

Toward a Measurable Islamic Soft Skills Model: Integrating Spiritual Values into Competency-Based Education

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ABSTRACT

The growing emphasis on soft skills in 21st-century education highlights the need for frameworks that integrate ethical and spiritual dimensions into competency development. However, existing soft skills models remain largely secular and provide limited operational mechanisms for translating religious values into measurable learning outcomes. This study addresses this gap by developing an Islamic soft skills framework grounded in Qur'anic principles and Islamic virtue ethics. Using qualitative content analysis and an integrative literature review, the study synthesizes classical Islamic educational thought with contemporary competency-based education frameworks. The analysis focuses on three core Islamic virtues *ṣabr* (patience), *shukr* (gratitude), and *ikhlas* (sincerity) as foundational dimensions of behavioral competency development. The findings propose a structured framework based on *Tawhid* (spiritual orientation), *Khilafah* (ethical responsibility), and *Muru'ah* (moral excellence), which are operationalized into observable behavioral indicators and assessment-oriented learning outcomes. The framework provides a conceptual bridge between Islamic ethical philosophy and competency-based educational practice. This study contributes theoretically by offering a measurable Islamic soft skills model that integrates spiritual values with competency-based indicators, while also providing practical implications for curriculum development, character education, and future empirical validation within Islamic educational settings.

Keywords: Behavioral Assessment; Character Education; Competency-Based Education; Islamic Soft Skills Model; Learning Outcomes

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I. INTRODUCTION

In the context of 21st-century education and the rapidly evolving

global workforce, soft skills have emerged as essential competencies that influence employability, leadership

effectiveness, adaptability, and long-term professional success. While technical expertise remains important, employers increasingly emphasize communication, collaboration, problem-solving, emotional regulation, ethical judgment, and lifelong learning as critical determinants of workforce readiness (Robles, 2012; World Economic Forum, 2023). Contemporary educational reforms, particularly those associated with competency-based education (CBE), therefore seek to integrate cognitive, affective, and behavioral outcomes to prepare learners for increasingly complex social and professional environments.

The growing importance of soft skills is also reflected in international educational agendas. The OECD Learning Compass 2030 highlights the need for learners to develop transformative competencies that enable them to create value, reconcile tensions, and take responsibility in diverse contexts. Similarly, the World Economic Forum identifies analytical thinking, resilience, self-management, leadership, and social influence among the most important competencies for future employment.

These developments indicate that educational success can no longer be measured solely by academic achievement or technical mastery but must also encompass the development of personal and interpersonal competencies that support responsible participation in society.

Despite this growing recognition, dominant soft skills frameworks remain largely grounded in secular and instrumental paradigms. Most contemporary models conceptualize soft skills primarily as tools for enhancing productivity, workplace effectiveness, and organizational performance.

Consequently, competencies are frequently assessed through observable behavioral outcomes without sufficient attention to the ethical, moral, and spiritual foundations that shape human behavior. While such approaches provide useful mechanisms for competency development and assessment, they often overlook deeper questions concerning the values, purposes, and moral orientations that sustain desirable behavior over time.

In response to these limitations, scholars in character education have increasingly advocated for values-based approaches that emphasize integrity, responsibility, empathy, and ethical

conduct. However, many of these approaches remain philosophically fragmented and lack a coherent worldview capable of integrating personal development, social responsibility, and spiritual meaning. This challenge is particularly relevant in religious educational contexts, where moral and spiritual formation constitutes a central educational objective rather than a supplementary outcome.

Within the Islamic educational tradition, the cultivation of character is inseparable from the pursuit of knowledge. Classical Muslim scholars consistently emphasize that education should produce individuals who possess not only intellectual competence but also moral excellence and spiritual awareness. The concepts of *akhlāq* (moral character) and *adab* (proper conduct) occupy a central position in Islamic pedagogy, reflecting an integrated understanding of knowledge, action, and spirituality. From this perspective, competencies are not merely functional skills but manifestations of internalized values that guide behavior in relation to God, fellow human beings, and the natural environment.

Islamic teachings offer a rich reservoir of virtues that can serve as foundations for contemporary soft skills development. Among these, *ṣabr* (patience), *shukr* (gratitude), and *ikhhlās* (sincerity) represent core spiritual dispositions that influence self-regulation, interpersonal relationships, motivation, and ethical decision-making. These virtues demonstrate strong conceptual alignment with contemporary constructs in emotional intelligence, positive psychology, authentic leadership, and character education. For example, *ṣabr* relates closely to resilience and emotional regulation, *shukr* supports positive interpersonal engagement and psychological well-being, while *ikhhlās* provides an internal moral compass that sustains ethical conduct and intrinsic motivation. Such convergence suggests that Islamic ethical principles possess significant potential for contributing to contemporary discussions on competency development.

