



INTEGRATING INSAN KAMIL VALUES AND WORK COMPETENCE IN MODERN ISLAMIC EDUCATION

Afif Alfiyanto^{1*}, Fitri Hidayati², Muhammad Ghazali³, M. Ikhwan⁴, Gusti⁵

^{1,2,3} Universitas Islam Negeri Raden Fatah Palembang

⁴ Sekolah Tinggi Agama Islam Negeri Teungku Dirundeng Meulaboh

⁵ Universiti Utara Malaysia

afifalfiyanto_uin@radenfatah.ac.id, fitriihidayati94@gmail.com,
muhammadghazali_uin@radenfatah.ac.id, m.ikhwan@staindirundeng.ac.id,
gusti_g@ahsgs.uum.edu.my

* Corresponding Author

Received: 23-04-2026

Revised: 25-05-2026

Accepted: 18-07-2026

ABSTRACT

This study reconstructs Islamic educational objectives by integrating the classical concept of insan kamil with contemporary work competencies demanded by Industry 4.0/5.0. Employing a systematic literature review, we analyzed 45 peer-reviewed studies published between 2020 and 2025, retrieved from Scopus, Web of Science, and Google Scholar. The review applied explicit inclusion criteria focusing on literature that bridges Islamic philosophical concepts with modern competency frameworks, using targeted keyword combinations. The synthesis reveals strong epistemological alignment between the multidimensional insan kamil framework encompassing spiritual purification (tazkiyah), intellect ('aql), knowledge ('ilm), and practice ('amal) and 21st-century competencies such as critical thinking, digital literacy, emotional intelligence, and collaborative leadership. Building on Ibn Sina's rational hierarchy, al-Ghazali's spiritual ethics, and Fazlur Rahman's modernist synthesis, this study proposes the "Insan Kamil Professional" model. Unlike the classical conception that primarily emphasizes moral and spiritual perfection, this reconstructed framework explicitly positions technical-professional competence as an essential dimension of vicegerency (khalifah), thereby contextualizing historical ideals for contemporary workforce realities. The model organizes development into three conceptual layers spiritual foundation, professional competence, and integrative synthesis culminating in ihsan (excellence in action). While this architecture conceptually balances spiritual and professional aims, we acknowledge inherent tensions between market-driven employability and spiritual authenticity, which require deliberate pedagogical navigation. As a conceptual synthesis, the model has not yet undergone empirical validation, and its literature scope is confined to selected academic databases. Nevertheless, the framework challenges epistemological dualism in Islamic education and provides actionable guidance for curriculum redesign, policy formulation, and future empirical testing.

Keywords: Islamic Education Reconstruction, Insan Kamil, Work Competence

INTRODUCTION

The concept of *insan kamil* (the perfect human being) serves as the foundational *telos* of Islamic pedagogy, though classical and modern scholars articulate it through distinct lenses (Farabi, 2022; Maghriza & Nursikin, 2024). Ibn Sina emphasizes a rational-hierarchical framework, prioritizing the progressive actualization of intellect alongside ethical maturation (Munzir & Suyadi, 2023; Yusuf, 2023). Conversely, al-Ghazali centers human perfection on spiritual purification (*tazkiyat al-nafs*) and the cultivation of the heart, positioning moral refinement above purely cognitive achievement (Suddahazai, 2023). Fazlur Rahman modernizes this discourse by explicitly rejecting the religion-science dichotomy, advocating for *insan kamil* as an active, socially engaged ideal grounded in contextual knowledge (Fahmi & Rohman, 2021; Junaidi et al., 2022). Collectively, these perspectives establish a multidimensional educational vision, though they were not originally formulated to address contemporary technological or industrial demands.

