as well as how society responds to these changes in a religious context. Thus, a sociological approach provides deep insights into the role of religion in human social life.

## METHODS

This research uses the Systematic Literature Review (SLR) method to map, evaluate, and interpret all relevant findings<sup>32</sup> related to the Islamic Education

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<sup>26</sup> Haqpana, S., & Tsouroufli, M. (2023, May). 'Powerless, poor and needy?': Reproducing colonial discourses of gender and Muslim women through educational interventions by I-NGOs in Afghanistan. In *Women's Studies International Forum* (Vol. 98, p. 102714). Pergamon. <https://doi.org/10.1016/j.wsif.2023.102714>

<sup>27</sup> Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>

<sup>28</sup> Sanjakdar, F., & Premier, J. (2023). Teaching for social justice in higher education: Reflexive and critical auto-ethnographic narratives of hope, resilience, and change. *Teaching and Teacher Education*, 127, 104114. <https://doi.org/10.1016/j.tate.2023.104114>

<sup>29</sup> Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>

<sup>30</sup> Rahman, Mohammad Taufiq. *Sosiologi Islam*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2021.

<sup>31</sup> Burchardt, Marian, and Irene Becci. "Introduction: Religion takes place: Producing urban locality." *Topographies of faith*. Brill, 2013. 1-21. [https://doi.org/10.1163/9789004249073\\_002](https://doi.org/10.1163/9789004249073_002)

<sup>32</sup> Van Dinter, Raymon, Bedir Tekinerdogan, and Cagatay Catal. "Automation of systematic literature reviews: A systematic literature review." *Information and Software Technology* 136 (2021): 106589. <https://doi.org/10.1016/j.infsof.2021.106589>

Socioanthropology Book Review: An Interdisciplinary Approach. The SLR steps taken are: Formulation of Research Questions which include 1) What are the socioanthropological concepts and theories used in Islamic education? 2) How is the interdisciplinary approach applied in the study of the socioanthropology of Islamic education? 3) What is the contribution of socioanthropological studies to the development of Islamic education? The search was conducted on the database of scientific journals, books, and relevant online sources. The keywords used were socioanthropology, Islamic education, interdisciplinary, culture, society, and their combinations.

Literature searched included journal articles, books, research reports, and other sources published within the last 10 years. Literature Selection and Quality Assessment consisted of Inclusion: Literature that discusses socioanthropological concepts, theories, and approaches in Islamic education. Exclusion: Literature that does not focus on socioanthropological studies of Islamic education or does not meet the quality criteria. The quality assessment used the criteria of eligibility, relevance, and clarity of methodology. Data extracted included: objectives, methods, socioanthropological concepts/theories, interdisciplinary approaches, and findings/contributions. Narrative synthesis was conducted to integrate findings from various literatures. Analysis was conducted to identify patterns, themes and gaps in the literature. SLR results are presented in a comprehensive and structured narrative. Key findings, implications and recommendations for future research are formulated. Through this SLR method, this research seeks to systematically map, evaluate, and interpret various literatures related to the Islamic Education Socioanthropology an Interdisciplinary Approach.

Selection of Literature The systematic literature review (SLR) approach selects literature in five key steps. Journal articles, not book reviews, theses, or symposia, are the type of data that are picked in the first stage. Second, with the exception of the parent theory, which refers to the 1990s and has themes decided by the researcher, the selection of journal articles concentrated on works published in the previous ten years (2013–2023) (Sociology, Anthropology, Islamic Education, Interdisciplinary Approach). Third, researchers solely use worldwide data sources like Scopus, Eric, and Crossref to retrieve journal articles. Fourth, the tool that scholars utilize to aid in precisely and accurately locating articles: An application called Publish or Perish 8 may determine publication results within a specific time frame and database. Fifth, they looked for journals published in English. Fifth, in order to gather international data on the primary subjects of Sociology, Anthropology, and Islamic Education through an Interdisciplinary Approach, researchers looked for journal papers written in English. The purpose of this literature selection process is to gather international data on the primary subjects of Sociology, Anthropology, Islamic Education, and the Interdisciplinary Approach. The key steps in the systematic literature review (SLR) approach are:

