



ABDIDALEM

Jurnal Pendidikan dan Transformasi Keilmuan
(Journal of Education and Knowledge Transformation)
E-ISSN: xxxx-xxxx, Vol. 01, No. 01, Juni 2026
<https://jurnal.gerakanedukasi.com/index.php/abdidaem/index>
DOI: <https://doi.org/10.56404/abdidaem.v1i1>

Enhancing Teacher Professional Growth Through Blended Learning and Innovative Pedagogies in Islamic Education

¹Muh Ali Ridho

¹Madrasah Aliyah Darunnajah Trenggalek, Indonesia.

aliridho@darunnajah.sch.id

*Correspondence Email: aliridho@darunnajah.sch.id

Abstract: Teacher professional growth is a cornerstone of educational excellence, particularly within Islamic educational institutions that aim to integrate intellectual advancement with moral and spiritual development. This study explores how blended learning and innovative pedagogies can enhance teacher professional growth in Islamic education. Using a qualitative library research approach, this paper reviews and synthesizes academic literature, policy frameworks, and Islamic educational perspectives to understand how technology-enhanced learning can support teacher development. The findings indicate that blended learning combining face-to-face and online modalities creates flexible, reflective, and collaborative spaces for teacher learning. Innovative pedagogical practices such as flipped classrooms, inquiry-based learning, and reflective teaching are essential to building teachers' digital competence and adaptive capacity while maintaining Islamic ethical principles. Moreover, transformative leadership plays a key role in fostering a culture of lifelong learning and innovation among educators. The study concludes that integrating blended learning within Islamic ethical frameworks can empower teachers to become reflective practitioners and digital pedagogues who contribute to the holistic mission of Islamic education in the 21st century.

Keywords: Blended Learning, Teacher Professional Growth, Innovative Pedagogy, Digital Transformation

INTRODUCTION

In today's rapidly changing world, education stands at the intersection of technology, culture, and ethics. Digital transformation has redefined how teachers teach, learn, and connect with one another. Yet, for Islamic education, these changes go beyond technical adaptation they involve preserving spiritual and moral dimensions while embracing global innovation. Teachers in Islamic institutions hold a distinctive dual role: they are not only transmitters of knowledge but also murabbi mentors who nurture the intellectual, emotional, and spiritual growth of their students (Halstead, 2004). Their mission is to balance the mind and the soul, to teach science and faith with equal devotion.

The traditional model of professional development in many Islamic institutions remains limited. It often revolves around periodic workshops or one-time training sessions that focus narrowly on content delivery rather than reflective practice or digital competence (Hashim, 2014). As a result, many teachers struggle to meet the demands of 21st-century classrooms,

where innovation, critical thinking, and intercultural awareness are essential. Darling-Hammond, Hyler, and Gardner (2017) emphasize that genuine teacher growth occurs through sustained, collaborative, and reflective learning conditions rarely present in conventional in-service training. This mismatch has created a pressing need for a reimagined approach to teacher professional growth that integrates technology, pedagogy, and Islamic ethics.

Blended learning emerges as a promising model to bridge this gap. Defined as a combination of face-to-face instruction and digital learning environments, it creates flexible and interactive opportunities for teacher development (Garrison & Vaughan, 2008). Through online learning platforms, educators can share resources, reflect on practice, and participate in communities of inquiry that transcend physical boundaries. Al-Harthi (2014) argues that digital learning in Muslim-majority contexts can democratize access to professional knowledge and support continuous skill enhancement if designed within a culturally and ethically grounded framework. In this sense, technology is not seen as a replacement for the teacher's moral role but as a tool that amplifies engagement and collaboration in pursuit of Islamic educational goals.

