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## Exploration of Islamic Religious Education Teaching Material Management in Higher Education

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**Abstract:** This study aims to examine how Islamic teaching materials are developed and managed at Telkom University, with a particular focus on integrating the values of sustainable development into the curriculum. The research seeks to understand how these materials are designed to remain relevant to learning outcomes while responding to contemporary global challenges. The study employs a qualitative approach. Data were collected through interviews with lecturers and academic managers, direct observations of the learning process, and analysis of institutional documents related to curriculum and teaching material development. This approach allows for an in-depth understanding of both the process and the context of material development. The results show that Islamic teaching materials are systematically designed in accordance with learning outcomes and incorporate key dimensions of sustainable development, including economic growth, social inclusion, and environmental protection. The development process emphasizes collaboration and deliberation through structured discussions before each semester, ensuring that the materials remain relevant to regulations and current social issues. In conclusion, a collaborative and sustainability-oriented model of teaching material development enhance the relevance of higher education and supports student engagement and achievement.

**Keywords:** Islamic education; teaching materials; sustainable development; collaboration; higher education.

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### INTRODUCTION

Education today is one of the activities that cannot be separated from human life. Education is at the core of the universal declaration of human rights. The declaration places education as an effort to increase respect for human rights (Leoni, 2025a; Qorib, 2024a; Zalli, 2024). In addition, education is currently one of the important components in realizing the achievement of sustainable development goals. Education in this case is expected to contribute to development by improving the quality of human resources for the better (Akmaluddin et al., 2025; Melania et al., 2024; Umami & Yasin, 2024). Quality education will be able to encourage each individual to maximize their potential in various aspects such as skills, knowledge, training, and other individual abilities. These abilities will later become provisions for each individual to live their lives (Jhonshon et al., 2024; Leoni, 2025; Sugianto, 2024).

The successful implementation of education is influenced by various things including teaching materials. Teaching material is one important aspect that needs to be considered in the learning process. The existence of teaching materials will theoretically be able to encourage the achievement of students' understanding related to lessons

(Kocaleva et al., 2024; Qorib, 2024). Of course, teaching materials in this case need to be continuously adjusted by maintaining their relevance to the demands of the competencies that must be mastered. Teaching materials in this case must continue to be developed so that they always have sufficient content in achieving these predetermined competencies so that the learning process carried out will produce the expected graduate profile. In addition, teaching materials should also fulfill the clarity of potential, clarity of purpose, suitability of learning objectives, and clarity of guidelines in improving students' competencies (Chisunum & Nwadiokwu, 2024; Lizier et al., 2024; Serki & Bolkan, 2024).

The location of teaching materials in this case is important to continue to be developed because teaching materials act as a source of lessons that can build student resources (Firdaus et al., 2023; Indriyani et al., 2024; Sholiah et al., 2020). Thus, it is important to continuously develop and ensure the relevance of teaching materials to educational objectives through the development process so that the education carried out is as expected. Various previous studies have revealed the importance of managing the development of teaching materials. Research by Garay Abad & Hattie (2025); Rahmani et al., (2021) revealed that the process of managing the development of teaching materials is needed in order to always be able to deliver students to have the abilities needed according to their era. Fahmi et al., (2025); Zaini & Kapsul (2023) in their research revealed how the development of vertebrate teaching materials is able to support students' high order thinking skills.

Previous studies have underscored the importance of managing and developing teaching materials to enhance student competencies. Husnaini (2022); Royhana et al., (2021) explored how the management of mathematics teaching materials contributes to improving students' creative thinking skills. Meanwhile, Rahmani et al., (2021); Saputra & Kristiawan (2022) examined the development of teaching materials to strengthen students' literacy skills. Although these studies highlight the impact of well-designed materials on learning outcomes, they primarily focus on specific cognitive abilities. In contrast, this study investigates the management of Islamic teaching material development in a public university, particularly in integrating sustainable development values. The novelty of this research lies in analyzing a collaborative and structured management process that ensures Islamic teaching materials remain relevant, contextual, and responsive to contemporary societal and global challenges in higher education.

In the context of accelerating global transformation and digital disruption, higher education institutions are increasingly required to ensure that curriculum design is not only academically rigorous but also ethically grounded and sustainability-oriented. This demand places Islamic Religious Education in a strategic position within universities, particularly those oriented toward science and technology. In such environments, the integration of religious values cannot remain normative or doctrinal; rather, it must be systematically managed to remain relevant to contemporary scientific developments and societal challenges. Therefore, the sustainability of Islamic teaching materials depends not only on content quality but also on the effectiveness of institutional governance and curriculum management processes. Despite the growing body of research on teaching material development, most studies emphasize instructional design, pedagogical innovation, or student competency outcomes.

