

Internalization of Lecturer Professionalism Towards Islamic Civilizational Values

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ABSTRACT

This article examines the internalization of lecturer professionalism grounded in Islamic civilizational values, which cultivate an academic culture founded on faith, ethics, and holistic human development. Using a qualitative approach through inductive and thematic content analysis, the study identifies five core values, namely divinity (Rabbāniyyah), comprehensiveness (Syumūliyyah), balance of values (Wasatiyyah), values of elevation (Ulūwwiyyah) and Islamic identity (Islāmiyyah) as the foundation of holistic professionalism. The findings indicate that lecturers who internalize these values not only achieve academic excellence but also embody ethical integrity, noble character, and social responsibility, serving as transformative agents for the ummah and national civilization. The article highlights the application of the Flexible Education With Soul (FlexS) model as a strategic approach to developing value-based, spiritually conscious, and professional lecturers. This integration enhances the quality of teaching and research while aligning higher education with the comprehensive objectives of Islamic civilization.

Keywords: Lecturer Professionalism, Islamic civilisational values, Flexible Education With Soul (FlexS), Academic Integrity, Ummah Development

INTRODUCTION

Education stands as the fundamental pillar of human civilization, requiring a balanced integration of intellectual, emotional, spiritual, and social dimensions. The strength and greatness of any civilization depend on its ability to cultivate individuals who are rational, visionary, and wise in addressing increasingly complex global challenges. The forces of modernization have driven nations to reform their educational systems into holistic institutions that extend beyond cognitive and technical competencies, emphasizing spiritual values and human ethics as essential components of learning (Muthi'ah Lathifah & Yakobus Ndona, 2024). This paradigm resonates with the principles of Islamic civilization, which affirm that both knowledge and action must be grounded in the moral and spiritual integrity of Islamic teachings. Suhendri and Rohendi (2024) reinforce this perspective by emphasizing that Islamic civilization promotes an inclusive educational framework aimed at nurturing individuals who fulfill their divine responsibility as khalifah (vicegerents) of Allah SWT. Such an approach embraces all segments of society regardless of background, aligning closely with the ideals of education for all and lifelong learning. Consistent with the epistemology of Islam, Islamic education rejects the dichotomy between religious and worldly knowledge. Instead, it affirms the integration of both as essential for the development of balanced, harmonious, and holistic individuals.

Accordingly, high expectations are placed upon Higher Education Institutions (IPT) to nurture a young generation that excels academically while embodying noble character, integrity, and refined manners grounded in adherence to the Qur'an and the Sunnah. To realize this aspiration, lecturers play a central role in shaping students' identity, values, and intellectual disposition. The Malaysian government has introduced a range of strategic initiatives to sustain the relevance and excellence of lecturers' expertise and leadership, particularly in

the area of professionalism. These efforts include programs such as Continuous Professional Development (CPD) and the Academic Staff Training Scheme (ASTS), which enhance pedagogical competencies in blended learning, leadership, and research. This commitment is further institutionalized through assessment systems such as the Malaysian Research Assessment (MyRA) and the Malaysian Professional Academia Transformation (MyAPT), both of which evaluate lecturers' achievements and scholarly outputs. Collectively, these initiatives strengthen lecturers' capacity as catalysts for knowledge development, thereby contributing to the intellectual advancement of society and the nation (Malaysia Education Blueprint [Higher Education] 2015–2025).

Nevertheless, Parveen, Mascarenhas, and Vaswani (2021) highlight the growing issue of academic misconduct involving the inclusion of lecturers' names in research or publications entirely completed by students. This malpractice often arises from the pressure to accumulate merit points, which serve as essential criteria for promotion and professional ranking. At the same time, the increasing reliance on global university ranking systems as indicators of institutional excellence has intensified the pressure on academics to meet publication targets. This concern aligns with the findings of Syed Ismail and Lee Leh Hong (2022), who discovered that in pursuit of annual Key Performance Indicators (KPIs), some lecturers resort to unethical practices such as adding their names to students' research outputs. This raises a critical question: Where do honesty and sincerity stand in academic publishing when its primary purpose is reduced to meeting KPIs and securing promotions?. Such practices undermine not only justice toward students but also the integrity and professional ethics that constitute the moral foundation of Islamic civilization.