The Fourth Industrial Revolution and Society 5.0 have fundamentally restructured global labor markets, demanding advanced competencies in critical thinking, digital literacy, and collaborative problem-solving (Adel, 2024; Marku, 2024). Empirical studies consistently reveal a significant skills mismatch, with higher education institutions struggling to align curricula with industry expectations (Koca & Karagöl, 2023; Tee et al., 2024). In Indonesia, recent labor market analyses indicate that a substantial proportion of madrasah and Islamic university graduates experience prolonged underemployment due to limited technical and adaptive competencies (Irfansyah et al., 2023; Ngatiman et al., 2023). Conversely, secular vocational programs frequently marginalize ethical and spiritual dimensions, producing technically proficient but morally unanchored professionals (Efendi, 2023; Zubaidillah, 2020). This persistent epistemological dualism fragments educational outcomes, leaving graduates ill-prepared for interdisciplinary, technology-driven workplaces (Fernadi, 2025; Hastutiningsih et al., 2024).

While existing literature extensively explores classical *insan kamil* philosophy and modern competency frameworks independently, a critical gap remains: the absence of a systematically reconstructed model that explicitly bridges spiritual-humanistic ideals with Industry 4.0/5.0 professional demands. Previous studies have largely treated these domains as parallel rather than integrated, resulting in additive curricula instead of transformative frameworks. To address this, this study explicitly proposes the “Insan Kamil Professional” model, which reconceptualizes technical competence not as a secular addition but as an essential

dimension of Islamic vicegerency (*khalifah fil-ardh*). This novelty is operationalized through the ethical imperatives of *amanah*, *itqan*, and *ihsan*, positioning professional excellence as a direct pathway to spiritual realization (Budiyanti et al., 2020; Makitsuna & Nugraha, 2024). The study is guided by three research questions: (1) How do classical *insan kamil* conceptions align with 21st-century competencies? (2) What structural components are necessary to integrate spiritual formation with professional training? (3) How can this model be operationalized within modern curricula? The scope is deliberately delimited to conceptual reconstruction via systematic review, excluding empirical validation or longitudinal implementation trials.

METHOD

This study employs a systematic literature review strictly following the PRISMA 2020 protocol to synthesize classical Islamic educational philosophy, contemporary competency frameworks, and empirical curriculum studies. Data sources were retrieved from Scopus, Web of Science, Google Scholar, and institutional repositories using standardized Boolean strings: ("insan kamil" or "perfect human") and ("work competence" or "21st-century skills") and ("Islamic education" or "curriculum integration"). Database-specific procedures included field-tag filtering, language restrictions, and automated duplicate removal, with the publication window restricted to 2020–2025 to ensure analysis of fully indexed literature while excluding incomplete or forthcoming publications. Literature selection followed a rigorous two-stage screening process evaluating titles, abstracts, and full texts against explicit inclusion criteria, while excluding non-academic or methodologically weak sources. Discrepancies were resolved through independent reviewer consensus to minimize selection bias, ensuring only conceptually robust data sources proceeded to full analysis.

To address the epistemological distinction between classical manuscripts and contemporary empirical studies, a dual-track analytical framework was implemented where classical texts were analyzed via contextual hermeneutics to extract foundational objectives, while peer-reviewed studies were open-coded to map empirical competency indicators. Data analysis proceeded through a sequential three-phase process: initial content analysis for concept extraction, hermeneutic interpretation to contextualize findings within Islamic philosophical traditions and modern educational theories, and thematic synthesis employing iterative clustering and constant comparison to develop higher-order themes using qualitative analysis software. Methodological rigor was ensured through Lincoln and Guba's trustworthiness criteria, with credibility established via investigator triangulation

and peer debriefing, dependability maintained through a comprehensive audit trail documenting search strategies and coding iterations, and confirmability reinforced by reflexivity journals to bracket researcher preconceptions. This structured, transparent workflow guarantees that the integrative model emerges from a systematic, auditable, and theoretically accountable review process.