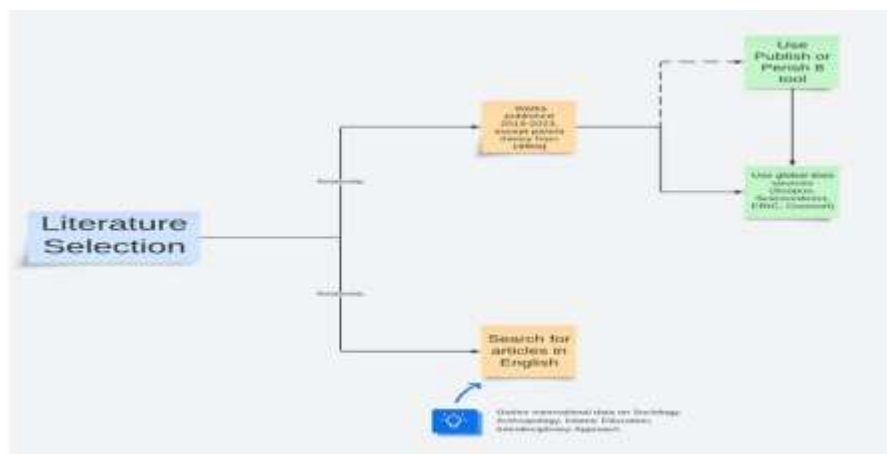


Figure 1. The key steps in the systematic literature review (SLR) approach

## RESULTS AND DISCUSSION

### Islamic education through an interdisciplinary approach that integrates sociology and anthropology

Islamic education in an interdisciplinary perspective can be understood as a socio-cultural phenomenon that cannot be separated from the dynamics of society and culture. Through a sociological approach, Islamic education can be studied in the context of interactions between Islamic educational institutions and other social structures and institutions.<sup>33</sup> The sociology of Islamic education focuses on how social dynamics influence and are influenced by the educational process, as well as the role of Islamic education in the process of social transformation and the formation of the identity of the Muslim community. On the other hand, the anthropological approach allows the study of Islamic education by looking at educational practices in the context of a particular culture and society. The anthropology of Islamic education seeks to understand how local values, traditions and wisdom influence the implementation of Islamic education, as well as investigate the impact of Islamic education on the changes and continuity of community culture.<sup>34</sup>

The combination of sociological and anthropological perspectives in understanding Islamic education provides a more comprehensive understanding. Islamic education is not only seen as a process of transmitting knowledge and religious values, but also as a socio-cultural phenomenon involved in the dynamics of society and culture.

Through this interdisciplinary approach, the study of Islamic education can go beyond the discussion of curriculum, methods and learning practices. It can also explore broader aspects, such as how Islamic education institutions interact with social

<sup>33</sup> Ciptadi, Muhammad Teguh, and Abdul Haris. "ISLAMIC EDUCATION MATERIAL WITH A SOCIOLOGICAL APPROACH." *IMTIYAZ: Jurnal Ilmu Keislaman* 7.2 (2023): 168-182. <https://doi.org/10.46773/imtiyaz.v7i2.834>

<sup>34</sup> Niyozov, Sarfaroz, and Nadeem Memon. "Islamic education and Islamization: Evolution of themes, continuities and new directions." *Journal of Muslim Minority Affairs* 31.1 (2011): 5-30. <https://doi.org/10.1080/13602004.2011.556886>

structures, how cultural values and traditions influence the implementation of education, and how Islamic education contributes to the process of social transformation and cultural change.

Thus, understanding Islamic education in an interdisciplinary manner provides more holistic and contextual insights. This is not only useful for the development of Islamic education theory and practice, but can also enrich the dialogue between Islam, sociology and anthropology in an effort to understand religious phenomena in an increasingly complex society. In an interdisciplinary approach, Islamic education can be understood through the integration of the perspectives of education, sociology and anthropology.<sup>35</sup>



Figure 2. In an interdisciplinary approach, Islamic education can be understood through the integration of the perspectives of education, sociology, and anthropology

Figure 2. Explains the Sociology of Islamic Education to understand how social dynamics affect and are affected by the process of Islamic education. Examine the interaction between Islamic education institutions and other social structures and institutions. See the role of Islamic education in the process of social transformation and the formation of the identity of the Muslim community. Meanwhile, the Anthropology of Islamic Education can analyze the practices of Islamic education in the context of certain cultures and societies. Understand how local values, traditions and wisdom influence the implementation of Islamic education. Investigate the impact of Islamic education on the change and continuity of community culture. By combining these three perspectives, Islamic education can be studied holistically as a socio-cultural phenomenon that cannot be separated from the dynamics of society and culture. This enables a more comprehensive understanding of the role and function of Islamic education in a broader context.

### **An interdisciplinary approach in the socioanthropology of Islamic education can enrich our understanding of Islamic education in several important ways**

First, this approach allows us to understand Islamic education not only as a process of transmitting knowledge and religious values, but also as a socio-cultural

<sup>35</sup> Sahin, Abdullah. "Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education." *Religions* 9.11 (2018): 335. <https://doi.org/10.3390/rel9110335>



phenomenon involved in the dynamics of society. Through a sociological perspective, we can examine how Islamic education institutions interact with other social structures and institutions, as well as their role in the process of social transformation and the formation of Muslim community identity. Meanwhile, the anthropological approach allows us to see Islamic education practices in the context of a particular culture and society, and understand how local values, traditions and wisdom influence the implementation of Islamic education.