Furthermore, lecturers are entrusted with seven core responsibilities, collectively known as the 7Ps: teaching and learning, publication, supervision, research, consultancy, writing, and social service. These extensive demands place lecturers in a challenging position where their dual roles as curriculum implementers and holistic character developers are constrained by increasing workloads and time pressures (Khairunesa, Wan Hanim Nadrah, Laily Paim, Khadijah, Jaliyah, & Nor Aisah, 2021). The emergence of modern management systems that prioritize measurable outputs further compels lecturers to engage in various administrative tasks, both directly and indirectly (Syed Ismail et al., 2022). Bureaucratic pressures often disrupt their ability to dedicate sufficient time to designing meaningful and engaging teaching strategies. This concern is supported by Jamsari Alias, Mohamad Mohsin, and Syaidatun Nazirah (2024), who highlight persistent dissatisfaction among lecturers regarding their limited readiness to create creative and experiential learning environments. Such conditions reveal a significant gap in embodying the values of Islamic civilization, which emphasize the beauty of knowledge and the devotion inherent in the act of teaching.

In this regard, the present study focuses on the cultivation and internalization of lecturer professionalism grounded in the values of Islamic civilization. This approach aims to strengthen lecturers' ability to address contemporary educational challenges through a value-based framework that is both holistic and sustainable. The central emphasis is placed on exploring how the values of Islamic civilization can be institutionalized within the framework of academic professionalism, enabling lecturers to contribute effectively to the formation of a knowledge-based civilization founded on ethics, moral values, and spirituality.

RESEARCH METHODOLOGY

This study employs a qualitative approach using content analysis as the primary method to examine documents, discourses, and literature related to lecturer professionalism within the framework of Islamic civilizational values. This method enables the researcher to systematically identify the core themes, thought patterns, and underlying values embedded within the texts. Data were analyzed inductively through detailed observation of general content before deriving specific categories and themes (Braun & Clarke, 2006). This approach is particularly relevant as it allows for the interpretation of implicit meanings within the texts without imposing preconceived assumptions. Subsequently, thematic analysis was used to organize the data into several main themes derived from the five core values of Islamic civilization: divinity (Rabbāniyyah), comprehensiveness (Syumūliyyah), balance of values (Wasatiyyah), elevation of values (Ulūwwiyyah) and Islamic identity (Islāmiyyah). The analysis was conducted in several stages, beginning with the identification of meaning units, followed by open coding, categorization, and the construction of overarching themes that reflect the dimensions of lecturer professionalism within the framework of Islamic civilization. This process integrates inductive and

thematic analysis to develop a comprehensive and in-depth understanding of how Islamic values can be institutionalized within lecturers' professional practices in a holistic and meaningful manner.

Values Of Islamic Civilization

Civilization denotes the stage of complex human societal development, characterized by progress in social, political, economic, cultural, and technological dimensions, along with organized systems of values and institutional structures (Huntington, 1993). The term "civilization" originates from the Arabic word *ḥaḍārah*, signifying a cultured and progressive way of life that reflects a society's maturity across multiple dimensions (Farooqui, 2011). Civilization encompasses not only material or physical progress but also moral values, ethical conduct and orderly social systems guided by principles that sustain communal harmony. Historically, civilizations have often been associated with material development and technological achievement. However, those lacking a strong moral and spiritual foundation eventually collapse due to internal weaknesses such as moral decay and tyranny (Murat Önde & Fatih Ulaşan, 2018). Therefore, enduring civilizations must achieve material progress alongside spiritual integrity and intellectual excellence to cultivate morally upright and visionary individuals.

Within the Islamic framework, civilization is grounded in the principle of *tawhid* (the Oneness of God), which serves as the central axis of human existence and societal governance (Farooqui, 2012). The Qur'an and Sunnah establish a comprehensive civilizational system encompassing relationships between human beings and Allah SWT, among individuals, and with the natural environment (Al-Attas, 1993). Islamic civilization promotes both spiritual and physical development, guided by knowledge, morality, and *adab* (refined conduct). Knowledge is regarded not merely as a tool for progress but as a sacred trust that must be directed by divine values to foster a just, ethical, and prosperous society. Seyyed Hossein Nasr (2003) similarly views Islamic civilization as human life shaped by divine revelation, especially the Qur'an and Sunnah, which exemplify the ideal Islamic person. This study adopts Prof. Dr. Kamarul Shukri Mat Teh's conceptualization, highlighting five core values as the foundation of Islamic civilization.