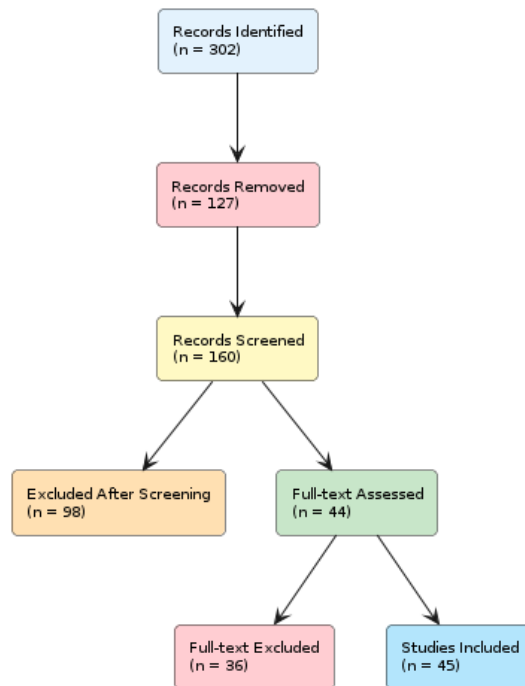


Figure 1. PRISMA 2020 Flow Diagram

The PRISMA 2020 diagram above visualizes the literature selection process in a transparent and structured manner, charting the journey from the initial identification of 302 records to the final inclusion of 45 studies that met the methodological and conceptual criteria. Adhering to the updated PRISMA 2020 guidelines, the diagram explicitly documents the rationale for each phase from duplicate removal and year range screening to title/abstract relevance assessment and full-text eligibility verification thus ensuring method reproducibility and minimizing selection bias. This visual structure aligns directly with the dual-track analytical framework described in the methods section, clarifying how data sources were rigorously validated before undergoing content analysis, hermeneutic interpretation, and thematic synthesis. Overall, the diagram serves as a methodological audit trail that strengthens the credibility of the reviewed literature and ensures that the integrative “Insan Kamil Professional” model is built on a foundation of systematic, verified, and accountable synthesis.

RESULTS AND DISCUSSION

RESULT

Literature Selection and Screening Outcomes

The systematic search initially yielded 287 records across five academic databases, with 15 additional records identified through reference scanning and expert consultation. Following duplicate removal, timeframe filtering, and exclusion of non-peer-reviewed sources, 160 records proceeded to title and abstract screening. After rigorous eligibility assessment, 45 studies were retained for full thematic synthesis. The selection process demonstrates a high exclusion rate (84.3%), reflecting stringent interdisciplinary criteria requiring simultaneous engagement with Islamic philosophical discourse and modern competency frameworks. The final corpus comprises 37 database-indexed articles and 8 seminal works from academic repositories, ensuring comprehensive coverage of both contemporary and foundational scholarship.

Table 1. Distribution of Literature Sources by Database and Selection Stage

Database/Source	Initial Records	After Screening	Final Included
Scopus	98	42	12
Web of Science	67	28	8
Google Scholar	89	56	14
JSTOR	18	12	2
Repositori UIN/IAIN	15	12	1
Other Sources	—	10	8
Total	287	160	45

Thematic Distribution and Analytical Patterns Thematic coding of the 45 included studies revealed five distinct clusters, with classical Islamic educational philosophy (26.7%) and Industry 4.0/5.0 competency frameworks (24.4%) representing the most heavily researched domains. Islamic work ethics and professional competence (20.0%) and curriculum integration models (17.8%) emerged as bridging themes, while contemporary reconstructions of the *insan kamil* concept (11.1%) remained the least explored area. This distribution confirms a significant scholarly gap: while both philosophical traditions and modern competency demands are well-documented independently, their systematic integration remains underdeveloped. The synthesis further indicates that recent scholarship increasingly acknowledges the inadequacy of additive curriculum models, shifting instead toward transformative frameworks that embed spiritual-ethical dimensions within technical-professional training.

Table 2. Thematic Categories of Included Studies (n = 45)

