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Challenges and Opportunities of Integrating Islamic Ethics Across Disciplines in Bangladeshi Universities

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Abstract

This qualitative research paper presents issues and opportunities that come along with the incorporation of Islamic ethics in various disciplines in Bangladesh universities. With the help of phenomenological approach, the present research synthesizes the knowledge of 30 peer-reviewed academic sources that are indexed in Scopus and include peer-reviewed journals to gain the insights into the lived experiences and opinions of stakeholders in Bangladeshi higher education. The study recognizes key theoretical foundations such as the Islamization of knowledge paradigm, the transformative learning theory and curriculum integration models which guide ethical integration initiatives. Some of the major issues are institutional resistance, gaps in faculty capacity, curriculum rigidity, resource limitations, and tensions between secular and religious pedagogies. On the other hand, there are large opportunities created by the cultural-religious background of Bangladesh, the increasing need in the value-based education, the possibility of the whole-person student development, and the compliance with the Sustainable Development Goals. Results show that effective integration takes institutional commitment, faculty development, culturally responsive pedagogies, and balanced strategies to consider the aspect of academic freedom and integrate the element of ethical considerations. The research is relevant to the sparse empirical evidence on this topic of Islamic ethics integration in the South Asian higher education settings and presents viable recommendations to the policy makers, university administrators and curriculum developers. The study highlights the necessity of context-related models that consider the uniqueness of the socio-academic situation in Bangladesh and can contribute to the development of ethical issues in the field of higher education worldwide.

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1. Introduction

1.1. Background and Context

Incorporation of Islamic morality into the academic domains is a very critical and complicated task in the Bangladeshi higher education today. Being a Muslim-majority country with about 90% of the population considering itself Muslim, Bangladesh is in a special location in the discourse of higher education all over the world (Roy *et al.*, 2020) ^[18]. The universities in the country are confronted with a two-fold challenge in ensuring that they adhere to the international academic standards and address the demands of the society to deliver education that not only promotes the Islamic philosophy and ethics but also meets the society expectations. This conflict between secular scholasticism brought form colonialism education systems, and the need to pursue

culturally relevant and learning that is faith-based is a unique socio-academic environment subject to scholarly study.

Higher education in Bangladesh is an industry with more than 150 state owned and privately owned universities and more than 3 million learners, is at the forefront of developing intellectual, moral and professional leadership of the nation (Ferdous *et al.*, n.d.)^[8]. However regardless of this importance, empirical studies to understand the practical issues and possibilities of the integration of Islamic ethics in many fields remain few especially in qualitative aspects that reflect the experiences of stakeholders and the institutional facts.

1.2. Problem Statement and Research Gap

Although some universities in Bangladesh (especially Islamic universities, like International Islamic University Chittagong) have tried to incorporate Islamic values into their programs, a systematic cross-disciplinary integration has never been achieved (Islam, 2023). Faculty, administration and students face a bunch of challenges such as concept ambiguities, pedagogical ambiguities, institutional issues due to the accreditation and debates in society regarding the proper association between religious values and scholarly inquiry (Faisal *et al.*, n.d.)^[7].

The available literature on Islamic ethics in higher education is largely based on the Middle East or Southeast Asian context and little attention is paid to the South Asian realities or Bangladesh situation in particular. The implication of this geographical distance is that policymakers and educators in Bangladesh do not have any context-specific advice based on empirical studies.

1.3. Research Objectives and Questions

This paper uses theoretical frameworks in the ethics integration of Islam, the main implementation issues, student and institutional opportunities, and constructs evidence-based implementation recommendations to the universities of Bangladesh. The study has answered: What are the theoretical frameworks of Islamic ethics integration? What are the problems of the universities in Bangladesh? What are the opportunities of integration? What is the perception of these efforts by the stakeholders? Which strategies are promising to be implemented successfully?