Limited attention has been given to how institutional mechanisms—such as collaborative evaluation forums, stakeholder deliberation, policy alignment, and cyclical revision systems—shape the adaptability and long-term relevance of Islamic Religious Education materials in higher education. This gap is particularly evident in public universities that combine technological excellence with religious instruction, where ethical reflection must continuously respond to rapid scientific advancement. The novelty of this study lies in examining Islamic Religious Education teaching materials through a governance and sustainability management lens rather than merely a pedagogical perspective. This research conceptualizes teaching materials as outcomes of a structured institutional ecosystem involving academic leaders, coordinators, and teaching teams through systematic, evidence-based, and semester-based collaborative processes.

Furthermore, sustainable development principles are positioned not merely as thematic additions within course content, but as a comprehensive organizing framework that shapes curriculum structure and implementation. These principles guide the alignment of learning outcomes, inform the selection of instructional strategies, and direct evaluation processes to ensure coherence between objectives, materials, and assessment. By embedding sustainability at the structural level, the curriculum moves beyond symbolic integration toward systematic application within academic governance. This approach ensures that Islamic teaching materials remain adaptive, contextually relevant, and aligned with institutional vision and global challenges. Consequently, the study advances a governance-centered and sustainability-oriented model of Islamic teaching material development that contributes to curriculum management theory and offers practical guidance for policy implementation in higher education.

## METHOD

This research seeks to describe naturally the process of managing the development of Islamic teaching materials in one of the public universities. The research location chosen in this research is Telkom University. Telkom University was chosen in this study because Telkom University has Islamic teaching materials that integrate sustainable development goals so that the management of the development of teaching materials is interesting to research (Lestari et al., 2022; Nasrudin et al., 2025; Nguyen et al., 2024). Therefore, a qualitative approach was used in this study. This is in accordance with the advantages of qualitative research which aims to find out a phenomenon about what is being and has been experienced by the research subject and then poured in the form of a description (George, 2009; Punch, 2008). In addition, qualitative research also supports researchers to be able to enable the development of an understanding of the meaning derived from an experience (Fischer & Guzel, 2023; Nasrudin et al., 2023).

Data processing in this research has gone through a number of processes. The data in this study was obtained through a triangulation process to ensure the validity of the data. The researcher in this case conducted an interview, observation, and documentation study process. The data sources of this research consist of primary data sources and secondary data sources. Primary data sources were obtained through the results of interviews with the head of the academic development section, the results of interviews with Islamic religion coordinator lecturers, the results of interviews with students, and the results of documentation studies of various files related to Islamic religion teaching materials. The secondary data in this study were obtained from related

articles and journals relevant to the research. The data collected is then simplified, organized, and presented systematically and easily understood.

## RESULT AND DISCUSSION

### Goals and Challenges of Islamic Religious Education Learning

The findings reveal that Islamic religious education at Telkom University is positioned as a compulsory course aligned with the Decree of the Director General of Higher Education No. 84/E/KPT/2020. Based on in-depth interviews with institutional stakeholders and students, the orientation of the course extends beyond cognitive transmission toward holistic character formation and value internalization. Interview data with the Head of Academic Development Section confirmed that the fundamental objective of the course is not merely academic achievement, but the cultivation of ethical awareness and moral responsibility among students. He explained:

*“Islamic Religion courses are not only about transferring knowledge, but more importantly about shaping students’ attitudes and moral awareness so that they can apply religious values in their academic and professional life.”*

Further probing during the interview revealed that institutional policy consistently emphasizes the integration of religious values with disciplinary knowledge. The Head of Academic Development Section explained that in a technology-based university setting, students are expected not only to master scientific and technological competencies but also to anchor their expertise in strong ethical foundations. He underlined that such integration is essential to avoid a separation between rapid scientific progress and moral responsibility. Without ethical grounding, technological advancement may lose its humanistic orientation. In line with this perspective, the Islamic Religion course coordinator affirmed that the program learning outcomes are deliberately formulated to prioritize affective and reflective domains, encouraging students to think critically and logically while upholding ethical and religious values in science and technology development.