Thematic Category	n	%	Key Focus Areas	Representative Authors
Classical Islamic Educational Philosophy	12	26.7	Ibn Sina hierarchy of intellect; al-Ghazali tazkiyah; Fazlur Rahman modernism	Junaidi et al (2022), Maghriza & Nursikin (2024), and Munzir & Suyadi (2023)
Industry 4.0/5.0 Competency Frameworks	11	24.4	4C skills; digital literacy; skills mismatch; workforce transformation	González-Pérez & Soledad (2022), Marku (2024), and Yuceol (2021)
Islamic Work Ethics & Professional Competence	9	20.0	Aqidah, akhlak, dakwah competencies; Maqasid Syariah; Islamic leadership	Makitsuna & Nugraha (2024), Nurcahyo et al (2024), and Saepudin et al (2020)
Curriculum Integration in Islamic Education	8	17.8	Pesantren-national curriculum; SIT model; interdisciplinary approach	Marwiji et al (2024)
Reconstruction of Insan Kamil Concept	5	11.1	Neo-Sufism; Iqbal khudi; Gülen integrated education; Homo Deus comparison	Fauzi & Hamami (2022), Ihsan et al (2022), and Muhtar & Zailani (2024)
Total	45	100.0		

Synthesized Alignments Between Classical Frameworks and Modern Competencies

Analysis of the reviewed literature demonstrates strong epistemological convergence between classical *insan kamil* dimensions and 21st-century competency requirements. Studies synthesizing Ibn Sina's rational hierarchy and al-Ghazali's spiritual paradigm reveal that intellectual actualization (*'aqil*) and heart purification (*tazkiyah*) correspond directly to modern demands for critical thinking, emotional intelligence, and metacognitive adaptability. Furthermore, literature on Fazlur Rahman's integrative approach consistently aligns Islamic ethical imperatives (*amanah*, *itqan*, *ihsan*) with professional accountability, collaborative leadership, and continuous skill upgrading. The review also identifies digital literacy not merely as a technical skill, but as a contemporary extension of *'ilm* (knowledge) and *'amal* (practice) that requires ethical grounding to prevent technocratic reductionism. These synthesized patterns indicate that classical Islamic educational objectives inherently encompass the cognitive, affective, and psychomotor competencies prioritized in Industry 4.0/5.0 discourse.

Conceptual Reconstruction: The “Insan Kamil Professional” Model

Building on the synthesized thematic alignments, this study formulates the “*Insan Kamil Professional*” as a reconstructed educational objective structured around three conceptual layers. The foundational layer emphasizes spiritual-ethical grounding (*iman* and *tazkiyah*) to establish moral orientation and professional integrity. The developmental layer integrates technical-professional competencies (STEM, digital literacy, communication) within an Islamic ethical framework, positioning skill acquisition as a form of vicegerential responsibility (*khalifah fil-ardh*). The applied layer focuses on integrative synthesis through interdisciplinary projects and practice-based innovation, culminating in *ihsan*—where professional execution transcends mere productivity to become spiritually meaningful action. While the model proposes proportional curricular emphasis across these layers, it functions as a conceptual architecture rather than a rigidly quantified formula, acknowledging that empirical implementation will require context-specific calibration. This framework directly addresses the epistemological dualism identified in the literature by demonstrating that spiritual formation and professional competence are interdependent rather than competing educational aims.

DISCUSSION

Theoretical Alignment and Epistemological Integration

The thematic synthesis confirms that classical *insan kamil* frameworks inherently encompass cognitive, affective, and psychomotor dimensions required in contemporary education (Junaidi et al., 2022; Maghriza & Nursikin, 2024). This alignment directly validates the foundational layer of the proposed “*Insan Kamil Professional*” pyramid, where spiritual grounding (*tazkiyah*) and intellectual development (*‘aql*) serve as prerequisites for professional competence. However, scholarly interpretations remain contested; traditionalist scholars frequently caution against over-integration with market-driven competencies, warning that technical specialization may dilute spiritual authenticity. Conversely, modernist thinkers argue that excluding workforce readiness from Islamic pedagogy contradicts the Qur’anic mandate of *khalifah fil-ardh* (Fahmi & Rohman, 2021; Muhtar & Zailani, 2024). This theoretical tension underscores the necessity of the pyramid’s progressive architecture, which positions technical skills not as secular additions but as ethically contextualized expressions of divine stewardship, ultimately reframing professional competence as a pathway toward *al-falah*.

