

Scholarly Knowledge Investigation in Graduate Competency Standards Policy: Analysis of KMA 347 in 2022

Hikmah Maulani¹ , Jaja Jahari² , Supiana² 

¹Pendidikan Bahasa Arab, Universitas Pendidikan Indonesia, Bandung, Indonesia

²Pendidikan Islam, Universitas Islam Negeri Gunung Djati, Bandung, Indonesia

* Co respondent Author: hikmahmaulani@upi.edu

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Abstract

This study aims to examine the representation of scholarly knowledge in the madrasah Graduate Competency Standards (SKL) policy as stated in the Decree of the Minister of Religion (KMA) Number 347 of 2022. Scholarly knowledge is understood as knowledge that comes from the integration of revelation (naqli) and reason ('aqli), and is developed through a scientific, reflective, and contextual approach. This study uses a qualitative approach with a document analysis method. The main data source is the official document KMA 347 of 2022 and its attachments, supported by theoretical literature on Islamic epistemology, contemporary learning theory, and religious moderation. Data analysis was carried out using content and thematic analysis techniques to identify the scientific structure contained in the madrasah SKL. The results of the study show that the madrasah SKL contains three main dimensions of scholarly knowledge: (1) the scientific-academic dimension, which includes the ability to think critically in understanding interpretation, hadith, and fiqh; (2) the socio-affective dimension, which emphasizes religious moderation, tolerance, and social ethics as a form of Islamic sociological literacy; and (3) the religious-practice dimension, which integrates a deep understanding of worship and spiritual values. SKL is also designed based on modern learning theories such as Bloom's taxonomy, constructivism, and the scientific approach. The emphasis on contextual interpretation theory, the history of moderate Islamic thought, and the cross-school fiqh approach shows that religious moderation in SKL is not only a moral value, but also an academic domain that can be transformed in learning. This study recommends strengthening the epistemological dimension in the development of future madrasah curricula.

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1. Introduction

Madrasah education in Indonesia plays a strategic role in shaping a generation of Muslims who are not only spiritually devout but also intellectually superior (Ahmadi et al., 2025). In the context of globalization and increasingly complex challenges, demands on madrasah graduates are no longer limited to mastery of religious practices, but also encompass academic capacity, critical thinking, and the ability to adapt to diversity (Ridwan & Maryati, 2024). Therefore, reformulating graduate competency standards (SKL) is an urgent need to ensure the connection between religious values, Islamic scholarly traditions, and modern educational approaches.

The Ministry of Religious Affairs of the Republic of Indonesia, through Ministerial Decree (KMA) Number 347 of 2022, has established a new direction for madrasah education by re-establishing Graduate Competency Standards, Content Standards, and Process Standards for Islamic Religious Education and Arabic (Anas et al., 2023 ;Alwi, 2023). This policy is not merely an administrative revision, but rather a reflection of a new paradigm in Islamic education based on the integration of naqliyah (revelation) and aqliyah (reason) (nur fatima). Here, it is crucial to examine KMA 347/2022 from the perspective of scientific knowledge, or academic knowledge, which has been removed from Islamic epistemology while simultaneously being open to modern scientific approaches.

Scientific knowledge in madrasah education policy is crucial for producing graduates who not only master Islamic teachings textually but also understand and articulate them contextually within a pluralistic social life. Through structured, theoretical, and critical knowledge, madrasah students are guided to become active subjects in scientific civilization, not simply objects of inherited tradition.

In general, this research creates a conceptual framework, namely as follows: Scholarly knowledge refers to a form of knowledge developed through an academic and scientific approach, involving a theoretical framework, systematic methodology, and reflective thinking (Short, 2002; Beck, 2013). In education, this knowledge forms the basis for curriculum development, competency standards development, and the creation of a critical academic climate. Barton distinguishes between horizontal discourse (everyday knowledge) and vertical discourse (scientific knowledge) (Barton, 2006), and it is understood that madrasahs ideally develop the latter as a rational and systematic legacy of Islamic civilization.

In the context of Islamic education, scholarly knowledge encompasses not only religious knowledge (ulum al-din) but also the ability to think critically, contextualize teachings, and connect texts (nash) with social contexts (Sjadzali, 1988). This aligns with the Islamic principle of ta'dib, namely education that encompasses the instilling of true knowledge and noble morals (Farida Jaya, 2020).

Graduate Competency Standards (SKL) are the primary indicators that describe the final outcomes of the educational process. They not only reflect learning outcomes but also reflect the epistemological and philosophical values embraced by an educational system (Rachmawati, 2018). In Islamic education, SKL ideally reflects the integration of mastery of knowledge, internalization of spiritual values, and students' social and academic readiness.