Alongside technological innovation, there is a growing recognition of the importance of innovative pedagogies. Approaches such as flipped classrooms, project-based learning, and inquiry-driven teaching encourage teachers to shift from mere content transmission toward active facilitation of knowledge construction (Bishop & Verleger, 2013; Fullan & Langworthy, 2014). These models foster creativity, critical reflection, and learner autonomy values deeply aligned with the Islamic principle of *tadabbur*, or deep contemplation. When teachers adopt such methods, they invite students to explore the relationship between revelation and reason, faith and inquiry. As Dewey (1938) long suggested, education must be an active process of experience and reflection, and this resonates strongly with Islamic epistemology, which values *tafakkur* (critical thinking) as a spiritual act.

Leadership also plays a vital role in driving this transformation. Transformative leaders cultivate environments where teachers feel supported, trusted, and motivated to innovate (Northouse, 2019). In Islamic schools, leadership is not only an administrative function but a moral responsibility grounded in *amanah* (trust) and *rahmah* (compassion). Yukl and Gardner (2020) explain that ethical and value-based leadership helps align professional development with institutional purpose and moral coherence. Bush (2020) adds that successful educational management depends on leaders who foster collaboration, reflection, and a shared vision of

improvement. In Islamic education, such leadership is the linchpin that unites faith, knowledge, and professional excellence.

Sustaining professional development requires institutional cultures that encourage lifelong learning and community building. Bryk et al. (2010) and Day and Gu (2010) highlight that collective teacher efficacy the shared belief in the group's ability to improve outcomes flourishes in supportive environments. Islamic education, rooted in the concept of ummah (community), naturally lends itself to this collaborative spirit. When teachers engage in mentorship, peer observation, or collaborative lesson planning, they not only refine their professional skills but also strengthen the moral and spiritual bonds that define their vocation.

Ultimately, the integration of blended learning and innovative pedagogy in Islamic education represents more than a technological adjustment it is a holistic reformation of how teachers grow as educators and believers. As Hefner (2017) and Auda (2008) argue, the future of Islamic education lies in harmonizing ilm (knowledge), akhlaq (ethics), and amal (practice). By aligning professional development with these enduring principles, Islamic educators can thrive in the digital age without losing sight of their spiritual compass.

This study therefore explores how blended learning and innovative teaching methodologies can advance teacher professional growth in Islamic education. It seeks to demonstrate that educational innovation, when rooted in Islamic moral values, can produce teachers who are intellectually dynamic, ethically grounded, and spiritually aware educators fully prepared to guide the next generation toward excellence in both faith and knowledge.

METHOD

This study employs a qualitative library research approach, chosen for its ability to explore conceptual frameworks, ethical perspectives, and theoretical relationships within Islamic education. Unlike empirical methods that rely on field data, library research focuses on synthesizing knowledge drawn from books, journal articles, and authoritative reports to build a comprehensive understanding of a topic (Zed, 2008). This approach is particularly relevant for Islamic education, where philosophical, theological, and pedagogical dimensions often intersect. By engaging deeply with textual and scholarly sources, this study aims to uncover how blended learning and innovative pedagogies can enhance teacher professional growth while remaining faithful to Islamic ethical principles.

The data sources in this study include three main categories. First, academic literature peer-reviewed journal articles, scholarly books, and dissertations was examined to capture

global insights on blended learning, professional development, and pedagogical innovation. Second, educational policy frameworks from international organizations such as UNESCO and OECD were reviewed to contextualize teacher development standards in the global arena. Third, classical and contemporary Islamic educational writings were analyzed to ground these ideas within the moral and epistemological foundations of Islamic pedagogy. This diverse combination of sources ensures a balanced perspective between global trends and local Islamic contexts.

The data were analyzed using qualitative content analysis, which allows for the systematic interpretation of textual material to identify recurring concepts, themes, and meanings (Krippendorff, 2018). The process began with data condensation carefully selecting and categorizing relevant information related to blended learning, teacher professional growth, and Islamic educational ethics. The second phase, data display, involved organizing ideas into thematic structures to visualize relationships between innovation, leadership, and spirituality in teacher development. Finally, the phase of conclusion drawing and verification was guided by the framework developed by Miles, Huberman, and Saldaña (2014), ensuring that interpretations were grounded in evidence and conceptual coherence.