Divinity

Divinity or *Rabbāniyyah* signifies that all forms of thought, action, and development within civilization must be firmly rooted in a direct relationship with Allah SWT as the ultimate source of guidance and truth. This value emphasizes that every aspect of human life including social, political, economic and educational development must be guided by divine principles to prevent the dominance of secularism or materialism, which neglect the spiritual dimension of existence. By positioning the divine element as the foundation, a civilization gains spiritual strength that directs every decision and action towards universal well-being and societal harmony. In the context of education, *Rabbāniyyah* ensures that knowledge imparted encompasses not only intellectual and practical dimensions but, more importantly, nurtures a pure soul, noble character, and balanced personality grounded in responsibility to both God and humanity. Through this approach, education becomes a transformative medium for human development that cultivates individuals who excel academically while embodying high moral and spiritual values, consequently contributing to the formation of a holistic Islamic civilization founded upon divine mercy (*rahmatan lil-‘ālamīn*), where knowledge serves as both illumination and guidance for the betterment of humanity.

Comprehensiveness

Comprehensiveness or *Syumūliyyah* emphasizes that the teachings of Islam are all-encompassing and cover every dimension of human life without exception. Islam is not merely a religion confined to ritual worship but a complete and holistic way of life that integrates spiritual, intellectual, social, economic, political, cultural, and legal aspects. This concept rejects the separation between religion and worldly affairs, or dualism, which is a defining feature of modern secular thought, and instead affirms the absolute unity between religious values and daily human actions in all spheres of life. *Syumūliyyah* underscores the necessity of positioning divine revelation as the primary source for understanding and guiding human reality, thereby integrating revealed knowledge and rational knowledge as the foundation for civilizational development. In the context of education, this approach ensures that curriculum content does not merely emphasize factual mastery and technical competence but also

cultivates ethical values, social responsibility, and moral integrity. Education grounded in Syumūliyyah produces well-balanced individuals who excel in their professional fields while maintaining spiritual awareness, a strong commitment to justice, and the capacity to lead society in accordance with divine principles. Hence, Syumūliyyah serves as a fundamental principle in constructing an Islamic civilization that is comprehensive, resilient, and capable of ensuring well-being for all humanity.

Balance of Values

The balance of values or Wasatiyyah represents the principle of moderation that calls upon Muslims to uphold equilibrium in every dimension of life, encompassing faith, behavior, thought, and daily practices. This principle rejects all forms of extremism or excessive liberalism that may erode moral integrity and disrupt the social order. Instead, Wasatiyyah promotes the development of a just, stable, and harmonious society through an inclusive approach grounded in divine values. Within the context of education and civilizational development, this value serves as a foundation for maintaining balance between spiritual and physical growth, addressing both individual needs and collective well-being, as well as harmonizing academic excellence with character formation. Consequently, Wasatiyyah is not merely a moral principle but also a comprehensive philosophy of education and human development, capable of nurturing a generation that excels intellectually while remaining ethical, virtuous, and committed to the well-being of the ummah and the environment.

Nobility of Values

The nobility of values or Ulūwwiyyah represents a core principle within Islamic civilization that places Allah SWT as the ultimate purpose and reference in every dimension of human existence. It emphasizes that all human actions, thoughts, policies, and development efforts must be guided by divine values rather than being driven solely by material or technological pursuits. This principle elevates the human role as khalifah of Allah SWT, entrusted with the responsibility to nurture the world with justice, wisdom, and piety. Within the context of education and civilizational development, Ulūwwiyyah ensures that all systems of knowledge and practice are founded upon divine revelation, harmonizing intellectual excellence with spiritual strength. Through this integration, education not only produces academically competent individuals but also shapes morally upright and spiritually conscious personalities who embody noble character and divine purpose. Consequently, the nobility of values becomes a sustaining force for the continuity of a holistic and righteous Islamic civilization.