He further explained that classroom activities are structured to stimulate discussion, contextual analysis, and case-based reflection. Rather than focusing solely on doctrinal memorization, lecturers encourage students to analyze contemporary issues—such as digital ethics, professional integrity, and social responsibility—from an Islamic perspective. This pedagogical strategy aims to foster internalization rather than superficial understanding. Student interviews provide additional insight into how these objectives are experienced at the learner level. Most participants expressed that the course created space for personal reflection, particularly regarding their identity as Muslim students within a technological and modern academic environment. One student stated:

*“The material does not only discuss theory, but also relates Islam to our daily life and future profession.”*

Another student explained that classroom discussions encouraged him to reconsider how Islamic values could guide decision-making in professional contexts, particularly in engineering and digital innovation. He realized that technological problem-solving requires not only technical competence but also moral reflection grounded in religious principles. Other students also noted that reflective essays and group

discussions increased their awareness of ethical responsibilities in technological development and strengthened their professional accountability. However, interview findings revealed several challenges. Lecturers acknowledged that fostering deep value internalization requires sustained interaction and reflective engagement, which demand more time than conventional lectures. Additionally, some students initially perceived the course as repetitive due to prior exposure at earlier educational levels, requiring continuous pedagogical innovation.

Nevertheless, interview findings also identified several challenges. Lecturers admitted that achieving deep value internalization demands sustained interaction, dialogical learning, and reflective activities, which require more time than conventional lecture-based approaches. In addition, some students initially perceived the course as normative or repetitive due to similar content encountered in previous educational stages. Consequently, lecturers are required to continuously innovate pedagogical strategies to ensure contextual relevance, active engagement, and meaningful learning experiences. Overall, these findings demonstrate that the objectives of Islamic Religious Education at Telkom University are clearly articulated at the policy, curricular, and classroom levels. There is a consistent understanding among academic managers, lecturers, and students that the course functions as a platform for integrating faith, ethics, and scientific development.

### **Management of Islamic Teaching Material Development at Telkom University**

The development of Islamic teaching materials is carried out systematically through semester-based Focus Group Discussions as part of a continuous quality improvement strategy. Based on interview data, these discussions involve the Vice Rector for Academic Affairs, the Academic Development Section, course coordinator lecturers, and team-teaching lecturers. This collaborative forum serves not only as an evaluation session but also as a strategic platform for curriculum refinement and alignment with institutional goals. The Head of the Academic Development Section stated:

*“Before each semester begins, we conduct Focus Group Discussions to evaluate the previous semester and discuss necessary improvements. Student feedback is one of the main considerations, ensuring evidence-based and participatory material development”.*

He further emphasized that evaluation results are analyzed comprehensively, including students' academic performance, classroom dynamics, and written feedback collected through institutional surveys. According to him, this mechanism ensures that decision-making in material development is evidence-based rather than merely normative or administrative. The Islamic Religion coordinator lecturer also clarified:

*“If students feel that certain materials are less engaging, we revise the Semester Learning Plan, adjust the learning methods, or update the examples so they are more contextual.”*

He explained that contextualization is essential in a technology-oriented university environment, where students engage daily with rapid digital and scientific developments. Islamic Religious Education must therefore go beyond classical theoretical discussions and relate directly to contemporary realities. To achieve this, teaching materials incorporate case studies on digital ethics, artificial intelligence, environmental sustainability, and professional integrity. These issues are examined through Islamic

ethical principles, encouraging critical reflection and moral awareness. By connecting classical Islamic concepts with present day societal challenges, this approach makes learning more relevant and meaningful (Göçen & Bulut, 2024; Ibrahim et al., 2024; White & Stevens, 2024). It enables students to integrate religious values into their academic disciplines while responding responsibly to technological advancement and global transformation.

Document analysis confirms that revisions may include refinement of the Semester Learning Plan, modification of learning outcomes alignment, adjustment of instructional media, and integration of current social and technological issues. In addition, lecturers collaboratively review assessment instruments to ensure coherence between objectives, materials, and evaluation methods. The development of a new reference book is conducted every five years or whenever significant regulatory or contextual changes require substantial updates. Overall, this structured management process reflects a systematic and participatory model of material development. It ensures that Islamic teaching materials remain adaptive to regulatory changes, responsive to stakeholder expectations, and relevant to student needs. The findings further demonstrate that needs analysis, reflective evaluation, and collaborative decision-making are integral components of sustainable curriculum development.