1.4. Significance and Scope

The study offers policymakers and administrators empirical evidence, faculty pedagogical knowledge, and fills a gap in the paucity of qualitative research on the topic of Islam and ethics in South Asian higher education. It discusses the timely international issues of values and ethics in higher education, which provides insights regarding the ways of surviving in the cultural authenticity, in religion, and academic excellence at the same time. The research is targeted particularly at the universities of Bangladesh that have tried to implement Islamic ethics, admitting that the results are determined by the historical, cultural, and political context of Bangladesh.

2. Literature Review

2.1. Islamic Ethics in Higher Education: Global Perspectives

Incorporation of Islamic ethics within higher education curricula has been a topic of academic discussion over the past decades especially in Muslim-dominant countries that are attempting to balance the contemporary academic fields with the Islamic intellectual cultures. These efforts are based on the concept of Islamization of knowledge which was first advanced by scholars like Ismail al-Faruqi (Dangor, 2005)^[6]. This paradigm states that there is no such thing as value-neutral knowledge and that Islamic epistemology provides unique insights into the nature, purpose, and ethical aspects of knowledge in all the disciplines.

As explained by Dangor (2005)^[6], Islamization of disciplines is an effort to come up with an indigenous education system that would absorb Islamic worldviews and incorporate modern-day knowledge in academic studies. This practice questions the secularistic nature of the Western education models and tries to establish a curriculum based on Islamic values, morality, and epistemology. Nevertheless, Dangor also admits the high level of challenges such as ambiguity of the concepts, methodological problems, and opposition of both secular academicians and conservative religious scholars.

The discussion goes beyond the theoretical arguments to the issues of practical implementation. Abdullah (2017)^[1] analyses the nature of Islamic studies within the Indonesian higher learning systems, and in this context, he has identified issues pertaining to the development of the curriculum, educators' preparation, and the balancing of religious authenticity and academic rigor and finds that there are tensions between the traditional Islamic studies and contemporary academic disciplines.

2.2. Theoretical Frameworks and Curriculum Models

Some theoretical frameworks guide ethics integration processes. In his article, Acikgence (2012)^[2] suggests the model of the science and humanities education in Islamic universities in the framework of which the unity of knowledge and the combination of revealed and rational sources of knowledge are the key aspects of education. Another theoretical perspective is provided by the idea of the so-called tawhidic education, which is a form of education based on the Islamic principle of the unity of God. Masturin *et al.* (2022)^[12] discuss green learning based on the concept of tawhid in Islamic higher education, and they show how the key Islamic theological principles can be used to educate people about environmental ethics and sustainability.

Curriculum integration models include independent ethics courses to complete integration, which entails the inclusion of an ethical component in all disciplines. Rashid *et al.* (2024)^[16] consider the integration of the Islamic values into concept mapping and curriculum design in medical education and can show how the ethical principles may be incorporated into the professional education program in various levels, including the institutional

mission, curriculum design, pedagogical practices, and assessment methods.

Uddin *et al.* (2025) ^[21] investigate the development of ethical curriculum through an Islamic epistemological lens, which is associated with Sustainable Development Goals. The work shows how the Islamic ethics can bring some patterns to solve the global issues like environmental sustainability, social justice and economic equity, and proves that the integration of the Islamic ethics can offer unique insights on common global issues.

2.3. The Bangladeshi Higher Education Context

The higher education system in Bangladesh is representative of the complicated history of the country such as the British colonialism, Pakistani domination and nation-building of Bangladesh after gaining independence. In their article, Roy *et al.* (2020) ^[18] present an extensive overview of faith and education in Bangladesh and state that the educational system has traditionally operated a divide between religious and secular education, where the madrasas offer Islamic education and mainstream universities offer a predominantly secular curriculum. But in recent decades there is an increasing concern with the incorporation of Islamic values into mainstream higher education, both under societal pressure, the development of Islamic universities, and wider discussion of the question of national identity, and cultural authenticity.