Islamic Identity

Islamic identity or Islāmiyyah asserts that every aspect of life must be firmly grounded in the comprehensive teachings and principles of Islam. It is not limited to external expressions such as attire or rituals but encompasses a deep understanding and internalization of the shariah and authentic Islamic values across all dimensions of human existence. This value positions Islamic identity as the central axis in all forms of planning and implementation, including education systems, social structures, economic policies, and governance, ensuring that they remain guided by the framework of Maqasid Al Shariah and safeguarded from the distortions of modernization or foreign ideologies that conflict with Islamic principles. Within the educational context, Islāmiyyah demands that the curriculum go beyond academic excellence and technical proficiency to also cultivate students' character, manners, and moral conduct in accordance with Islamic values. By establishing Islāmiyyah as the foundation of civilization, society can not only progress in material and intellectual terms but also remain deeply rooted in divine values that uphold justice, harmony, and the spiritual sustainability of the Muslim ummah in an increasingly complex global environment.

Flexs As a Medium for Professionalism Development

Flexible Education With Soul (FlexS) is an innovative educational model developed by Sultan Zainal Abidin University (UniSZA) that integrates knowledge and faith based on the principles of ta'lim (knowledge transmission) and tarbiyyah (moral and character cultivation). FlexS is inspired by Surah al-'Alaq (1–5), the first revelation received by Prophet Muhammad (peace be upon him), which commands humankind to "Iqra'" or read. This Surah highlights that knowledge is a divine gift and source of guidance from Allah SWT, to be sought with awareness, humility, and responsibility. Knowledge, in this framework, is not merely worldly information

but a spiritual trust guided by tawhid, the Oneness of God, as the foundation of life. In the FlexS model, knowledge and faith are harmonized to develop holistic individuals who excel academically and spiritually while demonstrating strong moral character. Ta'lim emphasizes deep understanding and spiritual values, whereas tarbiyyah focuses on continuous moral cultivation and identity formation. By integrating these elements, FlexS nurtures individuals and communities who demonstrate intellectual excellence, professional competence, and ethical integrity. This positions FlexS as a central medium for developing professionalism grounded in authentic Islamic values, aligned with contemporary societal and global challenges. The model is structured on four pillars that underpin its strength and effectiveness in shaping holistic professionalism (UniSZA, 2017):

Akidah Sahih

Akidah Sahih (True Faith) represents a firm conviction that connects human beings to the Creator, based on the belief and acknowledgment that one's existence as a servant is entirely dependent on the will and permission of Allah SWT. In the context of education grounded in spiritual values, the internalization of this aqidah cultivates the awareness that every action and occurrence is by divine decree, fostering a sense of accountability and responsibility for one's deeds. Education based on Akidah Sahih does not merely impart worldly knowledge but also strengthens the soul to consistently surrender, accept, and strive with hope in Allah SWT. Thus, Akidah Sahih serves as the primary foundation for nurturing individuals who embody integrity, patience, and gratitude, making the process of learning meaningful and aligned with the ultimate purpose of life from a divine perspective.

Pemikiran Sahih

Pemikiran Sahih (Sound Reasoning) or scientific thinking refers to an individual's ability to develop a correct and precise way of reasoning that upholds sound aqidah or the Islamic metaphysical framework in daily life. This form of thinking is not purely logical but is also guided by deep faith, ultimately leading to rational judgment, wisdom in decision-making, and prudence in evaluating situations. The application of such thinking is crucial in shaping actions that are not driven by emotion but are based on objective consideration and anchored in truth. Furthermore, sound thinking enables a more comprehensive and robust understanding of reality, as it relies on the integration of dalil naqli (revelation) and dalil aqli (reason) as the foundation for problem-solving and decision-making processes, thereby cultivating individuals who are balanced intellectually and spiritually.

Sahsiah Mulia

Sahsiah Mulia (Noble character) refers to the practice of good moral and ethical values such as honesty, patience, truthfulness, tolerance, and a spirit of cooperation in daily life. These values not only reflect the exemplary personality of an individual but also serve as the foundation for the development of a harmonious and civilized society. The internalization of noble character functions as a form of self-regulation, cultivating an inner awareness of the need to avoid negative traits such as selfishness, arrogance, and irresponsibility. Individuals who embody noble character are motivated to act ethically, prudently, and with courtesy in all their conduct. Over time, such noble character fosters a culture that emphasizes proper manners, mutual respect, and the maintenance of good relationships among people, in accordance with Islamic teachings and high civilizational values that underpin a flourishing civilization.