### **Application of the Results of the Development of Teaching Materials in Lectures**

Based on interview findings with the Head of the Academic Development Section at Telkom University, Islamic Religious Education is implemented through a mandatory blended learning model applied uniformly across all courses. He explained that this policy is designed to align academic practices with institutional standards emphasizing digital transformation and pedagogical innovation. Each course is therefore required to integrate face-to-face (on-site) sessions with structured online learning activities. According to him, this combination ensures greater flexibility in instructional delivery while maintaining academic rigor and student engagement. The blended model also supports technological integration, enabling lecturers to utilize digital platforms, interactive media, and virtual discussions to complement classroom meetings and enhance overall learning effectiveness. He stated:

*“All courses, including Islamic Religion, must implement blended learning. This policy ensures that students experience both direct interaction and digital-based learning.”*

The Islamic Religion course consists of sixteen meetings per semester, with nine conducted face-to-face and seven delivered online. This distribution reflects a stronger emphasis on direct classroom interaction while maintaining structured digital engagement. According to the academic manager, face-to-face sessions are prioritized for complex and discussion-oriented topics that require dialogical exchange, clarification of concepts, and reflective interaction among students. Interview and document analysis indicate that the nine on-site meetings cover fundamental and contextual themes, including course introduction (*ta'aruf*), Islamic anthropology (the Islamic perspective on human beings), the urgency of religion in modern life, Islamic creed (*aqidah*), *sharia shahsiyah*, Islamic economics, Islamic family, politics and civil society, and Islamic perspectives on science and technology. The course coordinator explained:

*“Topics that require deep reflection and contextual discussion, especially those related to science, technology, and social issues, are delivered face-to-face to facilitate critical dialogue.”*

Teaching methods during on-site sessions include lectures, problem-based learning, project-based learning, and structured discussions designed to stimulate critical thinking and active participation. These face-to-face meetings are supported by reference books and several institutional digital platforms, including the Learning Management System, iGracias, SiGadis, and the My Tel-U application. These platforms function not only as repositories for instructional materials but also as integrated tools for attendance recording, grade monitoring, discussion forums, assignment submission, and academic notifications. Seven meetings are conducted online, addressing topics such as sources of Islamic law, Islamic morality, work ethics and professional ethics, *ghozwul fikri*, mosque and *da'wah*, as well as midterm and final examination sessions conducted through digital systems. The Head of Academic Development Section noted:

*“Online sessions allow flexibility and independent learning, but interaction remains structured through synchronous and asynchronous platforms.”*

Online learning is facilitated through the Learning Management System, Zoom, and Google Meet to support synchronous and asynchronous interaction. Based on interview data, lecturers are encouraged to sustain student engagement by utilizing discussion forums, interactive quizzes, and project-based assignments, thereby minimizing passive participation. Digital platforms are not merely used for content distribution but are designed to promote collaborative learning and critical reflection. Both online and on-site formats employ comparable pedagogical approaches, particularly project-based and problem-based learning strategies. These methods aim to strengthen analytical skills and contextual understanding of Islamic values. The primary distinction between the two formats lies in the mode of delivery and interaction dynamics, rather than in the learning objectives, expected competencies, or assessment standards applied in the course.

The findings presented above provide a comprehensive description of the objectives, management processes, and implementation strategies of Islamic Religious Education teaching materials at Telkom University. While the results section has outlined empirical data derived from interviews, observations, and document analysis, a deeper analytical interpretation is necessary to understand their broader educational significance. Therefore, the following discussion elaborates on how these findings relate to contemporary educational theory, sustainable development discourse, and curriculum management frameworks. By situating the empirical results within relevant theoretical and scholarly perspectives, this section aims to critically examine the strengths, implications, and challenges of the collaborative and sustainability-oriented model implemented at Telkom University.

The findings of this study indicate that the management of Islamic Religious Education teaching materials at Telkom University reflects a structured, collaborative, and sustainability-oriented approach. Islamic Religious Education is not positioned merely as a compulsory course in accordance with national higher education regulations, but as a strategic academic platform for integrating religious values, ethical awareness, and scientific development. This orientation confirms that the course is designed to go

beyond cognitive knowledge transmission toward the cultivation of moral responsibility and reflective thinking among students, particularly within a technology-based university context. The emphasis on affective and reflective learning outcomes demonstrates alignment with contemporary educational theory, particularly the revised taxonomy of learning proposed by Krathwohl, which highlights the importance of value internalization in the affective domain.