Second, this approach encourages us to pay attention to the socio-cultural context that influences and is influenced by Islamic education. In many cases, an overly narrow or normative understanding of Islamic education often ignores the dynamics of the society and culture in which it takes place. By integrating the perspectives of sociology and anthropology, we can see how factors such as social structures, value systems, cultural practices and socio-cultural changes shape and are transformed by Islamic education.<sup>36</sup>

Third, this interdisciplinary approach encourages us to expand the horizons of analysis in understanding Islamic education. It is not only limited to the discussion of curriculum, methods, and learning practices, but also explores broader aspects, such as power relations, conflicts of interest, and the process of negotiating meanings that occur in the context of Islamic education. Thus, our understanding of Islamic education becomes more comprehensive and critical.

Fourth, this approach can enrich the dialogue between Islam, sociology, and anthropology in an effort to understand religious phenomena in an increasingly complex society. Often, there is a gap or tension between the normative-theological perspective and the socio-cultural perspective in understanding religion. Through an interdisciplinary approach, we can find common ground and complementarity between different approaches, so that our understanding of Islamic education becomes more complete and contextualized.<sup>37</sup>

Fifth, this interdisciplinary approach can also provide new insights for the development of Islamic education theory and practice that is more in line with contemporary socio-cultural dynamics. By paying attention to the social and cultural dimensions, we can identify new challenges faced by Islamic education, as well as formulate strategies and innovations that are more adaptive and responsive to changing times.<sup>38</sup>

Ultimately, an interdisciplinary approach in the socioanthropology of Islamic

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<sup>36</sup> Salvatore, Armando. *The sociology of Islam: Knowledge, power and civility*. John Wiley & Sons, 2016. <https://doi.org/10.1002/9781118662601>

<sup>37</sup> Qomar, Mujamil. *Pendidikan Islam Multidisipliner, Interdisipliner, dan Transdisipliner*. Malang: Madani Media, 2020.

<sup>38</sup> Suroso, Amat, et al. "Challenges and opportunities towards Islamic cultured generation: socio-cultural analysis." *Linguistics and Culture Review* 5.1 (2021): 180-194. <https://doi.org/10.21744/lingcure.v5n1.1203>; Fajrussalam, Hisny, Agus Salim Mansyur, and Qiqi Yulianti Zaqiah. "Gaining Education Character Based on Cultural Sundanese Values: The Innovation of Islamic Education Curriculum in Facing Era Society 5.0." *Jurnal Iqra': Kajian Ilmu Pendidikan* 5.1 (2020): 104-119. <https://doi.org/10.25217/ji.v5i1.910>

education can enrich our understanding by providing a more holistic, contextual and critical perspective. This is not only useful for the development of Islamic education theory and practice, but can also strengthen interdisciplinary dialog in an effort to understand religious phenomena in an increasingly complex society. An interdisciplinary approach in the socioanthropology of Islamic education can enrich our understanding of Islamic education in the following ways:

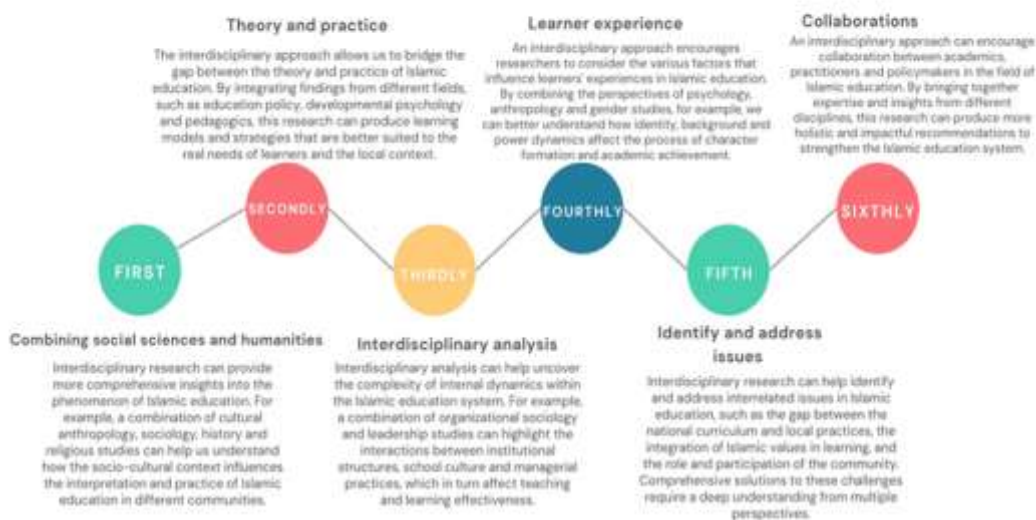


Figure 3. How an interdisciplinary approach in socioanthropology enriches Islamic education

Overall, an interdisciplinary approach in the socioanthropology of Islamic education allows us to gain a richer, more complex and contextualized understanding of the reality of Islamic education. This can provide a stronger foundation for designing and implementing Islamic education policies and practices that are effective and relevant to the needs of society.