Nevertheless, existing studies on Islamic education have generally focused on normative discussions of values and character formation rather than the development of operational competency frameworks. Although numerous studies emphasize the

importance of *akhlāq*, *adab*, and spiritual development, relatively few attempts have been made to translate these values into measurable competencies, behavioral indicators, and assessment instruments that can be systematically implemented within modern educational systems. As a result, there remains a gap between the philosophical richness of Islamic educational thought and the practical requirements of competency-based educational practice.

A review of the existing literature reveals at least three significant gaps. First, contemporary soft skills frameworks provide sophisticated approaches to competency development and assessment but often lack a comprehensive ethical and spiritual foundation. Second, Islamic educational studies offer profound moral and spiritual insights but frequently remain descriptive and normative, providing limited guidance for operational implementation and measurement. Third, few studies have attempted to establish a systematic connection between Islamic epistemology, competency-based education, learning outcomes, and behavioral assessment. Consequently,

educators continue to face challenges in translating Islamic values into observable competencies that can be taught, assessed, and continuously improved.

The urgency of addressing this gap is increasingly evident in contemporary educational contexts. Educational institutions worldwide are confronted by concerns regarding declining ethical standards, weakening social responsibility, increasing individualism, and the inability of conventional educational models to cultivate holistic human development. Within many Muslim societies, these concerns are accompanied by demands for educational frameworks that preserve religious identity while remaining responsive to contemporary professional and societal expectations. Developing a measurable Islamic soft skills model therefore represents not only an academic endeavor but also a practical necessity for strengthening character education, competency development, and value-based learning in Islamic educational institutions.

The novelty of this study lies in its effort to move beyond normative discussions of Islamic character by developing a structured and measurable framework that integrates Islamic

ethical principles with competency-based education. Unlike previous studies that primarily emphasize moral values as educational ideals, this research operationalizes core Islamic virtues into competency domains, behavioral indicators, learning outcomes, and assessment-oriented educational practices. The framework is grounded in the Qur'anic paradigm of *Tawhīd* (spiritual orientation), *Khilāfah* (ethical responsibility), and *Muru'ah* (moral excellence), thereby providing a conceptual bridge between Islamic philosophy and contemporary educational measurement.

Accordingly, this study aims to develop a conceptual and operational model of Islamic soft skills that: (1) aligns core Islamic virtues with competency-based education frameworks; (2) formulates observable behavioral indicators and measurable learning outcomes; and (3) provides a foundation for future empirical validation, curriculum development, and assessment design. By doing so, the study contributes to the advancement of Islamic educational theory and practice through a more systematic, measurable, and

implementation-oriented approach to soft skills and character development.

II. METHOD

This study employs a qualitative conceptual research design using content analysis and an integrative literature review to develop a measurable Islamic soft skills framework. The approach is appropriate for theory-building research because it enables the synthesis of knowledge from multiple disciplines and the construction of a coherent conceptual model linking Islamic educational values with competency-based education.

The study draws upon a wide range of scholarly sources, including peer-reviewed journal articles, academic books, and policy documents related to Islamic education, character education, competency-based learning, and soft skills development. Sources were selected based on four criteria: (1) relevance to soft skills, character development, or competency-based education; (2) discussion of Islamic ethical concepts such as *akhlāq*, *adab*, *ṣabr*, *shukr*, and *ikhhlās*; (3) theoretical significance and citation impact within the field; and (4) contribution to understanding the relationship between

values, competencies, and educational outcomes. Non-academic sources and publications lacking relevance to the study objectives were excluded.

Data analysis followed a thematic content analysis procedure. First, relevant texts were systematically reviewed and coded to identify recurring concepts associated with Islamic virtues, character formation, and soft skills competencies. Second, the codes were organized into broader thematic categories representing spiritual values, competency domains, and educational constructs. Third, thematic synthesis was conducted to examine conceptual relationships between Islamic ethical principles and contemporary competency-based education frameworks. Finally, these synthesized themes were integrated into a conceptual model that links foundational Islamic values with measurable behavioral indicators and learning outcomes.