To maintain academic credibility and validity, triangulation was applied through the cross-verification of diverse sources, ensuring that findings were not derived from a single disciplinary viewpoint. Reflexivity was also employed throughout the process acknowledging the researcher's interpretive role and striving to remain faithful to both the scientific rigor of educational inquiry and the ethical integrity central to Islamic scholarship. As Creswell and Poth (2018) emphasize, qualitative inquiry must be characterized by trustworthiness, authenticity, and contextual sensitivity. This study, therefore, integrates both analytical precision and moral reflection, aligning the intellectual rigor of social science with the spiritual depth of Islamic thought.

RESULT AND DISCUSSION

Blended Learning as a Catalyst for Teacher Professional Growth

Blended learning has emerged as a transformative approach in advancing teacher professional development, particularly within Islamic educational settings where the harmony between tradition and innovation is essential. It provides a bridge between the sacred and the scientific allowing educators to integrate technological tools without compromising the ethical and spiritual principles that underlie Islamic pedagogy. By combining face-to-face interactions

with online learning experiences, teachers gain flexibility in accessing resources, reflecting on practice, and engaging in peer learning communities that transcend geographical boundaries (Bonk & Graham, 2012). This flexibility supports lifelong learning, a value deeply embedded in the Islamic worldview that encourages continuous pursuit of 'ilm (knowledge) as an act of worship.

Through blended learning, teachers are no longer passive recipients of knowledge but active participants in a digital ecosystem that promotes collaboration, reflection, and innovation. Garrison and Vaughan (2008) describe blended learning as a “transformative pedagogical redesign,” emphasizing the importance of human interaction mediated by technology. For Islamic educators, this means the integration of digital competence with adab (ethical conduct), ensuring that technology becomes a means to strengthen rather than weaken the teacher–student relationship. In practice, online communities of practice, webinars, and e-portfolios enable teachers to share best practices, receive feedback, and document professional growth (Johnson, 2019). These spaces foster intellectual humility and a culture of shura (consultation), where teachers learn collectively within a spirit of mutual respect.

Blended learning can democratize professional development by making high-quality training accessible to teachers in remote areas, including those serving in traditional madrasahs. Al-Harthi (2014) notes that distance education in Muslim contexts offers vast potential for inclusion and equity when grounded in cultural sensitivity and ethical awareness. This inclusiveness aligns with the Islamic educational ideal of rahmah (compassion) and justice, ensuring that every educator has access to opportunities for intellectual and spiritual growth. When implemented effectively, blended learning platforms empower teachers to balance professional excellence with spiritual integrity, reinforcing their identity as both educators and moral exemplars.

The success of blended learning depends largely on institutional readiness and leadership support. Leaders must cultivate a vision that values technology not merely as a technical tool but as a catalyst for pedagogical transformation (Fullan, 2007). They must also ensure that training programs equip teachers with the digital literacy skills necessary to navigate ethical dilemmas in virtual environments (Benson & Kolsaker, 2015). Ultimately, blended learning in Islamic education is not about technological modernization alone; it represents a renewal of niyyah (intention) in teaching, aligning the pursuit of knowledge with devotion, ethics, and continuous self-improvement.

Innovative Pedagogies and Reflective Teaching Practice

Innovative pedagogy represents more than a shift in instructional techniques it embodies a transformation in how teachers perceive learning, teaching, and the moral responsibilities embedded within education. In the context of Islamic education, innovation must align with ethical and spiritual values while embracing the creativity, inquiry, and collaboration necessary for 21st-century learning. Traditional, lecture-based teaching models, though valuable for transmitting foundational knowledge, often fail to engage learners critically and holistically. As Mishra and Koehler (2006) emphasize, effective pedagogy today requires the integration of technological, pedagogical, and content knowledge (TPACK), enabling teachers to navigate the intersection of knowledge, tools, and context. For Islamic educators, this integration also entails balancing *‘ilm* (knowledge) with *adab* (ethical discipline), ensuring that innovation never detaches from moral consciousness.