The formation of institutions like International Islamic University Chittagong is an attempt to formulate universities where Islamic values are applied in all the programs. Islam (2023) considers this institution as an example of Islamization of knowledge, identifying both the opportunities and obstacles, and finding that even in universities that profess the desire to integrate Islam, the process is not fully accomplished and it has some barriers in the form of expertise of the faculty, curriculum development, and pedagogical innovation.

Momen *et al.* (2025) ^[14] recognize the importance of faith-based education to the Bangladeshi society, as it is involved with moral development, community building, and preservation of the culture. They, however, also admit the strains between religious and secular education paradigm especially in terms of academic freedom, enquiry and equipping to engage in pluralistic societies.

2.4. Challenges in Islamic Ethics Integration

According to the literature, there exist several types of difficulties in introducing Islamic ethics into other fields. Ahsan *et al.* (n.d.) ^[3] discuss the cultural and institutional issues surrounding the reimagining of English studies via Islamization in two private Islamic universities in Bangladesh that have presented tensions between Western literary cultures and Islamic principles, struggles in constructing culturally-sensitive pedagogies and faculty opposition to change due to their training in the secular tradition of academic studies.

Faculty capacity is a problematic issue in various studies. A high number of faculty members have no training in their academic fields and Islamic ethics and can hardly find points of contact or come up with integrated pedagogical methods (Islam *et al.*, 2015). This is especially critical in technical and scientific studies where ethics might be viewed as marginal to disciplinary studies

by the faculty.

There are also institutional and structural problems that hamper the integration efforts. In the article by Ferdous *et al.* (n.d.) ^[8], the authors examine the quality assurance mechanisms of universities in Bangladesh and find out that the current accreditation and quality models tend to focus on technical skills and professionalism and pay less attention to the ethical aspect. Another major challenge is the resources, especially when universities that belong to the public have limited funds (Bahrowi, 2022) ^[5].

2.5. Opportunities and Pedagogical Approaches

Nevertheless, the literature finds tremendous opportunities to these challenges. On a student level, holistic development of intellectual, moral, and spiritual aspects can be supported with the help of the integrated approach (Masturin *et al.*, 2022) ^[12]. In the case of institutions, integrating Islamic ethics may be a way to bring unique identity and competitive edge, especially when students and their families place importance on faith-integrated education (Momen *et al.*, 2025) ^[14].

On the societal level, the integration of Islamic ethics has possible contributions to the issue of solving urgent problems. Mohamed (2014) ^[13] examines the Islamic education, eco-ethics and community and illustrates how the Islamic ethics can contribute to environmental stewardship. Rohmatulloh *et al.* (2023) ^[17] discuss the internalization of Islamic ethical values on energy saving via the integrative learning process, which is applied to the sustainability issues in the article.

Participatory methods based on active learning, engagement, and collective knowledge building are promising pedagogically (Shohel *et al.*, 2024) ^[19]. Supriyono *et al.* (2025) ^[20] study the critical Islamic educational leadership, which implies that to integrate well, the institutional culture, leadership practices, and organizational structures should be transformed. Visual learning tools and concept mapping present viable approaches toward the explicitness of the ethical dimensions (Rashid *et al.*, 2024) ^[16].

2.6. Gaps in the Literature

Although scholars have increased, there are still great gaps. To begin with, there are only scarce qualitative studies examining the experiences and views of stakeholders especially in Bangladesh. Second, comparative studies on the issues of integration in different disciplines are very limited. Third, longitudinal research to monitor the integration activities and the effects on student learning and institutional culture is lacking to a considerable degree. Last but not least, the studies focusing on the student standpoints as the main stakeholders are still underdeveloped. This paper fills these gaps with the qualitative and phenomenologically-aware analysis of the Islamic ethics integration within the disciplines of the Bangladeshi universities.