Comparative Perspectives and Implementation Realities

When contextualized within existing integration efforts, the proposed curriculum architecture extends beyond established models such as Sekolah Islam Terpadu (SIT) and pesantren-national curriculum syntheses (Marwiji et al., 2024). While these initiatives successfully merge religious and general subjects, they frequently operate within additive frameworks that maintain epistemological boundaries rather than achieving transformative synthesis. Internationally, holistic education paradigms in Finland and Japan similarly emphasize character development alongside academic rigor, yet they often lack explicit theological anchoring or vicegerential orientation. Implementing the “Insan Kamil Professional” model, however, encounters substantial institutional barriers, including educator dual-competency gaps, resistance from conservative academic structures, and policy-driven curriculum overload. These constraints necessitate phased implementation strategies that prioritize teacher professional development and stakeholder collaboration before full architectural deployment. Without addressing these systemic challenges, even theoretically sound integration frameworks risk remaining conceptual rather than operational.

Conceptual Limitations and Future Trajectories

Despite its theoretical coherence, this study remains fundamentally conceptual, as the proposed pyramid and curriculum architecture have not yet undergone empirical validation or longitudinal assessment. The systematic review methodology, while rigorous in thematic synthesis, is inherently limited by database coverage and the exclusion of non-English scholarly traditions that may offer alternative integration paradigms. Furthermore, the proportional emphasis across curriculum layers functions as a conceptual guideline rather than an empirically calibrated formula, requiring contextual adaptation across diverse educational and institutional settings. Future research must therefore prioritize action-based curriculum trials, competency assessment frameworks that measure both technical proficiency and spiritual-ethical development, and cross-contextual comparative studies. Only through iterative empirical testing can the model’s aspirational vision of *ihsan* excellence in both professional practice and spiritual devotion be rigorously evaluated and institutionally actualized.

CONCLUSION

This study set out to reconstruct Islamic educational objectives by integrating classical *insan kamil* philosophy with contemporary Industry 4.0/5.0 work competencies. Guided by three core research questions, the systematic review of 45 peer-reviewed studies confirms substantial epistemological alignment

between Ibn Sina's rational hierarchy, al-Ghazali's spiritual purification, and Fazlur Rahman's modernist synthesis with modern demands for critical thinking, digital literacy, and collaborative leadership. The synthesis successfully demonstrates that spiritual formation and professional competence are not competing aims but interdependent dimensions of a unified educational *telos*. Consequently, the proposed "Insan Kamil Professional" framework effectively addresses the longstanding epistemological dualism in Islamic curricula by positioning technical expertise as an ethically contextualized expression of vicegerency (*khalifah fil-ardh*).

The novelty of this research operates across three dimensions. Theoretically, it transcends additive integration models by framing professional competence as a pathway toward *ihsan* (spiritual excellence in action) rather than a secular supplement. Methodologically, it applies a dual-track SLR protocol that systematically aligns classical philosophical manuscripts with contemporary empirical competency frameworks, overcoming traditional epistemological boundaries. Practically, it offers a three-layer curriculum architecture that provides actionable guidance for curriculum redesign. However, as a conceptual reconstruction, this study remains unvalidated empirically and is constrained by database coverage and its contextual focus. The proportional emphasis across curriculum layers functions as a conceptual guideline rather than a rigid formula, necessitating contextual calibration and institutional adaptation before large-scale deployment.

To translate this framework into practice, policymakers should mandate national competency standards that explicitly integrate Islamic ethical imperatives (*amanah, itqan*) into qualification frameworks, while curriculum developers must adopt interdisciplinary, project-based modules that dissolve artificial boundaries between religious and general subjects. Teacher training institutions should prioritize dual-competency professional development programs that equip educators with both Islamic philosophical grounding and modern pedagogical-technological skills. Future research must prioritize empirical pilot testing across diverse madrasah and university settings, develop validated assessment instruments that measure both technical proficiency and spiritual-ethical development, and conduct longitudinal or cross-cultural comparative studies to evaluate long-term graduate outcomes. Ultimately, only through iterative empirical refinement can the model's aspirational vision of *ihsan* be rigorously evaluated and institutionally actualized.