One of the most influential frameworks within innovative pedagogy is constructivism, which posits that learners construct meaning through active engagement rather than passive reception. Piaget (1973) and Vygotsky (1978) both argued that knowledge develops through interaction, reflection, and social collaboration. Within an Islamic framework, this resonates with the Qur’anic call for *tafakkur* (deep contemplation) and *tadabbur* (reflection). Teachers adopting constructivist strategies such as inquiry-based learning or project-based learning encourage students to explore, question, and connect knowledge with real-world applications. This mirrors the intellectual tradition of Islamic scholars who viewed learning as a process of discovering divine wisdom within creation. By engaging students as partners in inquiry, Islamic educators help bridge revelation and reason, faith and experience.

Innovative pedagogies such as flipped learning, problem-based learning (PBL), and experiential learning have proven effective in fostering active engagement and higher-order thinking. Flipped learning reverses the traditional classroom dynamic by introducing content outside class through videos or readings, freeing class time for dialogue and practice (Hamdan et al., 2013). This model supports the Islamic pedagogical principle of *musyawarah* (consultation), where learners and teachers exchange perspectives to deepen understanding. Similarly, problem-based learning immerses students in complex real-world challenges that stimulate critical reasoning and moral judgment (Barrows, 1986). Such approaches invite Islamic educators to guide learners not only toward cognitive mastery but also toward ethical reflection and social responsibility.

Reflective practice serves as the foundation for all innovative pedagogies. Schön (1987) defines reflective teaching as a continuous process of thinking about one’s practice, identifying

strengths and weaknesses, and adapting accordingly. For teachers in Islamic education, reflection aligns with the spiritual act of muhasabah the self-evaluation of intentions and actions in light of moral and spiritual goals. Zeichner and Liston (1996) argue that reflective educators are more likely to engage in transformative teaching because they connect theory with personal and cultural experience. This capacity for self-awareness helps teachers become *muta'allim* (lifelong learners) who continually refine both pedagogical technique and spiritual character.

Incorporating reflective and innovative pedagogies also demands collaboration and peer dialogue. Loughran (2002) emphasizes that teaching innovation flourishes in professional communities where educators share insights, observe each other's practice, and co-develop strategies. In Islamic educational institutions, such collaboration parallels the classical halaqah model circles of learning where scholars exchanged ideas in pursuit of truth and understanding. When teachers engage in peer reflection and co-design lessons, they revive this spirit of intellectual humility and mutual learning, reinforcing that teaching is both an individual calling and a collective responsibility.

Innovation in Islamic education must be contextual and ethically guided. Freire (2000) warns that innovation without critical reflection can reproduce inequality rather than liberation. For Islamic teachers, this means ensuring that technological and pedagogical advancements always serve *maqasid al-shariah* the higher purposes of education: justice, compassion, and human dignity. Teachers must ask not only "What works?" but "What is right?" and "What serves the human and spiritual good?" This ethical questioning transforms innovation into an act of worship, aligning pedagogical creativity with moral consciousness.

Innovative pedagogies and reflective practice together shape a new paradigm of teacher professionalism in Islamic education one that honors the prophetic model of teaching as *tarbiyah* (holistic nurturing). Through inquiry, reflection, and collaboration, teachers cultivate students who are intellectually curious, morally aware, and spiritually balanced. Innovation, therefore, is not a departure from Islamic tradition but its continuation an evolving expression of the timeless pursuit of wisdom (*hikmah*), where faith and reason illuminate each other in the sacred act of learning.

Curriculum Reform and Global Educational Trends

Curriculum reform in Islamic education has become an urgent priority in the face of globalization, digital transformation, and changing societal expectations. The challenge is not merely to modernize content but to ensure that the curriculum reflects both international

educational standards and Islamic epistemology. As Ornstein and Hunkins (2018) point out, curriculum reform must respond to global demands for critical thinking, creativity, and collaboration while remaining contextually relevant. For Islamic educational institutions, this means creating a curriculum that is intellectually rigorous, technologically integrated, and morally anchored in maqasid al-shariah the higher objectives of education such as justice, compassion, and the pursuit of truth.