3. Theoretical Framework

3.1. Overview

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different disciplines are very limited. Third, longitudinal research to monitor the integration activities and the effects on student learning and institutional culture is lacking to a considerable degree. Last but not least, the studies focusing on the student standpoints as the main stakeholders are still underdeveloped. This paper fills these gaps with the qualitative and phenomenologically-aware analysis of the Islamic ethics integration within the disciplines of the Bangladeshi universities.

3.2. Islamization of Knowledge Paradigm

The main theoretical basis is the Islamization of knowledge paradigm, which was created by such thinkers as Ismail al-Faruqi and Syed Muhammad Naquib al-Attas. This paradigm holds that any knowledge is value-charged and represents certain worldviews. It asserts that the modern academic disciplines, which have been formulated mostly in a secular Western setting, hold presumptions that clash with the Islamic world views and suggest that in order to create truly Islamic education, there is a need to radically redefine knowledge through Islamic epistemological lenses, and not by simply including Islamic content (Dangor, 2005) ^[6].

Integration endeavors are guided by a number of principles. The rule of tawhid (divine unity) implies that any knowledge must eventually find its origin in the Divine and the attempts at artificial division between religious and secular knowledge are problematic. The idea of khalifah (human trusteeship) underlines human responsibility in regard to ethical knowledge utilization and stewardship in creation. The worship of knowledge (ilm) implies that the search and use of knowledge is worship in itself, as long as it is done with the right intention (Masturin *et al.*, 2022) ^[12]. Though critics express worries on the possibility of dogmatism and a limitation of academic freedom, the proponents claim the paradigm contributes to the inquiry by making explicit the value dimension existent in all knowledge.

3.3. Transformative Learning Theory

The Transformative learning theory is another theory developed by Jack Mezirow and it can be used to offer a complementing framework to the way Islamic integration of ethics changes the way students think. According to this theory, meaningful learning is based on the notion that it is the process of changing the perspectives of meaning of an individual; meaning structures of assumptions, beliefs and values within which people make sense of experience. Transformative learning entails encountering disorienting dilemmas, critical self-reflection on assumptions, alternatives exploration, and incorporation of new worldview and behavior perspectives.

Transposed to the context of the integration of Islamic ethics, this framework proposes that successful strategies should address the current ethics frameworks of students, provide chances at critical thinking about the both Islamic and secular viewpoints, and facilitate the emergence of integrated ethical forms. The critical reflection characteristic of the theory is similar to the Islamic traditions of the importance of contemplation (tafakkur) and self-examination (muhasabah).

3.4. Curriculum Integration Theory

The curriculum integration theory differentiates between multiple levels of integration such as multidisciplinary integration (the disciplines are independent but cover similar topics) to interdisciplinary integration (crossover across disciplines) to transdisciplinary integration (novel integrative paradigms beyond traditional disciplines) (Mardiana *et al.*, 2020) ^[11]. According to this framework, various disciplines and contexts need various integration strategies and place a stress on consideration of various dimensions of the curriculum: intended (official plans), implemented (classroom reality), and experienced (actual student learning).

3.5. Synthesis and Application

These frameworks are complementary to a great extent. The philosophy of Islamization paradigm offers philosophical explanations, transformational learning theory offers psychologic explanations of ethical internalization and curriculum integration theory offers practical implementation paradigms. They all imply that effective integration of Islamic ethics needs: (1) articulated philosophically the disciplinary relationships of Islamic epistemology, (2) pedagogical strategies that involved transformative reflection, (3) curriculum designs that are properly multilevel, (4) supportive institutional cultures, and (5) continuous review and improvement. This combination framework will be applied in the research design, data analysis, and interpretation during this research project.

4. Methodology

4.1. Research Design and Philosophical Orientation

The research design used in this study is the qualitative research design based on the phenomenological school of thought which is aimed at comprehending the nature of lived experiences and the meanings that people create out of them. This orientation is specifically suitable in researching the integration of Islamic ethics in Bangladeshi universities since it enables one to examine extensively how stakeholders of the university such as faculty members, administrators, students, and curriculum developers perceive and interpret integration.