REFERENCES

- Budiyanti, N., Aziz, A. A., & Erihadiana, M. (2020). Strategy of Insan Kamil in Building Green Education. *International Journal on Advanced Science Education and Religion*, 3(2), 72–82. <https://doi.org/10.33648/ijoaser.v3i2.54>
- Efendi, P. M. (2023). Keterampilan Abad 21 Kaitannya Dengan Karakteristik Masyarakat Di Era Abad 21. *Caruban Jurnal Ilmiah Ilmu Pendidikan Dasar*, 6(1), 78. <https://doi.org/10.33603/caruban.v6i1.8009>
- Fahmi, I. R., & Rohman, M. A. A. (2021). Non-Dikotomi Ilmu: Integrasi-Interkoneksi Dalam Pendidikan Islam. *Al-Mikraj Jurnal Studi Islam Dan Humaniora* (E-Issn 2745-4584), 1(2), 46–60. <https://doi.org/10.37680/almikraj.v1i2.750>
- Farabi, M. A. (2022). Profil Insân Kâmil Dalam Perspektif Pendidikan Islam. *Islamijah Journal of Islamic Social Sciences*, 2(1), 1. <https://doi.org/10.30821/islamijah.v2i1.10974>
- Fauzi, M. R., & Hamami, T. (2022). Fethullah Gülen's Epistemology of Islamic Education and Its Implementation Towards Integrated Islamic Education. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 10(1), 41–58. <https://doi.org/10.15642/jpai.2022.10.1.41-58>
- Fernadi, M. F. (2025). Discourse of Contemporary Islamic Education: Dichotomy, Islamization, and Integration of Science. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 6(3), 479–490. <https://doi.org/10.37680/SCAFFOLDING.V7I1.1988>
- González-Pérez, L. I., & Soledad, M. (2022). Components of Education 4.0 in 21st Century Skills Frameworks: Systematic Review. *Sustainability*, 14(3), 1493. <https://doi.org/10.3390/su14031493>
- Hastutiningsih, A. D., Sugiyono, S., Suyanto, S., & Ashyrnepesov, V. (2024). Evaluation of Vocational Education Management in the Era of the Fourth Industrial Revolution and Society 5.0 at SMKN 2 Pengasih. *Jurnal Pendidikan Teknologi Dan Kejuruan*, 30(1), 51–61. <https://doi.org/10.21831/jptk.v30i1.70013>
- Ihsan, N. H., Sa'ari, C. Z., & Hidayat, M. S. (2022). Abdurrauf Al-Singkili's Concept of Insan Kamil in Facing the Crisis of Modern Human Morality. *Islam Realitas Journal of Islamic & Social Studies*, 8(1), 22. https://doi.org/10.30983/islam_realitas.v8i1.5487
- Irfansyah, A., Suparji, S., Suprianto, B., Kuntadi, C., & Sudarmaji, H. (2023). Factors That Affect the Quality of Vocational Education Graduates in the 4.0 Era: Job Readiness, Skills and Digital Services. *Dinasti International Journal of Education Management and Social Science*, 4(4), 485–496. <https://doi.org/10.31933/dijemss.v4i4.1734>