### Socioanthropological research provides valuable insights to inform Islamic education policy and practice

Firstly, the research shows that the socio-cultural context greatly influences the implementation and perception of Islamic education.<sup>39</sup> For example, Islamic education practices in rural communities differ from urban ones, with different emphases on traditional values vs modernity. Understanding local cultural dynamics is crucial to designing relevant and effective education programs. Understanding these local cultural dynamics is absolutely crucial when it comes to designing effective and relevant Islamic

<sup>39</sup> Nurdin, Hisbullah. "Problems and Crisis of Islamic Education Today and in The Future." *International Journal of Asian Education* 1.1 (2020): 21-28. <https://doi.org/10.46966/ijae.v1i1.17>

education programs.<sup>40</sup> A one-size-fits-all approach is unlikely to be effective, as the specific needs, values, and priorities of the target community need to be taken into account.

Second, ethnographic studies reveal that there are significant variations in the understanding and interpretation of Islamic teachings among Muslims. Differences in socio-economic backgrounds, religious organizational affiliations and fiqh school preferences influence their perspectives. Education policy should accommodate this diversity and avoid a one-size-fits-all approach. This diversity of perspectives and interpretations is an important reality that education policy and programming needs to carefully account for. A one-size-fits-all approach to Islamic education is unlikely to be effective or relevant across this wide spectrum of understandings. Policymakers and educators need to develop a nuanced appreciation for the sociocultural complexities that inform Islamic thought and practice within a given context. Rigorous ethnographic study of local communities can provide invaluable insights into the diverse ways Islamic teachings are understood and applied. From there, educational initiatives should be carefully tailored to accommodate and reflect this diversity, rather than imposing a singular, standardized model. Allowing space for multiple interpretations, and empowering communities to develop education programs that resonate with their specific contexts, will be crucial.

Thirdly, the qualitative analysis found that parental and community involvement in Islamic education is important. However, the level of this involvement differs depending on factors such as socio-economic status, education level and beliefs about their role. The practical implication of this finding is that programs should be developed to promote the closest cooperation between schools, families and communities.

Fourthly, the research revealed that there is a gap between the nationally prescribed Islamic education curriculum and the reality of its teaching practices at the local level. Factors such as teacher preparedness, resource availability and local community preferences affect the extent to which the curriculum is effectively implemented. Policies should consider the diversity of contexts and allow room for local adaptation.

Fifth, longitudinal studies have found that the impact of Islamic education on the formation of learners' identity, behavior and values varies widely. Factors such as family background, organizational affiliations and social experiences outside school interact with the educational process to produce diverse outcomes. A flexible and learner-centered approach is needed to bridge this gap.

Sixth, historical analysis reveals that Islamic education has evolved over time, with a shift in emphasis from traditional knowledge transmission to the adoption of modern approaches. However, the understanding and implementation of modernizing Islamic education is not uniform across contexts. Policies should honor the historical

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<sup>40</sup> Hefner, Robert W. "Introduction: The culture, politics, and future of Muslim education." *Schooling Islam: The culture and politics of modern Muslim education* (2007): 1-39. <https://doi.org/10.1515/9781400837458.1>

legacy while encouraging adaptation to suit the needs of the present age.

Research shows that there is a tension between the demands of modernization and efforts to maintain the distinctive identity of Islamic education. Solving this dilemma requires a balanced approach, which can balance global aspirations with local values. Collaboration between stakeholders, including ulama, academics and policy makers, is needed to find a constructive middle ground.<sup>41</sup> Overall, the findings of the socioanthropological research provide rich insights to inform Islamic education policies and practices that are more context-responsive and learner needs-oriented. By considering the complexity and diversity of socio-cultural realities, a more holistic and adaptive approach can be developed to strengthen the Islamic education system.

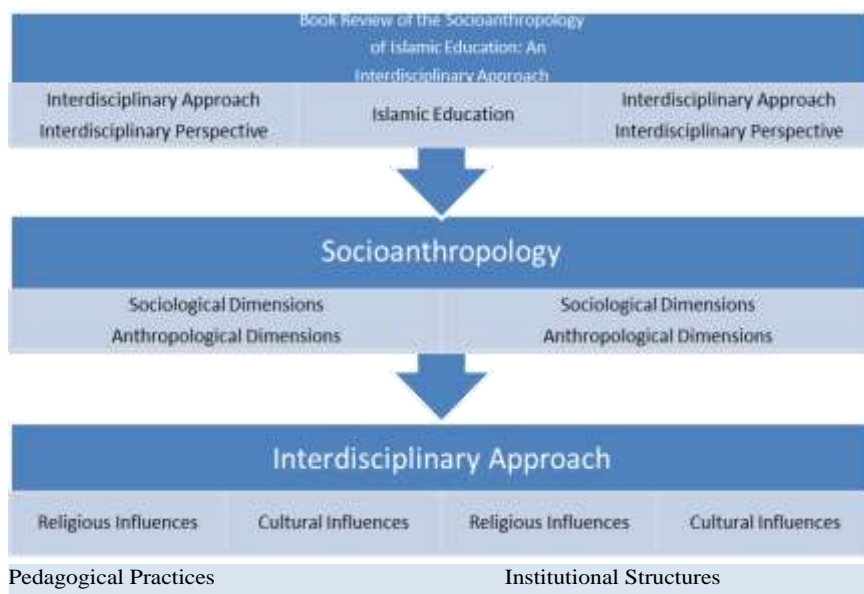


Figure 4. Concept Map Review

This concept map illustrates that this review book examines the Socioanthropology of Islamic Education through an interdisciplinary approach. There are two main dimensions studied, namely the sociological dimension and the anthropological dimension. In the sociological dimension, the focus of the study includes cultural influences and pedagogical practices. While in the anthropological dimension, the focus of the study includes the influence of religion and institutional structure. All of these aspects are studied in an interdisciplinary manner to gain a comprehensive understanding of Islamic Education.