Several studies have shown that in many Islamic education policies, the knowledge aspect tends to be normative and underemphasizes the systematic academic dimension (Lubis, 2015; Hafid & Rahcmand, 2022). Therefore, it is important to examine the extent to which SKL can represent scholarly knowledge as the basis for comprehensive competency development.

Madrasah education in Indonesia has historically developed as a form of formal Islamic

education that integrates the national curriculum and Islamic curricula. The Ministry of Religious Affairs officially regulates the madrasah curriculum through Ministerial Decrees (KMA), with KMA No. 183 of 2019 and KMA No. 347 of 2022 marking important milestones in the transformation of the religious education and Arabic language curriculum.

KMA 347 of 2022 specifically contains three core components: Graduate Competency Standards, Content Standards, and Process Standards for MI, MTs, and MA levels. One of the hallmarks of this policy is the strengthening of religious moderation values and a contextual and reflective learning approach (Aziz & Anam, 2021). However, few studies have examined the epistemological content and scientific structure contained within it.

However, to date, there has been little research specifically examining the scientific content of Islamic education policy documents, particularly in madrasah SKL (SKL). Most studies have focused on aspects of implementation, curriculum, or learning outcomes, without elaborating on the epistemological framework and underlying academic values. In fact, a deep understanding of the scientific foundations of the SKL is crucial for fostering more meaningful and transformative educational practices in madrasah environments.

Based on this background, this study aims to critically and conceptually analyze the forms of scientific knowledge contained in the Madrasah Graduate Competency Standards, as outlined in KMA Number 347 of 2022. The analysis focuses on how Islamic knowledge is scientifically constructed within the policy document and how it can be utilized to develop an academic culture in madrasahs.

2. Method

This research uses a qualitative approach with a documentary study (Glenn A. Bowen, 2009). This approach was chosen because the research objective was to explore and analyze in-depth the construction of scholarly knowledge reflected in education policy, specifically in the official state document, the Decree of the Minister of Religious Affairs (KMA) Number 347 of 2022 concerning the Independent Curriculum in Madrasahs.

The data sources for this study are official documents, namely the Decree of the Minister of Religious Affairs (KMA) Number 347 of 2022 and the KMA Attachments, which include Learning Outcomes, Curriculum Structure, and Graduate Competency Standards (SKL) for MI, MTs, and MA levels.

Data Collection Techniques

Data collection techniques were carried out through:

1. Document Identification: Searching and collecting relevant documents from the official Ministry of Religious Affairs website and digital libraries.
2. Document Verification: Ensuring the authenticity and validity of documents as valid data sources.
3. Content classification: Organizing important sections of the document (e.g., the

formulation of the SKL (Scholarly Competency Standards), core values, and scientific orientation) based on analysis categories.

Data analysis techniques

Data analysis was conducted using content analysis and thematic analysis. The steps are as follows:

1. Data reduction: Filtering sections of the document directly related to the dimensions of scholarly knowledge, such as the integration of revelation and reason, scientific approaches, and religious moderation.
2. Data categorization: Grouping the document content into themes such as: epistemological values, academic domains, socio-religious dimensions, and learning practices.
3. Thematic interpretation: Interpreting thematic meanings by referring to Islamic educational theories, learning theories (Guskey, 2005 ;Sanjaya et al., 2022), and scientific approaches to education.
4. Drawing conclusions: Formulating findings regarding the extent to which policy documents reflect the scholarly domain in madrasah education.

3. Result and Discussion

Scholarly knowledge in KMA 347/2022 is evident through the integration of traditional Islamic sciences and modern scientific approaches. Madrasah SKL targets graduates not only who are ritually devout but also academically intelligent, critical thinkers, and moderate in their religious beliefs. This policy demonstrates a new direction for madrasah education, grounded in higher scholarship, both in religious and pedagogical aspects (see table 1).

Aspects	Example in KMA 347
conceptualization	The conceptualization of competencies is formulated using academic terms: "reasoning," "analyzing," and "synthesizing" religious teachings.
The basic theorization	the curriculum encompasses Islamic epistemological approaches and modern educational science.
Scientific Evidence	Based on studies of classical scholars, exegesis, and contemporary pedagogical theories.
Methodology	Integrates project-based, inquiry-based, and scientific learning approaches.
Critical and Reflective	Students are encouraged to think critically about contemporary religious issues.

More broadly, an analysis was conducted into several parts of the approach, including:

3.1 The Scientific Paradigm Basis of Islamic Education and Modern Education

The Graduate Competency Standards (SKL) in KMA Number 347 of 2022 emphasize the importance of a balance between naqli (revelation) and 'aqli (reason) as the primary foundation of madrasah education. This balance is not merely symbolic, but a concrete representation of the integration of traditional religious knowledge with contemporary academic approaches. In this paradigm, students are not only required to understand religious teachings normatively but are also encouraged to reason, reflect, and actualize these teachings in the context of dynamic life.