In recent decades, international frameworks like UNESCO's Education 2030 Agenda have emphasized inclusion, quality, and lifelong learning as global benchmarks for educational development (UNESCO, 2015). These frameworks have influenced national curriculum policies, including those in Muslim-majority countries. Islamic education can benefit from aligning with such standards, provided that the integration respects its distinctive spiritual goals. Zhao (2012) argues that global education reform should prepare learners not only for economic competitiveness but also for cross-cultural understanding and moral citizenship. This aligns closely with Islamic principles of *ukhuwah insaniyyah* (universal brotherhood) and *amanah* (responsibility), suggesting that curriculum reform must cultivate both global awareness and spiritual consciousness.

Technology is another driving force behind modern curriculum reform. With the rise of online learning, artificial intelligence, and digital collaboration, educational systems worldwide are redefining what it means to teach and learn. Voogt and Roblin (2012) contend that 21st-century curricula should emphasize digital competence, communication, and problem-solving as foundational skills. In Islamic education, digital transformation offers new opportunities for contextualizing classical knowledge. Digital Qur'an study platforms, virtual classrooms, and online fiqh discussions exemplify how technology can expand access to sacred knowledge while fostering global scholarly collaboration. However, as Nasr (2002) reminds us, technological progress must be guided by spiritual wisdom to prevent dehumanization and moral disconnection. Integrating technology within Islamic education thus requires ethical frameworks that maintain reverence, humility, and intellectual responsibility.

Another key aspect of curriculum reform lies in interdisciplinary integration. Traditional dichotomies between religious and secular knowledge often limit students' holistic development. Al-Attas (1991) critiques this fragmentation, arguing for the "Islamization of knowledge" where modern disciplines are infused with Islamic ethical meaning. Contemporary reform efforts increasingly reflect this philosophy, blending STEM education with Islamic studies to nurture both scientific literacy and moral awareness. For instance, environmental

studies can be taught through the lens of khalifah fil-ardh (stewardship of the Earth), and economics through the principles of justice (adl) and moderation (wasatiyyah). This synthesis promotes intellectual coherence and ensures that learners see faith as integral to all forms of inquiry and innovation.

Global trends also underscore the importance of competency-based education (CBE), which focuses on measurable learning outcomes and transferable skills. According to Anderson and Krathwohl (2001), outcome-oriented curricula enable educators to align assessment, teaching, and learning more effectively. Islamic educational institutions can adapt CBE frameworks to emphasize competencies that balance worldly proficiency with spiritual excellence. These may include ethical reasoning, interfaith dialogue, digital literacy, and community engagement. Reform in this sense is not merely structural but philosophical it involves rethinking the purpose of education in light of the Qur'anic ideal of producing insan kamil (the complete human being), one who embodies knowledge, virtue, and social responsibility.

Implementing such reforms, however, requires strong institutional leadership and teacher preparedness. Fullan (2016) observes that successful curriculum change depends on the capacity of schools to cultivate collaborative cultures, where teachers act as co-creators rather than passive implementers of reform. In Islamic schools and universities, this requires leaders who can translate global trends into context-sensitive practices while preserving authenticity. Sirozi (2020) notes that reform in Indonesia's Islamic curriculum reflects this dual challenge balancing modern skills with religious identity. Sustainable transformation, therefore, emerges when innovation is coupled with spiritual depth and community participation.

Curriculum reform in Islamic education must navigate between universality and particularity. It should embrace the best practices of global education critical thinking, digital integration, and learner-centered design while safeguarding the moral and theological vision that defines Islamic schooling. Reform, in this context, is not about Westernization or imitation but about revitalization: renewing Islamic education to engage effectively with the modern world while remaining faithful to divine purpose. As Dewey (1938) once suggested, education must be "a reconstruction of experience," and in the Islamic sense, this reconstruction must always lead back to the pursuit of wisdom (hikmah), justice, and spiritual enlightenment.