An interdisciplinary approach that combines the perspectives of sociology and anthropology in understanding Islamic education does have many advantages.<sup>42</sup> First, this approach allows us to see Islamic education not only as a process of transmitting knowledge and religious values, but also as a socio-cultural phenomenon involved in

<sup>41</sup> Zoli, Corri, M. Cherif Bassiouni, and Hamid Khan. "Justice in post-conflict settings: Islamic law and Muslim communities as stakeholders in transition." *Utrecht J. Int'l & Eur. L.* 33 (2017): 38. <https://doi.org/10.5334/ujel.382>

<sup>42</sup> Rusli, Muh. "Interdisciplinary Approach on Contemporary Islam in Indonesia." *Jurnal Adabiyah* 23.2 (2023): 355-378. <https://doi.org/10.24252/jad.v23i2a13>

the dynamics of society. This is in line with the sociological theory of education proposed by Emile Durkheim, who emphasized that education is a socialization process in which individuals learn and absorb the values and norms prevailing in society.

Meanwhile, the anthropological approach allows us to understand Islamic educational practices in the context of a particular culture and society.<sup>43</sup> This is in accordance with the view of Clifford Geertz who sees religion as a symbol system that serves to build strong, consistent and long-lasting moods and motivations in humans. In this context, Islamic education can be seen as one of the manifestations of this symbol system, which is influenced by local values, traditions and wisdom.<sup>44</sup>

This interdisciplinary approach encourages us to pay attention to the socio-cultural context that influences and is influenced by Islamic education.<sup>45</sup> This is in line with Talcott Parsons' structural-functional theory, which emphasizes that social institutions, including education, are interrelated and function to maintain stability and balance in society. Through this perspective, we can see how factors such as social structure, value systems and socio-cultural changes shape and are transformed by Islamic education. This interdisciplinary approach encourages us to broaden the horizon of analysis in understanding Islamic education, not only limited to normative-textual aspects, but also including broader socio-cultural dimensions. This is in line with Antonio Gramsci's theory of hegemony, which emphasizes that education does not only function to convey knowledge, but also as an arena for ideological struggle and negotiation of meaning between dominant and subordinate groups.<sup>46</sup>

This interdisciplinary approach can enrich the dialogue between Islam, sociology and anthropology in an effort to understand religious phenomena in an increasingly complex society. This is in line with Will Kymlicka's theory of cultural pluralism, which emphasizes the importance of appreciating and respecting cultural and religious diversity in modern society. This interdisciplinary approach can provide new insights for the development of Islamic education theory and practice that is more in line with contemporary socio-cultural dynamics. This is in line with Paulo Freire's theory of transformative education, which emphasizes the importance of understanding the socio-cultural context in the learning process and community empowerment.

Thus, an interdisciplinary approach in the socioanthropology of Islamic education can enrich our understanding of the phenomenon of Islamic education in an increasingly complex society. This approach is not only useful for the development of

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<sup>43</sup> Lukens-Bull, Ronald A. "Between text and practice: Considerations in the anthropological study of Islam." *Defining Islam*. Routledge, 2016. 37-57.

<sup>44</sup> Qomar, Mujamil. *Pendidikan Islam Multidisipliner, Interdisipliner, dan Transdisipliner*. Malang: Madani Media, 2020.

<sup>45</sup> Suroso, Amat, et al. "Challenges and opportunities towards Islamic cultured generation: socio-cultural analysis." *Linguistics and Culture Review* 5.1 (2021): 180-194. <https://doi.org/10.21744/lingcure.v5n1.1203>

<sup>46</sup> Bamber, John, and Jim Crowther. "Speaking Habermas to Gramsci: Implications for the vocational preparation of community educators." *Studies in Philosophy and Education* 31 (2012): 183-197. <https://doi.org/10.1007/s11217-011-9277-0>

Islamic education theory and practice, but can also strengthen interdisciplinary dialog in an effort to understand religious phenomena more holistically, contextually and critically.