Budaya Kerja Profesional

Budaya Kerja Profesional (Professional Work Culture) refers to the practice of work attitudes grounded in excellence, strong commitment, sincerity, and diligence in carrying out every entrusted responsibility. It reflects a high level of integrity and work ethics among individuals who are not only proficient in technical skills but also uphold moral values and commendable character in performing their duties. The internalization of this principle plays a crucial role in shaping disciplined, responsible, and dedicated individuals who fulfill their work obligations without seeking praise or reward. By embracing a professional work culture, an individual becomes more competitive and capable of resisting negative work behaviors such as negligence, dishonesty, and self-centeredness. This, in turn, contributes to the development of a workforce that is not only competent and efficient

but also respected for upholding ethical principles, honesty, and professionalism, in line with the noble values of Islamic civilization.

Lecturer Professionalism Based on Flexs Values: The Foundation of Excellence in Higher Education

Lecturer professionalism in higher education extends far beyond the mere transmission of knowledge. While the mastery of academic content and technical skills is essential, true professionalism demands the integration of spiritual, intellectual, and ethical dimensions into every aspect of teaching, research, and service (Fariha Diyana, Khairul Firdaus, Norazlina Hanim, Norhayati & Wan Hazwani, 2024). Educators serve not only as instructors but as role models whose conduct influences the intellectual and moral formation of students. As Lundeto (2023) emphasizes, shaping future generations requires educators who embody not only expertise but also noble character, integrity, and a commitment to societal well-being. Academic excellence, when isolated from ethical and spiritual grounding, is insufficient to meet the complex challenges of contemporary education, which increasingly demands holistic development that nurtures both intellect and character. The Flexible Education With Soul (FlexS) model developed by Sultan Zainal Abidin University (UniSZA) offers a robust framework for cultivating such professionalism, grounding lecturers in the principles of Akidah Sahih, Pemikiran Sahih, Sahsiah Mulia and Budaya Kerja Profesional (UniSZA, 2017).

Akidah Sahih forms the spiritual foundation of lecturer professionalism. It functions as a compass guiding thoughts, behaviors, and work ethics. In practice, lecturers who embody Akidah Sahih approach teaching as a sacred trust (*amanah*), perceiving each interaction with students as an opportunity to impart knowledge while nurturing moral and spiritual growth (Mahmudul & Abdul Rashid, 2023). For example, a lecturer in Islamic studies may design a class discussion where students critically examine contemporary social issues through the lens of Islamic principles, emphasizing accountability to God in decision-making. Similarly, in research supervision, lecturers with Akidah Sahih demonstrate patience and perseverance, guiding students ethically through challenging experiments or analyses while maintaining awareness that all knowledge and success are ultimately by divine decree. Such practices cultivate sincerity, reliance on Allah SWT (*tawakkul*), and commitment to the greater good, ensuring that academic tasks are pursued not merely for personal recognition but as contributions to society and as acts aligned with divine purpose (Al-Attas, 1993).

Pemikiran Sahih, or sound reasoning, complements Akidah Sahih by fostering a balanced integration of intellect and divine revelation. Lecturers who practice Pemikiran Sahih approach academic challenges with rational analysis informed by ethical and spiritual insights. For instance, when addressing sensitive topics in a social science course, a lecturer might combine empirical evidence with Islamic ethical frameworks, helping students evaluate policy or social behavior not only for effectiveness but also for justice, equity, and social harmony. In laboratory-based disciplines, educators can encourage students to reflect on the broader societal implications of technological innovations, ensuring that problem-solving is grounded in both reason and moral responsibility (Farooqui, 2011; Mahmudul et al., 2023). By embedding this holistic epistemology into daily practices, lecturers transform the act of teaching from mere information delivery into a process of cultivating understanding of divine truth, intellectual rigor, and the ultimate purpose of human life.