The phenomenological approach is based on the Husserlian descriptive phenomenology that places a premium on the description of phenomena as they manifest themselves to consciousness and Heideggerian interpretive phenomenology, which acknowledges that knowing takes place in specific contexts. This dual focus facilitates the study to bring into focus lived realities of ethics integration and place them within wider theoretical contexts. Constructivist epistemology also guides the research because it acknowledges that knowledge is socially constructed and various truthful views can be taken on complex phenomena.

4.2. Research Approach and Data Sources

This study uses a systematic literature synthesis methodology that incorporates the aspects of systematic review methodology and phenomenological analysis. This entails thorough identification, selection and evaluation of academic literature to know the integration of Islamic

ethics in interdisciplinary level in Bangladeshi universities. Such practice will allow covering all the existing knowledge, detecting patterns in various contexts, and formulating evidence-based recommendations.

The main sources include academic materials on the topic of the integration of Islamic ethics in higher education, focusing on the situations in Bangladesh. The sources were found as a result of thorough searches in various scholarly databases, such as SciSpace, Google Scholar, or specific repositories with keywords, like "Islamic ethics, Islamization of knowledge, Bangladesh, higher education, curriculum integration, etc.

The criteria applied in the selection included:

Relevance: Sources that discuss Islamic ethics, values, or religious education in postsecondary education, ideally in Bangladesh or other similar South Asian settings.

Quality: Academic articles of peer-reviewed publications with a preference to Scopus-indexed journals.

Recency: Will give preference to publications of less than 10 years (2015-2025).

Diversity: Sources that indicate a variety of views, approaches, fields of study, and regions.

Availability: English-language materials that can be analyzed as full-text materials.

The last corpus will be a list of 30 scholarly sources that satisfy these criteria and are prioritized based on the relevance to the research questions; these are empirical studies, theoretical papers, case studies, and comparative analyses.

4.3. Data Analysis Procedures

The analysis of data was carried out in a systematic phenomenological procedure and consisted of five phases:

Stage 1: Immersion and Familiarization - Thorough repetitive reading of all materials to create a thorough familiarity and come up with preliminary themes.

Stage 2: Descriptive Coding - Systematic review of content about research questions, which entails theoretical framework, methodology, issues, opportunities, stakeholder views, and contextual considerations.

Stage 3: Thematic Analysis - Grouping related codes, finding relationships among themes and building hierarchies, paying attention both to convergence and divergence across sources.

Stage 4: Interpretive Synthesis - Making sense of themes within the contexts of theoretical frameworks and the reality of higher education in Bangladesh and gaining more insight into the problems and opportunities.

Stage 5: Integration and Reporting - The integration of findings into coherent stories answering research questions, which are backed up by research sources.

4.4. Quality and Rigor

Multiple methods were used to guarantee the quality of the research: it was comprehensive due to systematic searches through several databases; it was transparent due to the clear documentation of the procedures; it had theoretical foundation in the explicit frameworks; it was sensitive to disconfirming evidence that would challenge the emerging interpretations; it was sensitive to contexts; and it was reflexive about the perspectives of the researcher and possible biases.

4.5. Ethical Considerations

Although the research did not involve any human subjects since it was conducted by analyzing published literature instead of involving human subjects, the intellectual integrity of the research was upheld by appropriate citation, consideration of other opinions including other views and adhering to practical gain to the stakeholders.

4.6. Limitations

It should be admitted that there are a number of limitations: the use of published English-language sources that may not include the unpublished experiences and Bengali scholarship; geographical limitations that will encompass non-Bangladeshi sources; time constraints that will not allow obtaining knowledge about the situation at a specific time; and absence of primary data that would allow the author to focus more on the situation in a given context. The limitations are dealt with by making sure that they are interpreted carefully, clearly stating the uncertainty, and suggestions on future research.