The model construction process was guided by the Qur'anic paradigm of *Tawhīd* (spiritual orientation), *Khilāfah* (ethical responsibility), and *Muru'ah* (moral excellence). These three dimensions served as the

primary analytical framework for organizing Islamic virtues and mapping them onto corresponding soft skills domains. Through this process, values such as *ṣabr* (patience), *shukr* (gratitude), and *ikhhlās* (sincerity) were translated into observable competencies relevant to contemporary educational and professional contexts.

To enhance the rigor and credibility of the framework, the study employed theoretical triangulation by integrating classical Islamic scholarship with contemporary educational theories, including competency-based education, emotional intelligence, positive psychology, and authentic leadership. Conceptual consistency was maintained through iterative comparison between Islamic values, competency domains, behavioral indicators, and assessment approaches. This iterative process ensured that the resulting framework remained theoretically coherent while retaining practical relevance for educational implementation.

Although conceptual in nature, the proposed model is designed to facilitate future empirical validation. The framework identifies measurable behavioral indicators that may be assessed through performance-based

evaluation, reflective assessment, behavioral observation, self-assessment instruments, and rubric-based approaches. Consequently, the model provides a foundation for subsequent quantitative and mixed-method studies aimed at developing valid and reliable instruments for measuring Islamic soft skills across diverse educational settings.

III. RESULTS AND DISCUSSION

This study develops an Islamic soft skills model that translates foundational spiritual values into measurable competencies and behavioral outcomes. Building upon the conceptual framework presented in Figure 1 and the operational indicators in Table 1, the findings demonstrate that soft skills in the Islamic paradigm are not merely behavioral constructs but are rooted in internalized spiritual values that function as drivers of consistent and ethical performance.

3.1 Spiritual Drivers and Behavioral Competencies

The findings indicate that the effectiveness of soft skills is significantly enhanced when grounded in core Islamic virtues, particularly *ṣabr* (patience), *shukr*

(gratitude), and *ikhhlās* (sincerity). These values function as internal regulators of behavior, aligning closely with contemporary theories in psychology, emotional intelligence, and leadership.

Ṣabr, for instance, extends beyond passive endurance and is better understood as active resilience and emotional regulation. This interpretation aligns with the concept of self-regulation in emotional intelligence theory, where individuals are able to manage stress, control impulses, and maintain composure under pressure (Goleman, 1995). In organizational contexts, such resilience supports adaptive problem-solving and sustained performance, especially in high-stakes environments (Heckman & Kautz, 2012). Thus, *ṣabr* can be operationalized as a measurable competency reflected in persistence, emotional control, and decision-making stability.

Similarly, *shukr* (gratitude) corresponds to constructs in positive psychology, particularly the role of gratitude in fostering well-being, prosocial behavior, and collaborative relationships (Emmons & McCullough, 2003). Gratitude has been empirically associated with increased cooperation and trust, which are essential elements in high-performing teams. Within

professional settings, shukr enhances interpersonal trust and strengthens team cohesion, transforming workplace interaction from transactional exchange into relational engagement (Robles, 2012). As reflected in Table 1, this value can be measured through observable behaviors such as appreciation, constructive communication, and cooperative engagement.

Ikhlaṣ (sincerity), on the other hand, provides the ethical foundation for authentic leadership theory, which emphasizes self-awareness, internalized moral perspective, and relational transparency (Avolio & Gardner, 2005). Unlike externally driven motivation, *ikhlaṣ* anchors professional behavior in accountability to higher ethical principles (*amānah*), ensuring integrity even in the absence of supervision. This internal orientation is critical for sustaining ethical consistency and aligns with competency-based frameworks that prioritize intrinsic motivation and ethical responsibility (Mulder, 2014). Consequently, *ikhlaṣ* can be operationalized through indicators such as honesty, responsibility, and ethical decision-making. While the

alignment between Islamic virtues and contemporary competency theories demonstrates substantial conceptual overlap, important differences remain. Emotional intelligence, positive psychology, and authentic leadership primarily explain how individuals regulate behavior, maintain motivation, and achieve effectiveness within organizational and social contexts. The Islamic framework extends these perspectives by locating human behavior within a spiritual and moral relationship with God. Consequently, competencies are not merely instruments for personal success or organizational performance but manifestations of ethical responsibility and spiritual accountability.