Overcoming Challenges through Leadership Innovation

Transforming Islamic education through teacher professional development and curriculum reform is an ambitious undertaking that inevitably faces multiple challenges.

Among the most pressing are limited institutional resources, resistance to pedagogical change, insufficient digital infrastructure, and a lack of sustained leadership commitment. Addressing these barriers requires not only managerial competence but also leadership innovation a capacity to envision change, mobilize resources, and cultivate a culture of trust and creativity. As Kotter (1996) observes, meaningful transformation depends on leaders who can articulate a compelling vision, empower others, and sustain momentum in the face of uncertainty. In Islamic education, such leadership must be guided by moral purpose, aligning every reform initiative with amanah (trustworthiness), ihsan (excellence), and rahmah (compassion).

Financial constraints often represent the first obstacle to innovation in Islamic schools and universities. Many institutions operate within tight budgets, relying on community contributions and limited governmental support. Effective leaders must therefore demonstrate entrepreneurial creativity seeking partnerships with local organizations, NGOs, and international donors to secure training resources and technological infrastructure. Drucker (2007) emphasizes that innovative organizations thrive when leaders treat constraints as opportunities for creative problem-solving rather than limitations. In the Islamic context, this entrepreneurial spirit aligns with the concept of *ijtihad* the intellectual striving to find new solutions within ethical and legal boundaries. By practicing *ijtihad* in management, Islamic educational leaders can design financially sustainable professional development models grounded in both pragmatism and moral responsibility.

Resistance to change poses another major barrier to teacher professional growth. Many educators, accustomed to traditional methods of instruction, perceive digital learning or student-centered pedagogy as incompatible with Islamic values. Yet research suggests that resistance often stems from fear of the unknown rather than philosophical opposition (Fullan, 2001). To overcome this, leaders must foster a safe environment for experimentation and dialogue, where teachers can explore new pedagogical approaches without fear of failure. Sergiovanni (1992) argues that effective leadership transforms compliance into commitment by connecting organizational change with shared moral purpose. In Islamic schools, this means demonstrating how innovation strengthens not weakens the institution's spiritual and ethical mission.

Another key challenge lies in developing technological readiness among teachers. Many Islamic institutions lack structured digital training programs, leading to uneven implementation of blended learning or online pedagogies. Spillane (2006) notes that leadership should be distributed rather than centralized, allowing teachers themselves to become mentors,

innovators, and co-leaders in digital transformation. This collaborative approach reflects the Islamic principle of shura (consultation), where collective wisdom guides decision-making. By empowering teachers to take ownership of technological adaptation, leaders build capacity from within and ensure sustainable reform.

Institutional culture also determines the success of any innovation. Hargreaves and Fink (2006) highlight that sustainable leadership prioritizes depth, endurance, and moral purpose over quick results. In Islamic education, this translates into cultivating an environment where reflection, collaboration, and ethical dialogue are routine practices. Professional learning communities, if supported by leadership, can act as catalysts for innovation by providing teachers with forums for sharing experiences and co-developing solutions. Building such a culture requires humility and persistence qualities modeled by the Prophet Muhammad (peace be upon him), whose leadership combined vision with compassion and consultation.

Modern leadership in Islamic education must incorporate transformative digital governance the ability to manage change ethically in an interconnected world. Heifetz and Linsky (2002) introduce the concept of adaptive leadership, which calls for guiding people through uncertainty by fostering learning, experimentation, and resilience. This approach resonates strongly with the spiritual dimension of Islamic leadership, which views education as both a social responsibility and an act of worship. Leaders who adopt adaptive strategies encourage teachers to reflect on their purpose, develop new competencies, and navigate challenges with faith and optimism.

Overcoming challenges in Islamic education requires leaders who combine vision with values, courage with compassion, and innovation with integrity. Leadership innovation is not about imposing external models but about reimagining Islamic educational management as a moral and creative enterprise. It is through such leadership that Islamic institutions can bridge the gap between tradition and modernity cultivating teachers who are technologically capable, spiritually grounded, and committed to lifelong learning. As Bass and Riggio (2006) suggest, transformative leadership inspires others to move beyond compliance and toward moral excellence. In doing so, leaders of Islamic education ensure that reform becomes not a threat to identity but a renewal of purpose where faith, knowledge, and progress walk hand in hand.