Research on the socioanthropology of Islamic education emphasizes the importance of an interdisciplinary approach in understanding and improving the Islamic education system. It highlights the need for a holistic and transdisciplinary Islamic education curriculum that integrates different fields of knowledge to comprehensively address human development.<sup>47</sup> By instilling noble moral values and fostering unity among students, Islamic education can contribute to building harmonious relationships and resolving social conflicts.<sup>48</sup> Moreover, the sociological approach plays an important role in Islamic education by providing tools to understand religion, formulate societal values, and promote tolerance in society.<sup>49</sup> Overall, this research underscores the importance of multidisciplinary, interdisciplinary and transdisciplinary perspectives in enhancing Islamic education to effectively address contemporary social challenges.<sup>50</sup>

The research shows that the socio-cultural context greatly influences the implementation and perception of Islamic education. This is in line with the perspective of socioanthropological theory which emphasizes the importance of understanding local cultural dynamics in studying social and religious phenomena. The ethnographic study conducted can reveal variations in Islamic education practices in rural and urban communities, as well as differences in emphasis on traditional values versus modernity. A deep understanding of this local cultural context is important for designing relevant and effective Islamic education programs. The research also revealed significant variations in the understanding and interpretation of Islamic teachings among Muslims. This finding is in line with the sociology of religion perspective that sees religion not only as a normative system, but also as a social construction influenced by social, economic and institutional affiliation factors. These differences in religious backgrounds and preferences should be accommodated in Islamic education policy, avoiding a 'one size fits all' approach.

Qualitative analysis shows the importance of parental and community involvement for the success of Islamic education.<sup>51</sup> This is in line with the

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<sup>47</sup> Fachruddin, Azmi., Handoko, Handoko., Ari, Dwi, Ningsih., Rosida, Hanum., Amar, Tarmizi., Hamdan, Hamdan. "Manajemen Transdisipliner Pemberdayaan Sumber Daya Manusia di SMP Negeri 15 Islam Terpadu Kota Binjai." *Journal on Education*, undefined (2023). doi: 10.31004/joe.v5i3.1627

<sup>48</sup> Eka, Kurnia, Firmansyah., Saiful, Anwar., Khozin, Khozin. "Anthropological Approach to Islamic Education: Establishing Noble Spirituality in Overcoming Social Conflict." *Al-Hayat*, undefined (2023). doi: 10.35723/ajie.v7i1.374

<sup>49</sup> Ali, Akbar., Mahyuddin, Barni. "Pendidikan islam multi, inter, dan transdisiplin (tinjauan sejarah)." *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, undefined (2022). doi: 10.18592/jtipai.v12i1.6774

<sup>50</sup> Yeni, Prihatin, Miftahul, jannah., Ainun, Suci, Qur'ani., Ummi, Mufida., Imroatus, Sa'adah., Zulf, Mubaraq. "Implications Of The Sociological Approach In Islamic Education In Indonesia." undefined (2022). doi: 10.32528/tarlim.v5i2.8849

<sup>51</sup> Ubale, Adamu Zakiyu, T. Abdurrahman, and A. H. Abdullah. "A relationship between parental involvement and intrinsic motivation on learning Islamic education." *Arts Social Science Journal* 6 (2015): 115. <https://doi.org/10.6007/IJARBSS/v5-i7/1744>

socioanthropological view that emphasizes the role of the wider social context in the educational process. Variations in the level of community participation influenced by socio-economic factors and perceptions of their roles should be considered in the development of programs that encourage close collaboration between schools, families and communities.<sup>52</sup> the gap between the national Islamic education curriculum and the reality of its teaching practices at the local level confirms the socioanthropological view that the policy implementation process cannot be separated from the dynamics of specific contexts. Local factors such as teacher readiness, resource availability and community preferences play an important role in policy adjustments. The findings emphasize the need for policies that leave room for local adaptation, rather than a 'one size fits all' approach.<sup>53</sup> Longitudinal studies on the impact of Islamic education on the formation of learners' identity, behavior and values reveal the complexity of the process. In line with the perspectives of social psychology and sociology of education, factors outside school, such as family background and organizational affiliations, interact with educational experiences to produce a diversity of outcomes. The findings highlight the need for flexible and learner-centered approaches in Islamic education.

The historical analysis of the evolution of Islamic education from an emphasis on the transmission of traditional knowledge to the adoption of modern approaches reflects a view of social history and historical anthropology that sees socio-cultural change as a complex and non-linear process. Understanding this historical legacy and the dynamics of modernization is important for designing Islamic education policies that respect tradition while adapting to contemporary needs. when analyzed through an interdisciplinary approach in socioanthropology, it can provide a richer, nuanced, and comprehensive understanding of the reality of Islamic education. This provides a stronger foundation for developing Islamic education policies and practices that are locally appropriate, accommodate diversity, and are oriented towards learner empowerment and community engagement.

This research is based on an interdisciplinary study between sociology and anthropology in understanding the phenomenon of Islamic Education. The sociological perspective emphasizes the influence of culture on pedagogical practices in Islamic educational institutions. Previous research has shown how local cultural values are often integrated in the curriculum, teaching methods, and interactions between teachers and students in Islamic schools.<sup>54,55</sup> Selain itu, struktur organisasi dan manajemen lembaga pendidikan Islam juga dipengaruhi oleh faktor-faktor sosial-

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<sup>52</sup> Hart, Roger A. *Children's participation: The theory and practice of involving young citizens in community development and environmental care*. Routledge, 2013.