- Junaidi, S., Farham, & Matroni. (2022). Pemikiran Modernis Muhammad Iqbal Dan Fazlur Rahman Dalam Pendidikan Islam. *Kariman Jurnal Pendidikan Keislaman*, 10(2), 187–206. <https://doi.org/10.52185/kariman.v10i2.240>
- Koca, D., & Karagöl, E. T. (2023). Skills Mismatch in Transition to Industry 4.0 in the Context of Large-Scale Manufacturing Industries in Türkiye. *Yönetim Ve Ekonomi Araştırmaları Dergisi*, 21(3), 445–472. <https://doi.org/10.11611/yead.1277147>
- Maghriza, M. T. R., & Nursikin, M. (2024). Pendekatan Pendidikan Nilai Dalam Filsafat Islam: Analisis Kontribusi Imam Al-Ghazali Dan Ibnu Sina. *Afeksi Jurnal Penelitian Dan Evaluasi Pendidikan*, 5(2), 295–314. <https://doi.org/10.59698/afeksi.v5i2.253>
- Makitsuna, F., & Nugraha, A. T. (2024). Analisis Pengaruh Iklim Organisasi, Interaksi Psikososial, Dan Karakteristik Individu Terhadap Organisasi Kerja Dan Konten Pekerjaan. *Perbanas Journal of Islamic Economics and Business*, 4(1), 24. <https://doi.org/10.56174/pjieb.v4i1.214>
- Marku, M. (2024). Navigating the Future of Work: Human Capital in the Age of Industry 4.0. *Interdisciplinary Journal of Research and Development*, 11(1), 190. <https://doi.org/10.56345/ijrdv11n127>
- Marwiji, Muh. H., Wahyudin, W., Setiono, J., Qomaruzzaman, B., & Zaqiah, Q. Y. (2024). Integrasi Kurikulum Pondok Pesantren dan Madrasah Aliyah pada Mata Pelajaran Rumpun Pendidikan Agama Islam di Alwasilah Lilhasanah Islamic Boarding School. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 7(3), 2528–2535. <https://doi.org/10.54371/JIIP.V7I3.4100>
- Muhtar, M. K., & Zailani, A. F. B. M. (2024). *Insan Kamil and Homo Deus: A Pinnacle of Human Existence in the Digital Era*. *Tasfiah Jurnal Pemikiran Islam*, 8(1), 81–102. <https://doi.org/10.21111/tasfiah.v8i1.11482>
- Munzir, & Suyadi. (2023). Akal Bertingkat Dan Taksonomi Bloom : Pengembangan Pendidikan Islam Berorientasi HOTS. *Tawazun Jurnal Pendidikan Islam*, 16(2), 231–244. <https://doi.org/10.32832/tawazun.v16i2.7982>
- Ngatiman, S., Sulaiman, T., & Wong, K. Y. (2023). The Challenges of Implementing Industrial Revolution 4.0 Elements in TVET. *Journal of Technical Education and Training*, 15(3). <https://doi.org/10.30880/jtet.2023.15.03.015>
- Nurchahyo, S. A., Sudiyono, S., Rachmawati, M., Widagdo, T. H., & Ali, A. (2024). Strategi Human Capital Development Guna Membangun Sustainable Organization Dengan Maqasid Syariah Pada Pegawai Kementrian Agama

- Kabupaten Semarang. Jiambi, 2(2), 60–69.
<https://doi.org/10.30787/jiambi.v2i2.1525>
- Saepudin, S., Setiawati, Y. H., & Hamidah, N. (2020). Pengaruh Kepemimpinankharismatik Terhadap Kompetensi Profesiobal Dosen Dalam Menghadapi Era Industrialisasi 4.0. *Jurnal Dirosah Islamiyah*, 1(1), 1–34.
<https://doi.org/10.47467/jdi.v1i1.59>
- Suddahazai, I. H. K. (2023). Examining the Concept of Educational Leadership From the Classical Islamic Worldview. *Khazanah Pendidikan Islam*, 5(1), 20–38.
<https://doi.org/10.15575/kp.v5i1.25283>
- Tee, P. K., Wong, L. C., Dada, M., Song, B. L., & Ng, C. P. (2024). Demand for Digital Skills, Skill Gaps and Graduate Employability: Evidence From Employers in Malaysia. *F1000research*, 13, 389. <https://doi.org/10.12688/f1000research.148514.1>
- Yuceol, N. (2021). The Steps to Be Taken in Higher Education for Successful Adaptation to Industry 4.0. *Yuksekogretim Dergisi*, 11(3), 563–577.
<https://doi.org/10.2399/yod.21.617715>
- Yusuf, A. (2023). Diskursus “Insan Kamil” Perspektif Avicenna: Peran Kekuatan Jiwa Mencapai Kesempurnaan. *Jurnal Peradaban*, 2(1).
<https://doi.org/10.51353/jpb.v2i1.662>
- Zubaidillah, Z. (2020). Konsep Manusia Sempurna Perspektif Seyyed Hossein Nasr. *Ushuluna Jurnal Ilmu Ushuluddin*, 1(2), 1–22.
<https://doi.org/10.15408/ushuluna.v1i2.15156>