CONCLUSION

This study demonstrates that advancing teacher professional growth in Islamic education requires the integration of blended learning, innovative pedagogies, and value-driven

leadership. Blended learning provides flexible and inclusive opportunities for teachers to develop continuously while maintaining the ethical and spiritual foundations of Islamic education. Innovative pedagogies encourage reflective, inquiry-based, and collaborative learning that aligns with Islamic principles of tadabbur (reflection) and tafaquh (deep understanding). Leadership innovation plays a pivotal role in overcoming systemic barriers such as resistance to change, limited resources, and uneven technological readiness. Leaders who embody amanah (trust), rahmah (compassion), and ihsan (excellence) foster an environment where teachers are empowered to experiment, reflect, and grow. Such leadership ensures that professional development is not merely procedural but transformative linking educational reform with moral and spiritual renewal. The fusion of faith, innovation, and leadership forms the foundation for sustainable progress in Islamic education. When professional growth is guided by ethical conviction and intellectual curiosity, teachers become not only effective educators but also moral exemplars. This synthesis ensures that Islamic education remains dynamic, relevant, and faithful to its divine mission in the 21st century.

REFERENCE

- Al-Attas, S. M. N. (1991). The concept of education in Islam: A framework for an Islamic philosophy of education. International Institute of Islamic Thought and Civilization (ISTAC).
- Al-Harthi, A. S. (2014). Distance education in the Arab region: Reality, aspirations, and future. *International Journal of Instructional Technology and Distance Learning*, 11(2), 25–34.
- Anderson, L. W., & Krathwohl, D. R. (2001). A taxonomy for learning, teaching, and assessing: A revision of Bloom's taxonomy of educational objectives. Longman.
- Auda, J. (2008). Maqasid al-Shariah as philosophy of Islamic law: A systems approach. International Institute of Islamic Thought (IIIT).
- Azra, A. (2013). Islamic education in Indonesia: Tradition and transformation. Routledge.
- Barrows, H. S. (1986). A taxonomy of problem-based learning methods. *Medical Education*, 20(6), 481–486.
- Bass, B. M., & Riggio, R. E. (2006). Transformational leadership (2nd ed.). Lawrence Erlbaum Associates.
- Benson, V., & Kolsaker, A. (2015). Instructor approaches to blended learning: A tale of two business schools. *The International Journal of Management Education*, 13(3), 316–325. <https://doi.org/10.1016/j.ijme.2015.10.001>
- Bishop, J. L., & Verleger, M. A. (2013). The flipped classroom: A survey of the research. *ASEE National Conference Proceedings*, 30(9), 1–18.