Sahsiah Mulia manifests in the observable moral conduct and integrity of lecturers in both academic and administrative domains. Educators who exemplify Sahsiah Mulia act as role models, demonstrating patience, honesty, and fairness in student assessment, mentoring, and classroom management (Nur Shahidah, Mohamad Marzuqi & Mohd Syaubari, 2025). A practical example is a lecturer who provides constructive feedback during thesis supervision, balancing critique with encouragement while maintaining impartiality and respect for the student's efforts. Similarly, in administrative responsibilities such as committee work or curriculum development, lecturers guided by noble character prioritize collective benefit over personal gain, ensuring transparency, accountability, and ethical decision-making (Nasri Abdullah, 2017). Over time, such practices cultivate an academic culture rooted in *adab*, mutual respect, and ethical rigor, strengthening both the moral and intellectual climate of the institution.

Budaya Kerja Profesional, or professional work culture, reflects the disciplined and value-driven approach lecturers adopt in their daily responsibilities. It encompasses diligence, commitment, sincerity, and the pursuit

of excellence in teaching, research, and community engagement (Deni Gustiawan & Shifa Azzahra, 2024). For example, lecturers may meticulously plan lessons and assessments, mentor students beyond scheduled office hours, or actively participate in research collaborations without expectation of external reward. A lecturer demonstrating professional work culture might implement a structured peer-review process for student research projects or continuously update teaching methods based on feedback and reflective practice, showcasing a commitment to lifelong learning and ethical professional standards (Darling Hammond, Hyler, & Gardner, 2017). Grounded in Islamic values, this culture mitigates tendencies toward negligence, favoritism, or dependence on extrinsic incentives, fostering an environment where ethical integrity, competence, and social responsibility thrive concurrently.

The integration of these FlexS values into lecturer practices exemplifies the embodiment of professionalism that transcends conventional notions of academic competence. It aligns technical expertise with moral and spiritual development, fostering educators who are not only knowledgeable but also ethically and socially responsible. By internalizing these values, lecturers contribute to a higher education system that produces well-rounded graduates capable of critical thought, ethical decision-making, and moral leadership, reflecting the broader aims of Islamic civilizational values. Through practical application, whether in classroom interactions, research guidance, or administrative decision-making, lecturers demonstrate how professionalism is realized not merely in theory but as a lived practice, shaping institutions that are ethically sound, intellectually vibrant, and spiritually grounded.

In conclusion, lecturer professionalism, when informed by the FlexS framework, integrates Akidah Sahih, Pemikiran Sahih, Sahsiah Mulia and Budaya Kerja Profesional into holistic practice. This approach ensures that educators operate with integrity, wisdom, ethical conduct, and dedication, serving as models for students and society alike. By connecting academic rigor with moral and spiritual development, lecturers embody a comprehensive form of professionalism that cultivates knowledge, virtue, and social responsibility in higher education, contributing to the advancement of a balanced, ethical, and enlightened society. Through such narrative and practice-oriented discussion, the article presents a more concrete and relatable understanding of how Islamic civilizational values underpin lecturer professionalism in contemporary higher education contexts.

DISCUSSION AND CONCLUSION

Lecturer professionalism encompasses not only skills and competencies in teaching and research but also values and ethics grounded in Islamic civilization (Fariha Diyana et al., 2024). In this context, the internalization of faith (iman), submission (islam), and excellence (ihsan) serves as a fundamental basis that guides lecturers to perform their responsibilities with integrity and sincerity (Kamal Hassan, 2010). These three elements complement one another in shaping professionalism that goes beyond academic achievement to include the cultivation of moral character and spiritual development in alignment with the principles of Islamic civilization. The discussion in this article focuses on the elements that contribute to the embodiment of lecturer professionalism within the framework of Islamic civilizational values. Through content analysis, emphasis is placed on the integration of professionalism values based on the FlexS model with the core principles of Islamic civilization, which collectively serve as the foundation for developing holistic and value-driven educators.