5. Findings

5.1. Overview

The 30 academic sources analyzed demonstrate a complicated situation of difficulties and possibilities concerning the integration of Islamic ethics in disciplines in Bangladeshi universities. Results are summarized into six general themes, namely: (1) conceptual and theoretical challenges, (2) institutional and structural barriers, (3) pedagogical and faculty-related challenges, (4) opportunities of holistic student development, (5) institutional and societal benefits, and (6) promising strategies and approaches.

5.2. Theme 1: Conceptual and Theoretical Challenges

5.2.1. Ambiguity in Defining Islamic Ethics Integration

One of the major issues that are encountered in different sources is that there is no clear and common sense of what it means to integrate Islamic ethics in practice. According to Islam (2023), there are still conceptual ambiguities even at International Islamic University Chittagong, an institution that is expressly dedicated to Islamization of knowledge on how Islamic values are to be incorporated in various faculties. Will integration imply the incorporation of Islamic material into the current courses? Rethinking whole disciplines in Islamic epistemological terms? New interdisciplinary courses? Developing Islamic substitutes of the Western theories? The various stakeholders have varying opinions and this leads to confusion and lack of consistency in implementation.

This theoretical indistinctness is exacerbated by the abstraction of most theoretical models. As noted by Dangor (2005) ^[6] although Islamization of knowledge paradigm offers a philosophical perspective, it does not offer much in terms of practical advice to curriculum developers and faculty members who have the responsibility of bridging abstract concepts into tangible learning objectives, course content, and assessment procedures.

5.2.2. Tensions Between Religious and Secular Knowledge Paradigms

There is a further conceptual issue that has to deal with underlying tensions between religious and secular

knowledge. Ahsan *et al.* (n.d.)^[3] discuss the tension surrounding English studies in Bangladeshi Islamic higher education institutions and find that there is a conflict between the Western literary tradition which can contain the content that is deemed as un-Islamic and the institutional obligation to adhere to Islamic values. Likewise, there are cross-disciplinary controversies: How ought biology curricula to treat evolution? What is the attitude of psychology programs to the Freudian theory? What is the interest of business programs to interest-based finance?

Such tensions are indicative of more general epistemological issues concerning the connection between revelation and reason, faith and empirical research, religious authority and academic freedom. These philosophical inquiries that remain unanswered leave uncertainty and anxiety among educators who are seeking to integrate.

5.2.3. Disciplinary Variations in Integration Challenges

The literature demonstrates that there is a great disparity in the issues of integration in different fields. Rashid *et al.* (2024)^[16] prove that the medical teaching provides comparatively good prospects of integrating Islamic ethics, since healthcare is inherently connected to the ethical aspect of life, death, suffering, and human dignity. The Islamic bioethics offer advanced systems of managing these problems, thus making it easier to integrate.

Conversely, Islam *et al.* (2015) mention that computer science and engineering are more problematic. Such areas are not always seen as involving any ethical aspects, and are technical. However, according to the authors, the process of computing brings up deep ethical concerns of privacy, security, artificial intelligence, and social impact that can be answered using Islamic ethics. It is difficult to make these connections visible and compelling.

Social sciences and humanities have different problems. Ahsan *et al.* (n.d.)^[3] demonstrate that even such disciplines as English literature with a high degree of western cultural affiliation faces opposition when it comes to Islamization. Integration activities can be viewed by students and faculty as a form of censorship or cultural imperialism in reverse, which inhibits interaction with global intellectual culture.

5.3. Theme 2: Institutional and Structural Barriers

5.3.1. Institutional Resistance and Inertia

The institutional resistance becomes a serious obstacle to the adoption of Islamic ethics. Ferdous *et al.* (n.d.)^[8] discuss the concept of quality assurance in universities of Bangladesh, showing that the current institutional framework, policies, and assessment mechanisms tend to focus on technical skills and disciplinary knowledge and pay minimal or no attention to ethical aspects. To transform these structures, it is necessary to overcome institutional inertia and interest in the status quo that gains some advantages out of the current structures.