Core Islamic values such as monotheism, morality, and sharia are not taught as rigid dogma, but rather conveyed through a scientific and participatory pedagogical approach (Darojat et al., 2023). Islamic faith (Aqidah), for example, is aimed at enabling students to understand the concept of divinity in depth and relevant to social reality, not merely through memorization (Sultoni et al., 2019). Similarly, moral education aims to shape character through a contextual approach, linking Islamic ethical values to the moral challenges of the digital and global era.

Arabic in the Islamic Education Standards (SKL) is also positioned not solely as a language of worship, but also as a tool for scientific and global communication. Strengthening Arabic language skills is directed at mastering the four language skills (istima', kalam, qira'ah, and kitabah) through a text-based approach, projects, and cultural understanding. Students are encouraged to read classical and contemporary literature, understand the context of the thoughts of scholars, and use it as a medium for interdisciplinary and intercultural dialogue. Thus, SKL serves as a bridge connecting the Islamic scientific heritage with the demands of modern scholarship, producing madrasah graduates who are knowledgeable, moral, and open-minded.

3.1. Cognitive, Affective, and Psychomotor Competencies

The Graduate Competency Standards (SKL) in KMA Number 347 of 2022 were designed taking into account theories of student development and the latest learning approaches. The SKL is not solely oriented toward cognitive outcomes but also integrates affective and psychomotor aspects in a balanced manner. This aligns with Bloom's taxonomy (Ulfah & Arifudin, 2023), which classifies learning objectives into three main domains: cognitive (knowledge), affective (attitudes), and psychomotor (skills). Furthermore, the SKL also adopts constructivist principles, which view students as active subjects in the learning process, as well as a scientific approach that prioritizes inquiry, observation, reasoning, and reflection in acquiring knowledge.

Substantively, the SKL for madrasahs encompasses three main dimensions: scientific-academic, socio-affective, and practical-religious. The scientific-academic dimension emphasizes critical and logical reasoning skills in understanding Islamic teachings. Students are expected not only to understand the contents of the Quran and Hadith, but also to be able to interpret the verses and hadith in a contemporary context. An understanding of Islamic jurisprudence, for example, is not taught textually but is instead studied through a maqasid sharia approach, which considers the goals and wisdom of Islamic law in social life. This dimension encourages the production of madrasah graduates who are not only religiously devout but also possess the academic competence to examine Islamic teachings in depth and argumentatively.

The socio-affective dimension of the SKL emphasizes the importance of developing moderate, tolerant, and ethical attitudes in social life. The concept of religious moderation is a key pillar of learning, guiding students to understand that Islam teaches balance, respect for differences, and a rejection of violence and extremism. These values are developed through an Islamic

sociological approach, which teaches that living in a pluralistic society requires social understanding, empathy, and the ability to engage in cross-cultural dialogue. Thus, students are equipped not only with theological knowledge but also with social skills appropriate to the multicultural character of Indonesian society.

The practical-religious dimension is an integral aspect of the madrasah's Competency Standards (SKL). Activities such as prayer, reading the Quran, dhikr (remembrance of God), and other religious attitudes are taught not merely as rituals of worship, but as manifestations of a deep understanding of Islamic spiritual values. Students are encouraged to understand the essential meaning of worship, relate it to moral development, and internalize it in their daily lives. The process of internalizing values is carried out gradually through habituation, role modeling, and spiritual reflection.

By integrating these three dimensions, the SKL in KMA 347/2022 is not merely an administrative document but also reflects a comprehensive pedagogical and epistemological framework. Madrasah graduates are expected to be not only religiously competent but also adaptable to academic and social challenges. This is a concrete manifestation of the effort to make madrasahs centers for the development of people of faith, knowledge, and noble character.

3.2. Religious Moderation as Scientific Knowledge

Religious moderation in madrasah education policy is not merely positioned as a moral value (Woodward, 2019), but is also developed as a structured, scholarly domain that can be academically tested. In KMA Number 347 of 2022, religious moderation is not merely a slogan to create tolerant students (Mohamad Fahri dan Ahmad Zainuri, 2019), but is transformed into a framework of thought based on science, Islamic intellectual tradition, and a systematic pedagogical approach. This reflects a paradigm shift from a normative approach to an academic approach to contemporary religious issues.

One scientific approach underlying the strengthening of religious moderation is the theory of contextual interpretation. Contextual interpretation emphasizes the importance of understanding the Quranic text not only based on its lexical or linguistic meaning, but also through an analysis of the historical, social, and cultural contexts of the time the verses were revealed and within the current context. Students are encouraged to develop *tafaquh* (intelligible textual interpretation) skills in reading texts, enabling them to distinguish between universal and particular teachings. This approach is crucial to prevent rigid textual interpretations that often lead to intolerance.