This distinction is particularly important in educational settings. Competency-based frameworks often emphasize observable outcomes and measurable performance indicators. Although such approaches are valuable, they may not sufficiently address the internal motivations that sustain ethical behavior over time. The concepts of ṣabr, shukr, and *ikhlaṣ* provide an intrinsic moral foundation that strengthens behavioral consistency even in situations where external rewards, supervision, or performance incentives

are absent. In this regard, Islamic soft skills may contribute to the development of ethically resilient individuals capable of maintaining integrity across diverse personal, social, and professional contexts.

These findings are consistent with previous studies emphasizing the importance of value-based character education in promoting long-term behavioral development. However, unlike earlier studies that focus primarily on moral cultivation, the present model demonstrates how Islamic virtues can be translated into measurable competencies and behavioral indicators, thereby bridging the gap between ethical formation and competency assessment.

Taken together, these findings demonstrate that Islamic virtues are not abstract moral ideals but can be systematically translated into competency-based soft skills that are observable, measurable, and applicable in educational and professional contexts.

3.2 Integrative Qur'anic Paradigm and Holistic Human Development

Beyond individual virtues, the study highlights that soft skills development in the Islamic framework

is embedded within a broader ontological structure linking *Tawhīd* (divine unity), human existence (*insān*), the universe (*kawn*), and life (*ḥayāh*). This triadic relationship provides a holistic foundation for understanding human behavior and competency development.

From a theoretical perspective, the concept of *insān* (human) aligns with self-awareness and identity development theories, where individuals are encouraged to recognize their strengths, limitations, and responsibilities. This awareness supports the development of personal accountability and reflective thinking, which are essential components of modern competency-based education (Biggs & Tang, 2011).

The concept of *kawn* (universe) introduces an ecological and relational dimension, resonating with systems thinking and contemporary views on social responsibility, where individuals understand their interconnectedness with broader social and environmental systems (OECD, 2019). This perspective enhances collaboration, ethical awareness, and responsible decision-making in complex environments.

Meanwhile, *ḥayāh* (life) provides a teleological orientation, aligning with meaning-centered theories in psychology, particularly the idea that individuals achieve optimal performance when guided by a clear sense of purpose (Frankl, 2006). This meaning-driven perspective strengthens long-term motivation, resilience, and ethical consistency key attributes in sustainable soft skills development.

The integration of these dimensions under the principle of *Tawḥīd* establishes a unified ethical framework linking cognition, emotion, and behavior. Within this perspective, soft skills are understood not merely as isolated competencies but as manifestations of a holistic Islamic worldview. Figure 1 presents the

proposed hybrid framework illustrating the transformation of Qur'anic values into measurable soft skills competencies through structured pedagogical processes.



Figure 1. Conceptual framework of the Islamic soft skills model: integrating the Qur'anic paradigm with competency-based operationalization

The framework illustrates the transformation from foundational Islamic values into measurable soft skills competencies through structured pedagogical processes. The holistic orientation of this framework distinguishes it from many contemporary approaches to human development. Human capital theory, for example, primarily evaluates educational success in terms of productivity, employability, and economic

contribution. Although such outcomes remain important, the Islamic paradigm broadens the purpose of education by emphasizing moral responsibility, social contribution, and spiritual growth. Competence is therefore understood not merely as the capacity to perform tasks effectively but as the ability to fulfill one's responsibilities toward God, society, and the environment.

Similarly, contemporary whole-person education seeks to integrate cognitive, emotional, and social dimensions of learning. The proposed Islamic framework shares this integrative orientation but introduces an additional transcendental dimension through Tawhīd. This spiritual foundation provides a unifying principle that connects knowledge, values, and action within a coherent worldview. Consequently, personal development is not pursued solely for self-actualization but also for the realization of ethical responsibility and meaningful service.

This perspective strengthens existing discussions on holistic education by demonstrating that competency development can be grounded in a comprehensive worldview rather than isolated psychological constructs. The integration of *insān*, *kawn*, and *ḥayāh*

therefore offers a conceptual foundation for understanding soft skills as expressions of a broader moral and spiritual vision of human flourishing.

3.3 From Conceptual Framework to Operational Model

Operationalizing this framework requires alignment with evidence-based instructional design and learning theories. The use of experiential and project-based learning aligns with Kolb's experiential learning cycle, where knowledge is constructed through concrete experience, reflection, and application (Kolb, 2015). This ensures that soft skills are internalized rather than merely understood conceptually.