The opposition can be of various origins. Faculty members, especially those who are trained in the secular western universities may consider introduction of Islamic ethics as an attack on academic freedom or reduction in academic standards. Other administrators might focus on international accreditation and rankings which focus on

research output and technical skills at the expense of ethical development.

5.3.2. Resource Constraints

The other significant structural barrier is resource limitations. Integrated curricula involve large scale investment in faculty development, curriculum development, learning resources, and pedagogy. According to Bahrowi (2022)^[5], these investments are often challenging since many of Islamic institutions of higher learning have limited budgets in which to invest especially in developing countries.

Resource shortages are especially acute in Bangladesh universities which are publicly owned. These institutions have huge numbers of students, minimal funding by the government and deteriorating infrastructure and cannot afford basic operations, much less introduce significant changes to their curriculum.

5.3.3. Accreditation and Quality Assurance Challenges

Other structural barriers are produced by the current accreditation and quality assurance systems. These systems that are usually based on the Western norms focus on the results which are the productivity of research, the rates of graduate employment and technical skills. Ethical dimensions are given less focus, and the institutions can view ethics integration as taking resources off other metrics that can influence their ranking and reputation (Ferdous *et al.*, n.d.)^[8].

Moreover, accreditation agencies in professional disciplines like engineering, business, and medicine often stipulate the curriculum content and outcomes of the programs that leave few options to add other ethical material.

5.3.4. Governance and Leadership Challenges

This requires a strong and visionary leadership that will be capable of incorporating Islamic ethics that can make solid arguments, raise funds, resist and sustain the course in the long term. Supriyono *et al.* (2025)^[20] take into account the impact of Islamic pedagogic models on the educational leadership and states that the leader must be aware of the Islamic values and contemporary educational problems. In Bangladesh, however, this two-fold competence is lacking in most of the university heads who have been appointed on the basis of academic qualification or management experience rather than educational vision or the study of the Islamic religion.

5.4. Theme 3: Pedagogical and Faculty-Related Challenges

5.4.1. Faculty Capacity Gaps

A faculty capacity has become, perhaps, one of the most important challenges to Islamic ethics integration. Most of the faculty are not even trained in their own academic fields or in Islamic ethics, so it is hardly possible to find any relation or construct cohesive pedagogical strategies. Islam *et al.* (2015) observe that this difficulty is especially in technical domains where professors might possess an excellent background in the specific discipline but little knowledge of the ethical aspects or the view of Islam.

This preparation capacity gap is indicative of greater trends in faculty preparation. The majority of faculty in Bangladeshi universities had their own education systems

which segregated religious and secular knowledge. Most of them continued their graduate studies in Western universities where the Islamic views were not addressed much.

5.4.2. Pedagogical Uncertainties

Even faculty with knowledge of Islamic ethics and favoritism to integration usually experience the pedagogical uncertainty regarding the effectiveness of teaching ethics in a disciplinary setting. The traditional Islamic education was based on memorization, textual knowledge, and teacher authority, which may not be effective in a new university environment, and attract modern students.

Shohel *et al.* (2024) ^[19] discuss the role of participatory pedagogical practices in higher learning institutions and state that a good ethics education must be based on active learning, critical thinking, and the practical implementation of the study in practice. Nevertheless, numerous members of the faculty are not trained in such pedagogical strategies but still follow the old-fashioned models of lectures and content delivery that do not allow students to be engaged and transformed.

5.4.3. Language and Communication Challenges

Another challenge in pedagogy is language. A large part of Islamic moral thought is written in Arabic or classical Islamic, and education in the universities in Bangladesh is generally taught in Bengali or English. The faculty have to overcome the issues of translations, cultural adjustments, and the possible loss of subtlety or authenticity in introducing Islamic concepts in other language settings. Moreover, in order to convey Islamic ethics to students, which vary in the degree of their religious knowledge and commitment, pedagogical sensitivity is necessary. There are those students with intense religious backgrounds and high Islamic education, and there are those with meager religious knowledge. Pedagogy should be able to tap into this diversity without discriminating against any group.