Furthermore, religious moderation in the Islamic Education Standards (SKL) is reinforced through a study of the history of moderate Islamic thought. In Islamic history and culture (SKI) lessons, students are introduced to prominent Islamic thinkers who upheld the principles of *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). Figures such as Al-Ghazali, Ibn Rushd, Al-Syathibi, and Nurcholish Madjid serve as concrete examples of how moderate values

developed through a long academic tradition. Thus, religious moderation is presented not as a new construct, but as an authentic Islamic intellectual heritage.

Another aspect of moderation as a scientific domain is evident in the inter-school approach to Islamic jurisprudence (ta'adudiyyah) (Masduqi, 2011). Students are encouraged to understand that differences of opinion in Islamic jurisprudence (fiqh) are a scientific necessity, each with its own argumentative basis. This approach fosters open, critical thinking and respect for the diversity of opinions in Islam. Fiqh learning is not focused exclusively on one school of thought, but rather creates space for comparison and analysis of different legal arguments and contexts. This indirectly trains students to cultivate a tolerant attitude based on in-depth Islamic literacy.

Thus, religious moderation within the context of the Islamic Jurisprudence (SKL) program not only develops social attitudes but also fosters Islamic academic competence. Students are prepared to become agents of moderation who are not only polite in their behavior but also strong in scientific argumentation. This is part of the transformation of madrasah education toward an Islamic education that is not only religious but also rational, open, and contributes to global peace based on knowledge. Moderation, in this case, becomes a character trait, a way of thinking, and a scientific approach that is continuously fostered methodologically in the classroom and curriculum.

4. Conclusion

This research shows that the Graduate Competency Standards (SKL) in KMA Number 347 of 2022 explicitly represent the integration of Islamic scholarly knowledge and contemporary educational approaches. The SKL is not only designed as an administrative tool to determine student achievement, but also as an epistemological document that embodies a vision of Islamic scholarship that balances revelation (naqli) and reason ('aqli).

The three main dimensions of scholarly knowledge reflected in the SKL include: (1) the scientific-academic dimension, which emphasizes critical thinking skills in understanding Islamic teachings through contextual interpretation, hadith analysis, and argumentative jurisprudence studies; (2) the socio-affective dimension, which instills values of religious moderation, tolerance, and social ethics based on the history of moderate Islamic thought; and (3) the practical-religious dimension, which integrates worship skills such as prayer and Quranic recitation with reflective spiritual understanding.

The SKL is also formulated based on modern learning theories such as Bloom's taxonomy, constructivism, and the scientific approach, which makes learning more active, contextual, and student-centered. Furthermore, religious moderation in this document is not merely approached morally but is developed as a scientific domain through a cross-school fiqh approach and historical-intellectual studies.

Therefore, the SKL in KMA 347/2022 can be seen as a concrete manifestation of the transformation of madrasah education toward a more scientific, inclusive, and relevant

direction to the challenges of the times. This study recommends the need for deeper implementation of the SKL at the educational unit level, as well as teacher training to actualize scholarly knowledge pedagogically in the learning process at madrasahs.

5. Ethical Approval

This study employed a qualitative approach using document analysis methods on the Decree of the Minister of Religious Affairs (KMA) Number 347 of 2022 and other supporting documents. All data used in this research were obtained from secondary sources, including official government documents, academic literature, and publicly accessible scientific publications. The research was conducted in accordance with academic ethical principles through the use of valid sources, proper citation practices, and the avoidance of plagiarism and data distortion. Since this study did not involve direct human participation, neither participant consent nor institutional ethical committee approval was required.

6. Author Contributions

The first author, Hikmah Maulani, was responsible for the research conceptualization, data collection, document analysis, and drafting of the initial manuscript. The second author, Jaja Jahari, contributed to the development of the theoretical framework, validation of the analysis, and review of the academic substance of the manuscript. The third author, Supiana, was responsible for research supervision, final editing, and refinement of the manuscript for publication. All authors have read and approved the final version of the manuscript.

7. Statement on the Use of AI and AI-Assisted Technologies in the Writing Process

The authors declare that artificial intelligence (AI)-based technologies were used in a limited capacity during the preparation of this manuscript, particularly for grammar checking, language editing, and improving readability. All ideas, analyses, interpretations, scientific arguments, and research conclusions are entirely the result of the authors' own thoughts and scholarly examination based on the analysis of KMA Number 347 of 2022 and related literature. The authors take full responsibility for the academic integrity, originality, and accuracy of the manuscript's content.

8. Conflict of Interest Statement

The authors declare that there are no financial or non-financial conflicts of interest related to this research and the publication of this article. The entire research process was conducted independently and objectively without any external influence.

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11. Data Availability

The data supporting the findings of this study were derived from public documents, particularly the Decree of the Minister of Religious Affairs Number 347 of 2022 and its appendices, as well as various academic literature cited in the references. All data are publicly accessible through official government sources and relevant scientific repositories.

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