Furthermore, the design of learning activities should follow the first principles of instruction, which emphasize problem-centered learning, activation of prior knowledge, demonstration, application, and integration (Merrill, 2002). These principles ensure that Islamic values are translated into actionable competencies within real-world contexts.

From an assessment perspective, the effectiveness of such instructional strategies is supported by meta-analytic evidence showing that visible and structured learning significantly

improves student outcomes (Hattie, 2009). Therefore, integrating clear behavioral indicators and feedback mechanisms, as presented in Table 1, is essential to ensure that soft skills development is measurable, observable, and continuously improved.

The operational indicators presented in Table 1 also provide a foundation for curriculum alignment and educational quality assurance.

Within competency-based education, effective implementation requires consistency among learning outcomes, instructional strategies, assessment methods, and expected graduate attributes. The proposed framework facilitates such alignment by connecting Islamic values directly to measurable competencies and behavioral indicators. This alignment enables educators to integrate character development into mainstream educational processes rather than treating it as an additional or extracurricular component.

Furthermore, the model supports the development of authentic assessment practices. Traditional examinations often focus on cognitive achievement while providing limited information

regarding behavioral and ethical competencies. By incorporating performance-based tasks, reflective activities, peer evaluation, and behavioral observation, educational institutions can obtain a more comprehensive understanding of student development. Such approaches are particularly relevant in Islamic education, where the formation of character and moral conduct constitutes a central educational objective.

The framework may also contribute to institutional efforts aimed at strengthening graduate employability while preserving Islamic identity. Employers increasingly seek graduates who demonstrate resilience, integrity, collaboration, and ethical responsibility. The operationalization of Islamic soft skills therefore provides a means of connecting faith-based educational values with contemporary professional expectations. In this sense, the model serves not only as a character development framework but also as a strategic mechanism for preparing learners to navigate complex social and professional environments without compromising their moral commitments.

3.4 Limitations and Future Research

This study is conceptual in nature and primarily aims to construct a theoretically grounded framework integrating Islamic educational values with competency-based soft skills development. Therefore, the proposed model has not yet been empirically implemented or statistically validated within specific educational settings.

Future studies are encouraged to operationalize the framework through quantitative and mixed-method approaches involving instrument development, classroom implementation, and psychometric validation. Empirical testing using exploratory factor analysis (EFA), confirmatory factor analysis (CFA), and structural equation modeling (SEM) may further strengthen the reliability and applicability of the proposed Islamic soft skills model across various educational contexts.

3.5 Educational Implications and Conceptual Contributions

The proposed Islamic Soft Skills Model carries significant implications for educational practice while simultaneously contributing to the theoretical development of

competency-based education. By integrating Islamic ethical values with measurable competency frameworks, the model offers a practical and conceptual pathway for addressing one of the major challenges in contemporary education: the separation between character formation and competency development. Rather than treating moral values as supplementary elements of education, the framework positions them as foundational drivers of human behavior, learning, and performance.

From a practical perspective, the model provides a systematic basis for curriculum development within Islamic educational institutions. Contemporary curricula often emphasize learning outcomes related to knowledge acquisition and technical competence, while character development remains difficult to operationalize and assess. The proposed framework addresses this challenge by translating Islamic virtues into competency domains and observable behavioral indicators. As a result, values such as *ṣabr* (patience), *shukr* (gratitude), and *ikhlaṣ* (sincerity) can be embedded into learning outcomes, instructional activities, and assessment systems in a more structured and measurable manner.

This alignment supports the broader goals of competency-based education by ensuring that spiritual and ethical dimensions become integral components of student development rather than peripheral educational objectives.

The model also offers important implications for instructional design. The development of Islamic soft skills cannot rely solely on classroom instruction or the transmission of moral concepts. Instead, it requires learning environments that encourage reflection, practice, and internalization. Experiential learning, project-based learning, service learning, mentoring, and reflective activities provide opportunities for students to translate values into action. Through authentic experiences, learners can develop resilience through *ṣabr*, strengthen social responsibility through *amānah*, cultivate gratitude through *shukr*, and reinforce ethical commitment through *ikhhlās*.

Consequently, the framework supports a shift from value transmission toward value enactment, where students actively demonstrate competencies in real-life situations.

Assessment represents another area in which the proposed model contributes practical value. One of the persistent challenges in character education is the absence of reliable mechanisms for measuring moral and behavioral development.