<sup>53</sup> Hegger, Dries, et al. "Conceptualising joint knowledge production in regional climate change adaptation projects: success conditions and levers for action." *Environmental science & policy* 18 (2012): 52-65. <https://doi.org/10.1016/j.envsci.2012.01.002>

<sup>54</sup> Dewi, Anggraeni. "Multicultural Islamic Religious Education Based on Local Wisdom: The Analysis of "SILAS" Values in Sundanese Culture." *Indonesian Journal of Islamic Education Studies*, undefined (2023). doi: 10.33367/ijies.v6i1.3649

<sup>55</sup> Mohammad, Holil, Zahrotun, Nada., Munif, Shaleh., Abdul, Muis., Hasan, Ruzakki. "Inovasi pembelajaran di pondok pesantren di era globalisasi." *Edupeedia: Jurnal Studi Pendidikan dan Pedagogi Islam*, undefined (2023). doi: 10.35316/edupedia.v7i2.2675

budaya masyarakat setempat.<sup>56</sup>

On the other hand, the anthropological perspective in this study emphasizes the religious dimension that influences Islamic education. Several studies have examined how interpretations and understandings of Islamic teachings shape the goals, curricula and practices of education in Islamic institutions.<sup>57</sup> The adoption of Information and Communication Technology (ICT) in Islamic education is influenced by factors such as personal innovativeness and religious perspectives on ICT, highlighting the importance of integrating modern technology with traditional Islamic teachings to improve learning experiences and educational outcomes.<sup>58</sup> Aspects of Islamic theology, rituals and traditions are often reflected in the education system, from educational philosophy, learning materials, to school rules and culture.

Islamic education is closely related to Islamic culture and values, thus forming the ethical framework and organizational structure of educational institutions.<sup>59</sup> The Quran plays an important role in defining the values of Islamic education, emphasizing the acquisition of knowledge, moral principles and social justice.<sup>60</sup> In addition, successful madrasas combine traditional Islamic teachings with modern educational practices, encouraging a holistic educational approach that combines religious and academic excellence.<sup>61</sup> Integrating Islamic values into the educational environment is crucial to creating an inclusive and culturally sensitive learning environment that reflects the nature of Muslim societies.<sup>62</sup> Scholars have emphasized the importance of understanding the dynamics between the Islamic education system and the socio-cultural context in which it operates, emphasizing the interconnectedness between Islamic education and the wider Muslim community.

Previous research has also explored issues related to pedagogical practices in Islamic Education. A number of studies have shown that teaching methods, teacher-student interactions and learning evaluation in Islamic schools are influenced by Islamic

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<sup>56</sup> Sukino., S., S., Nova, Setyaningrum., Imron, Muttaqin., Triyo, Supriyatno. "Islamic educational institutions and social change in rural communities." *Journal of Namibian Studies : History Politics Culture*, undefined (2023). doi: 10.59670/jns.v34i.1565

<sup>57</sup> Eka, Kurnia, Firmansyah., Saiful, Anwar., Khozin, Khozin. (2023). *Anthropological Approach to Islamic Education: Establishing Noble Spirituality in Overcoming Social Conflict*. Al-Hayat, doi: 10.35723/ajie.v7i1.374

<sup>58</sup> "Analysing technology acceptance for digital learning in Islamic education: the role of religious perspective on ICT." *Journal of Computing Research and Innovation*, undefined (2023). doi: 10.24191/jcrinn.v8i1.344

<sup>59</sup> Halstead, J. Mark. "Islamic values: a distinctive framework for moral education?." *Journal of moral education* 36.3 (2007): 283-296. <https://doi.org/10.1080/03057240701643056>

<sup>60</sup> Dwi, Ratnasari. "Tracing Islamic Educational Values in Qur'anic Revelation and Compilation: A Historical Study." *Jurnal pendidikan Islam*, undefined (2022). doi: 10.14421/jpi.2022.112.145-151

<sup>61</sup> Mohamed, Solehuddin., Lilis, Nurteti. "Islamic Religious Education Learning Model Based on Living Values Educations in Higher Education." *Al Fikrah : Jurnal Manajemen Pendidikan*, undefined (2023). doi: 10.31958/jaf.v11i1.8612

<sup>62</sup> Mohsen, Zemzemi., Mohd, Anuar, Mamat., Muhammad, Yusry, Affandy, Md, Isa. "التعليم الديني وتشكيل الهوية الطفل في مجتمع متعدد الثقافات دراسة ميدانية حول المدارس الإسلامية في مقاطعة جنوب هولندا." *JOURNAL OF QURAN SUNNAH EDUCATION AND SPECIAL NEEDS*, undefined (2022). doi: 10.33102/jqss.vol6no2.149



values and norms.<sup>63</sup> Various studies highlight the importance of instilling good values and ethics through e-learning platforms, emphasizing the role of Islamic religious education teachers in developing learners' personalities. Furthermore, practical teaching methods used by Islamic education teachers include demonstration, discussion, problem solving and memorization, all of which are in accordance with Islamic principles. Furthermore, the effectiveness of applying an integrated approach to improve the teaching competence of Islamic Religious Education (IRE) teachers is highlighted, emphasizing the importance of competent teachers in creating an optimal learning environment based on Islamic values. Overall, the findings highlight the pervasive influence of Islamic values on teaching practices in Islamic education.