Integration Akidah Sahih with Divine Values, Islamic Identity and Comprehensiveness

Akidah Sahih serves as a strong foundation in the development of lecturer professionalism based on Islamic principles. It not only involves belief in Allah SWT and the truth of His revelation but also requires the internalization of faith (iman) in every aspect of teaching and learning. In this regard, Akidah Sahih emphasizes the formation of lecturer professionalism grounded in tawhid until the level of ihsan is achieved, integrating spiritual, intellectual, and practical dimensions in a balanced manner in daily life. Tawhid (the Oneness of God) is not merely a belief system but a psychospiritual strength that shapes the way individuals think, act, and interact. Therefore, the internalization of Akidah Sahih by lecturers should be viewed in the context of the integration of Rabbāniyyah, Islamiyyah, and Syumūliyyah. This understanding guides the belief that knowledge is a trust from Allah SWT, making every academic endeavor an act of worship guided by the value of ihsan, which is the performance of duties with dedication and sincerity to attain the pleasure of Allah SWT and contribute to the

well-being and civilization of the ummah (Habibah Ramle, 2017). The value of Rabbāniyyah requires that every form of knowledge transfer must return to the sources of revelation and wisdom, while Islamiyyah elevates the lecturer's awareness as an ambassador of Islamic knowledge who is responsible for upholding truth, justice, and the integrity of knowledge in the context of globalized education. This approach is a manifestation of tawhid that integrates faith, practice, and life mission as a khalifah in one spiritual and intellectual unity. As stated by Nur Shahidah et al. (2025), the application of values of justice and honesty in curriculum design and teaching makes lecturers agents of change not only for students' academic excellence but also in shaping individuals who are pious and of noble character. Therefore, lecturers play the role of khalifah rabbāni, who not only convey knowledge but also cultivate an academic culture that upholds Islamic civilization founded on comprehensive tawhid.

Integration Pemikiran Sahih with comprehensive and balanced values

A holistic and comprehensive (Syumūliyyah) mindset among lecturers involves not only academic understanding but also the internalization of faith, with the awareness that every task and responsibility carried out is an amanah and an act of worship to Allah SWT (Al-Attas, 1993). Moreover, a firm faith ensures that all aspects of academic work, including teaching, research, consultation, curriculum development, and community engagement, are guided by both dalil naqli and dalil aqli. This aligns with the Islamic principle of balance (Wasatiyyah) in every sphere of responsibility (Deni Gustiawan et al., 2024). A balanced value approach reflects the essence of ihsan, where lecturers strive to perform their duties optimally by considering students' needs, contemporary knowledge demands, and the guidance of Shariah in all aspects of academic management and professionalism. Muthi'ah Lathifah et al. (2024) emphasize that the value of humanity (insan) should remain central to holistic thinking, where lecturers not only develop students' intellect but also safeguard their well-being and contribute positively to society. In conducting research and innovation, lecturers should embody compassion in their pedagogy and uphold justice in their methodology and data interpretation to ensure that knowledge produced benefits humanity as a whole. Therefore, the internalization of professionalism founded upon iman, islam and ihsan in a harmonious manner enables lecturers to perform their roles with excellence, producing knowledge that is ethical, high in integrity, and aligned with the development of Islamic civilizational values.

Integration of Sahsiah Mulia with with elevated values, Islamic identity and comprehensiveness

Sahsiah Mulia is the cornerstone in the development of lecturer professionalism. Character encompasses both external and internal moral integrity, exemplified by the Prophet Muhammad SAW, who served as qudwah hasanah (the best example) in every aspect of life. The Prophet's character reflected living and profound tawhid. He not only called for faith but also demonstrated moral perfection through his conduct and spirit, making himself a model of an individual who unified knowledge, wisdom, and virtue. A lecturer who emulates the character of the Prophet Muhammad SAW internalizes the values of honesty, trustworthiness, patience, ihsan and justice in every aspect of their profession, not merely as professional requirements but as acts of worship that strengthen their relationship with Allah SWT and with others. This aligns with the dimension of Ulūwīyyah, which signifies the exalted status of humans who submit to divine commands, making moral character a reflection of tawhid in daily life (Astuti & Hasibuan, 2023). In accordance with Islamiyyah, Sahsiah Mulia shapes lecturers who are free from negative practices such as corruption, plagiarism, or abuse of power. It inspires them to perform their duties with sincere intention and an orientation toward the hereafter, guided by the principles of scholarly trust (amanah ilmiyyah) and social responsibility to the ummah (Nur Shahidah et al., 2025). In administration and assessment, the practice of virtuous character fosters an ethical and conducive academic environment, strengthening a culture of knowledge founded upon justice and divine blessings (Muslihah & Noor Azizah, 2023). The cultivation of these values nurtures in students the understanding that knowledge is not merely a tool for worldly success but a means of drawing closer to Allah SWT. Seyyed Hossein Nasr (2003) emphasizes that knowledge in Islam must be united with ethics and the value of tawhid; therefore, the character of lecturers must be grounded in the integration of Syumūliyyah. This reflects how the Prophet Muhammad SAW educated his followers with wisdom, patience, and compassion, teaching with both heartfelt connection and spiritual awareness. A lecturer's character that mirrors the Prophet's noble conduct, both outwardly and inwardly, cultivates an academic environment that excels intellectually, spiritually, morally, and