The framework addresses this issue by proposing observable indicators that can be evaluated through multiple assessment approaches, including behavioral observation, reflective journals, performance-based assessment, peer evaluation, self-assessment, and rubric-based measurement. Such approaches are consistent with contemporary competency-based education while remaining sensitive to the ethical and spiritual dimensions of learning. By connecting values to measurable outcomes, the model strengthens the credibility and accountability of character education initiatives within Islamic educational settings.

The framework further highlights the critical role of educators as *Qudwah Hasanah* (exemplary role models). Islamic educational philosophy emphasizes that values are not merely taught but embodied through lived experience. In this regard, teachers, lecturers, and educational leaders serve

as mediators between normative principles and practical behavior. The effectiveness of Islamic soft skills education therefore depends not only on curriculum content but also on the extent to which educators demonstrate integrity, responsibility, empathy, and moral consistency in their professional conduct. This perspective reinforces contemporary educational theories that recognize modeling and social learning as powerful influences on student development.

Beyond its practical implications, the study offers several important conceptual contributions. First, it bridges a longstanding divide between Islamic educational philosophy and competency-based education. Existing soft skills frameworks generally focus on employability, workplace effectiveness, and behavioral performance, whereas Islamic educational discourse traditionally emphasizes moral formation and spiritual development. The proposed model integrates these domains by demonstrating that Islamic virtues can be translated into measurable competencies without losing their ethical and spiritual foundations. This

integration contributes to the development of a more holistic understanding of human competence.

Second, the framework advances the operationalization of Islamic educational values. Previous studies have frequently discussed concepts such as *akhlāq*, *adab*, *ṣabr*, and *ikhhlās* as normative ideals or philosophical principles. While such discussions are valuable, they often provide limited guidance for implementation and assessment. The present model extends existing scholarship by connecting these values to competency domains, behavioral indicators, learning outcomes, and assessment strategies. In doing so, it offers a practical mechanism for transforming abstract values into educational constructs that can be systematically developed and evaluated.

Third, the model contributes to the broader discourse on soft skills by introducing a spiritually grounded perspective that complements dominant secular approaches. Contemporary theories of emotional intelligence, positive psychology, and authentic leadership provide important explanations for human behavior, yet they generally operate within psychological or organizational

frameworks. The Islamic Soft Skills Model extends these perspectives by incorporating transcendental accountability and spiritual purpose as central dimensions of competency development. This orientation suggests that sustainable ethical behavior is strengthened when competencies are grounded not only in personal effectiveness but also in moral responsibility before God and society.

Finally, the framework contributes to the emerging effort to diversify educational theories through non-Western epistemological perspectives. Much of the contemporary literature on soft skills originates from Western educational and managerial traditions. Although these traditions have generated valuable insights, they do not fully capture the ethical and spiritual dimensions emphasized in Islamic intellectual heritage.

By integrating the Qur'anic principles of *Tawḥīd*, *Khilāfah*, and *Muru'ah* with contemporary competency-based approaches, the proposed model offers an alternative conceptual lens for understanding human development. This contribution enriches ongoing global

discussions concerning character education, competency formation, and holistic learning.

Taken together, these practical and conceptual contributions demonstrate that Islamic soft skills can be positioned not merely as moral aspirations but as measurable educational outcomes. The proposed framework therefore provides a foundation for curriculum innovation, assessment development, and future empirical research while simultaneously advancing the theoretical integration of Islamic educational thought and competency-based education.

IV. CONCLUSION

This study proposes an Islamic Soft Skills Model that integrates core Islamic virtues with competency-based education through a framework grounded in the Qur'anic principles of *Tawḥīd*, *Khilāfah*, and *Muru'ah*. The findings demonstrate that virtues such as *ṣabr* (patience), *shukr* (gratitude), *ikhhlāṣ* (sincerity), *amānah* (trustworthiness), *akhlāq* (character), and *adab* (proper conduct) can be operationalized into measurable competency domains, behavioral indicators, and assessment-oriented learning outcomes. The model contributes theoretically by bridging

Islamic educational philosophy with contemporary competency-based education while incorporating spiritual accountability and ethical responsibility into competency development. Practically, it provides a foundation for curriculum design, instructional strategies, and authentic assessment in Islamic educational institutions, supporting the integration of character formation into educational practice. Although the framework remains conceptual, it offers a basis for future empirical validation. Further research should develop measurement instruments and evaluate the model's validity, reliability, and applicability across diverse educational contexts.

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