Islamic education is a multifaceted field influenced by socio-cultural and religious dimensions.<sup>64,65</sup> Teaching practices in Islamic educational institutions often emphasize memory, ritual familiarity, and respect for teachers as key elements.<sup>66</sup> This interdisciplinary approach combines sociology and anthropology and aims to gain a deeper understanding of the complexities and dynamics of Islamic education in contemporary Muslim societies.<sup>67</sup> By bringing together these perspectives, researchers can analyze how faith-based knowledge rooted in the Qur'an and the Prophet's Sunnah shapes educational practices, while also considering the broader socio-cultural context in which such institutions operate.<sup>68</sup> This holistic view allows for a comprehensive understanding of the development of Islamic education, highlighting its importance in shaping individuals and societies in the modern world.

## CONCLUSIONS

The anthropological and sociological approaches to understanding religion provide valuable insights into the religious practices and social interactions within society. Anthropology, focusing on human behavior, and sociology, examining societal bonds, both play crucial roles in analyzing how religious beliefs shape and are shaped

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<sup>63</sup> Nur, Eliza, Mohd, Noor., Tengku, Sarina, Aini, Tengku, Kasim., Yusmini, Md, Yusoff. "Instilling the elements of good values and ethics through islamic education e-learning platforms in primary schools." *International Journal of Education, Psychology and Counseling*, undefined (2023). doi: 10.35631/ijepc.850034; Mohd, Hilmi, Rozali., Kamarul, Azmi, Jasmi., Muhamad, Nazim. "Practical Teaching and Learning Methods in Malaysian Islamic Education." *Syamil: jurnal pendidikan agama Islam*, undefined (2023). doi: 10.21093/sy.v11i1.6157; Siti, Nursyamsiyah. "Evaluation Model of Islamic Education Learning in Schools in The Digital Age." *International Journal of Social Learning*, undefined (2023). doi: 10.47134/ijsl.v3i2.128

<sup>64</sup> Rida, I., Zekrist. "Islamic Educational Practices In A Digital Society." *The European Proceedings of Social and Behavioural Sciences*, undefined (2022). doi: 10.15405/epsbs.2022.11.98;

<sup>65</sup> Yahia, Baiza. "Are Contemporary Islamic Education and Their Pedagogical Approaches Fit for Purpose? A Critique and Way Forward." undefined (2022). doi: 10.4324/9781003193432-3

<sup>66</sup> Firman, Mansir. "Islamic Education and Socio-Cultural Development in Educational Institutions." *Ideas : Jurnal Pendidikan, Sosial dan Budaya*, undefined (2022). doi: 10.32884/ideas.v8i3.901

<sup>67</sup> Muhammad, Talhah, Ajmain., Nurul, Istiqamah, Mohamad, Zaki., Siti, Nur, Hadis, A, Rahman. "Society Values Based On Islamic Education." *Al-Wijdán: journal of islamic education studies*, undefined (2022). doi: 10.58788/alwijdn.v7i2.1833

<sup>68</sup> Şenol, Yağdı. "The Religious Educational Habitus of Islamic Religion Teachers. A Reconstructive Study of Collective Frameworks of Orientation in the Context of (Inter-) Religious Education." undefined (2021). doi: 10.1007/978-3-658-31696-9\_6

by social dynamics. These perspectives are essential in understanding the complexities of Islamic education, as they reveal the intricate interplay between religious values, traditions, and educational experiences. The integration of anthropological, sociological, and cultural perspectives offers a comprehensive framework for studying Islamic education. This multidisciplinary approach highlights the significant impact of social, cultural, and historical factors on the philosophy and practice of Islamic education. By examining these influences, educators, and policymakers can develop more effective curricula and training programs that reflect the diverse needs of Muslim communities. In practice, anthropology and sociology of religion enable us to appreciate the diversity of religious beliefs and practices and their role in shaping individual and group identities. They also help us understand the interaction between religion and social, economic, and political factors. This understanding is crucial for developing policies and educational practices that are inclusive and responsive to the social dynamics within Muslim societies.

Future research should focus on empirical studies to validate these findings and provide practical examples of the multidisciplinary approach in action. Additionally, investigating regional variations within the Islamic world will offer a more nuanced understanding of how social, cultural, and anthropological factors influence Islamic education. By addressing these areas, we can enhance our understanding and appreciation of the complexity of religious life and its impact on education in Muslim societies.

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