- Bonk, C. J., & Graham, C. R. (2012). *The handbook of blended learning: Global perspectives, local designs*. John Wiley & Sons.
- Bryk, A. S., Sebring, P. B., Allensworth, E., Easton, J. Q., & Luppescu, S. (2010). *Organizing schools for improvement: Lessons from Chicago*. University of Chicago Press.
- Bush, T. (2020). *Theories of educational leadership and management* (5th ed.). Sage.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage.
- Darling-Hammond, L., Hyler, M. E., & Gardner, M. (2017). *Effective teacher professional development*. Learning Policy Institute.
- Day, C., & Gu, Q. (2010). *The new lives of teachers*. Routledge.
- Dewey, J. (1938). *Experience and education*. Macmillan.
- Drucker, P. F. (2007). *Management challenges for the 21st century*. HarperCollins.
- Freire, P. (2000). *Pedagogy of the oppressed* (30th anniversary ed.). Continuum.
- Fullan, M. (2001). *Leading in a culture of change*. Jossey-Bass.
- Fullan, M. (2007). *The new meaning of educational change* (4th ed.). Teachers College Press.
- Fullan, M. (2016). *The new meaning of educational change* (5th ed.). Teachers College Press.
- Fullan, M., & Langworthy, M. (2014). *A rich seam: How new pedagogies find deep learning*. Pearson.
- Garrison, D. R., & Vaughan, N. D. (2008). *Blended learning in higher education: Framework, principles, and guidelines*. Jossey-Bass.
- Halstead, J. M. (2004). An Islamic concept of education. *Comparative Education*, 40(4), 517–529. <https://doi.org/10.1080/0305006042000284510>
- Hamdan, N., McKnight, P., McKnight, K., & Arfstrom, K. M. (2013). *A review of flipped learning*. Flipped Learning Network.
- Hargreaves, A., & Fink, D. (2006). *Sustainable leadership*. Jossey-Bass.
- Hashim, R. (2014). Rethinking Islamic education in facing the challenges of the twenty-first century. *American Journal of Islamic Social Sciences*, 31(3), 1–24.
- Hefner, R. W. (2017). *Schooling Islam: The culture and politics of modern Muslim education*. Princeton University Press.
- Heifetz, R. A., & Linsky, M. (2002). *Leadership on the line: Staying alive through the dangers of leading*. Harvard Business Review Press.

- Johnson, M. (2019). Developing reflective practitioners through blended professional learning. *Journal of Educator Development*, 7(1), 45–59.
- Kim, K. J., & Bonk, C. J. (2006). The future of online teaching and learning in higher education: The survey says. *EDUCAUSE Quarterly*, 29(4), 22–30.
- Kotter, J. P. (1996). *Leading change*. Harvard Business School Press.
- Krippendorff, K. (2018). *Content analysis: An introduction to its methodology* (4th ed.). Sage.
- Loughran, J. (2002). Effective reflective practice: In search of meaning in learning about teaching. *Journal of Teacher Education*, 53(1), 33–43.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage.
- Mishra, P., & Koehler, M. J. (2006). Technological pedagogical content knowledge: A framework for integrating technology in teacher knowledge. *Teachers College Record*, 108(6), 1017–1054.
- Nasr, S. H. (2002). *The heart of Islam: Enduring values for humanity*. HarperOne.
- Northouse, P. G. (2019). *Leadership: Theory and practice* (8th ed.). Sage.
- Ornstein, A. C., & Hunkins, F. P. (2018). *Curriculum: Foundations, principles, and issues* (8th ed.). Pearson.
- Piaget, J. (1973). *To understand is to invent: The future of education*. Grossman.
- Schön, D. A. (1987). *Educating the reflective practitioner*. Jossey-Bass.
- Sergiovanni, T. J. (1992). *Moral leadership: Getting to the heart of school improvement*. Jossey-Bass.
- Sirozi, M. (2020). Curriculum reform in Indonesia: Between religious values and global challenges. *Indonesian Journal of Curriculum and Educational Technology Studies*, 8(2), 73–84.
- Spillane, J. P. (2006). *Distributed leadership*. Jossey-Bass.
- UNESCO. (2015). *Education 2030: Incheon Declaration and Framework for Action for the Implementation of Sustainable Development Goal 4*. UNESCO.
- Voogt, J., & Roblin, N. P. (2012). A comparative analysis of international frameworks for 21st-century competences: Implications for national curriculum policies. *Journal of Curriculum Studies*, 44(3), 299–321.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.

- Yukl, G. A., & Gardner, W. L. (2020). Leadership in organizations: Current practices and future prospects. *The Leadership Quarterly*, 31(6), 101379. <https://doi.org/10.1016/j.leaqua.2020.101379>
- Zed, M. (2008). *Metode penelitian kepustakaan*. Yayasan Obor Indonesia.
- Zeichner, K. M., & Liston, D. P. (1996). *Reflective teaching: An introduction*. Lawrence Erlbaum Associates.
- Zhao, Y. (2012). *World class learners: Educating creative and entrepreneurial students*. Corwin Press.