socially. This serves as a vital foundation for nurturing a generation of rabbani scholar-leaders capable of revitalizing Islamic civilization in the contemporary era.

Integration of Budaya Kerja Profesional with balanced, comprehensive and elevated values

Budaya Kerja Profesional in the academic profession should not be based solely on productivity but must be founded on the value of Wasatiyyah, which is the principle of balance encompassing academic, social, and spiritual demands within an integrated system of values. A lecturer who embraces this principle organizes their life in a balanced manner, manages time wisely, utilizes energy effectively, and ensures that all aspects of teaching, research, and community service are carried out within the framework of active tawhid and continuous ihsan, leading to personal well-being and contributing to the welfare of the ummah (Khairunesa et al., 2021). From the Islamic perspective of ad-Din, the duty of a lecturer is not merely to impart knowledge but is also an act of worship requiring sincere intention and ethical implementation. Prudent time management, strategic planning, and dedication to social responsibility and community development reflect a work culture that is efficient and spiritually meaningful. As Nasri Abdullah (2017) states, academic responsibility extends beyond the classroom to encompass the creation of new knowledge through quality research and active participation in empowering society through the transfer of knowledge, skills, and values. The dimension of Ulūwwiyyah in professional work culture is evident when lecturers set goals not merely based on quantitative outcomes but on the integrity of processes, academic honesty, and commitment to ethical excellence. Lecturers who uphold these values distance themselves from unhealthy practices such as plagiarism, negligence, and wastefulness of resources, recognizing that every academic trust is a divine responsibility that will be held accountable before Allah SWT (Seyyed Hossein Nasr, 2003). In line with the value of Syumūliyyah, the work culture of lecturers encompasses all aspects of life, where knowledge, action, and moral values are integrated into a deep consciousness of life's purpose as a khalifah. This makes the teaching profession a strategic medium for cultivating intellectual and spiritual well-being among students, thereby contributing directly to the development of a civil and sustainable Islamic civilization. This aligns with the purpose of human existence to administer the earth in elevating civilization, as reflected in the National Education Philosophy (NEP), which emphasizes contributing to the family, society, and nation.

In conclusion, this article emphasizes that the development of lecturer professionalism that is holistic and grounded in Islamic civilizational values is both a fundamental and strategic necessity in addressing the increasingly challenging realities of contemporary higher education, which are influenced by materialism, secularism, and the pressures of globalization. Within this framework, the internalization of Islamic values such as Rabbāniyyah, Pemikiran Sahih, Sahsiah Mulia and Budaya Kerja Profesional reinforced by the principles of balance (Wasatiyyah), comprehensiveness (Syumūliyyah) and elevated values (Ulūwwiyyah), must form the foundation of every academic function undertaken by lecturers. Lecturer professionalism guided by the ethical framework of the Prophet Muhammad SAW not only ensures the trustworthy and sincere delivery of knowledge but also plays a critical role in shaping students into well-rounded individuals intellectually, spiritually, and morally. This positions lecturers as agents of value transformation within a higher education ecosystem oriented toward human development. In practical application, the FlexS model, which integrates the dimensions of ta'lim and tarbiyyah, should serve as the primary reference for building a higher education system that is holistic, sustainable, and aligned with seeking the pleasure of Allah SWT (UniSZA, 2017). This initiative not only enhances academic quality in a narrow sense but also establishes the foundation for a knowledgeable, ethical, and civilizationaly conscious society capable of making sustained contributions to the advancement of the ummah and the nation, in line with the objectives of Maqasid Al Shariah and the aspirations of contemporary Islamic civilization.

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