The data show that lecturers intentionally design classroom activities that encourage dialogue, contextual analysis, and case-based reflection rather than rote memorization. Students are invited to analyze issues such as digital ethics, professional integrity, environmental sustainability, and social responsibility from an Islamic perspective. This approach strengthens the relevance of Islamic Religious Education in addressing modern societal challenges and supports previous findings that emphasize the urgency of value-based education in preventing ethical degradation and strengthening moral literacy (Annisa et al., 2024; Joshi, 2026; Tripathi, 2022; Vettriselvan, 2025). Furthermore, the integration of sustainable development values into Islamic teaching materials reflects the growing global discourse on Education for Sustainable Development. By incorporating economic, social, and environmental dimensions into course content, the university demonstrates that Islamic education can contribute meaningfully to broader development agendas.

This finding supports Block et al., (2018), who argue that sustainability challenges require interdisciplinary and ethically grounded educational approaches. In this context, Islamic teaching materials function not only as religious instruction but also as a framework for cultivating responsible global citizenship rooted in spiritual and moral principles. The collaborative management process through semester-based Focus Group Discussions emerges as a central strength of the model. The involvement of academic leaders, coordinators, and teaching teams ensures that material development is conducted systematically and reflectively. The inclusion of student feedback as a primary consideration in revising the Semester Learning Plan indicates that decision-making is evidence-based and participatory. This mechanism confirms the importance of continuous evaluation and contextual adaptation in curriculum management (Emidar & Indriyani, 2023; Supianti et al., 2022; Tursunovich, 2022).

Unlike studies that focus mainly on the product of teaching material development, this research highlights the governance and managerial dimensions that sustain long-term curriculum relevance (Dewinta et al., 2021; Febriana & Afrianti, 2021; Garay Abad & Hattie, 2025). The dual evaluation structure—semester-based revisions and five-year comprehensive reference updates—illustrates a balance between flexibility and stability. In a rapidly changing technological and social environment, such a balance is crucial to maintaining curriculum coherence while remaining responsive to emerging issues. This systematic process demonstrates that sustainable curriculum development requires institutional commitment, structured deliberation, and shared academic responsibility. The implementation of blended learning further reinforces the adaptability of Islamic teaching materials. The integration of face-to-face interaction with structured online learning corresponds with contemporary blended learning models (Knoblauch, 2022; Kravchenko & Dolezal, 2025; Şengel & Aktaş, 2022).

Importantly, the study shows that digital platforms are utilized not only for content distribution but also for fostering interaction, discussion, and project-based learning. The consistent application of problem-based and project-based strategies across

both modalities ensures alignment between objectives, materials, and assessments. This coherence strengthens instructional quality and supports student engagement. Nevertheless, the findings also reveal certain challenges. The process of deep value internalization requires sustained reflection and interaction, which may be constrained by limited instructional time. Additionally, some students initially perceive the course as repetitive due to prior exposure at earlier educational levels. These challenges highlight the necessity of continuous pedagogical innovation and contextualization to ensure that Islamic Religious Education remains meaningful and transformative.

Overall, the discussion confirms that the effectiveness of developing Islamic teaching materials is not determined solely by the quality of content design, but also by the presence of systematic management, collaborative evaluation mechanisms, integration of sustainability values, and adaptive pedagogical strategies. These interconnected elements ensure that the curriculum remains relevant, contextual, and responsive to institutional goals as well as societal needs. The model implemented at Telkom University illustrates that Islamic Religious Education can operate as a dynamic and transformative component within higher education. It bridges faith, ethical reflection, and scientific advancement, while simultaneously addressing contemporary global challenges such as technological disruption, environmental sustainability, and social responsibility. Thus, Islamic Religious Education becomes not merely a compulsory subject, but a strategic platform for holistic student development.

## CONCLUSION

The evaluation and development of Islamic teaching materials at Telkom University are conducted every semester through Focus Group Discussions involving course coordinator lecturers, the academic development section, the vice rector for academic affairs, and team-teaching lecturers. These forums examine regulations, learning challenges, and strategic solutions for the upcoming semester, with the results followed by revisions to the semester learning plan. The teaching materials are aligned with course and program learning outcomes and integrate the three dimensions of sustainable development, in line with the university's vision. This structured and collaborative model ensures that Islamic teaching materials remain relevant to regulatory demands and social developments. By emphasizing joint deliberation and continuous evaluation, the process reduces misconceptions and produces constructive recommendations that can be adopted by other universities.

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