5.4.4. Assessment Challenges

There are unique issues with evaluating ethical learning. Although, disciplinary knowledge may be tested by tests and assignments, ethical development is a set of values, character, and behavior that cannot be easily measured. What can faculty do to determine whether students have internalized Islamic ethical principles instead of memorizing?

According to Rashid *et al.* (2024) ^[16], medical education has also come up with certain methods of ethics assessment such as a case-based assessment and clinical observations. Nevertheless, these methods take up a lot of time and skills of faculty and their usefulness in other fields is questionable.

5.6. Theme 5: Institutional and Societal Benefits

5.6.1. Institutional Differentiation and Competitive Advantage

Islamic ethics integration at the institutional level provides differentiation opportunities within the growing competitive market in the Bangladesh higher education market. Momen *et al.* (2025) ^[14] mention that faith-based education is appealing to students and families that consider the importance of religious identity and moral

education along with academic qualifications. Those universities that are able to incorporate the Islamic ethics in all their disciplines are able to attract this market segment without compromising on the academic standards.

5.6.2. Contribution to National Development

The integration of Islamic ethics has the potential of contributing to the national development of Bangladesh. The nation is exposed to many problems such as poverty, corruption, environmental degradation and social inequality. Mohamed (2014) ^[13] illustrates how Islamic eco-ethics may be used to guide environmental stewardship, and Rohmatulloh *et al.* (2023) ^[17] indicate that Islamic values may be used to encourage such sustainable activities as energy conservation.

In a more general sense, graduates who integrate professional competence with moral commitment based on Islamic principles can play a role in dealing with corruption, facilitating social justice, and enhancing development that is beneficial to human dignity and social wellbeing (Uddin *et al.*, 2025) ^[21].

5.6.3. Strengthening Social Cohesion

Islamic ethics integration in the highly pluralistic society in Bangladesh gives chances to enhance social cohesion without disregarding pluralism. Analyzing the situation in Indonesia, Apriliana *et al.* (2023) ^[4] prove that Islamic education may contribute to the increase in peace, tolerance, and harmony. Islamic ethics, as interpreted and explained correctly, stresses upon justice, compassion, and human dignity, which are capable of transcending the differences and establishing social solidarity.

5.6.4. Contributing to Global Conversations

The integration of Islamic ethics in Bangladeshi universities provides prospects of adding unique visions to the international discourse on ethics, development, and education. Abdullah (2017) ^[1] believes that Islamic higher learning in Muslim dominated nations can serve as a knowledge generator in the world and solve problems affecting humanity. Nonetheless, to harness this potential, there must be a transition to offensive or proactive position that entails the sophistication and cultivating of defensive and proactive stances that are able to incorporate the global scholarship without compromising the true Islamic commitments.

5.7. Theme 6: Promising Strategies and Approaches

5.7.1. Institutional Commitment and Strategic Planning

The literature has singled out various strategies that promise to make effective Islamic ethics integration. To begin with, effective integration entails a clear institutional commitment expressed in missions, strategic plans, and allocation of resources. According to Islam (2023), the explicit focus on the Islamization of knowledge by the International Islamic University Chittagong, though faced with implementation difficulty, offers paramount basis on integration.

This promise should go beyond words to action: creating centers or committees dedicated to integrating ethics, setting up budget to support curriculum development and faculty education, integrating ethics into faculty

assessment scales, and periodically reviewing how much progress has been made in integrating ethics.

5.7.2. Faculty Development and Capacity Building

Considering the centrality of the challenges with faculty capacity, the fact that the faculty development is a key strategy can be considered a necessity. The following development should cover a variety of dimensions, including not only expanding faculty knowledge of Islamic ethics and Islamic epistemology, but also designing pedagogical methods to teach ethics, helping faculty to discover links between Islamic ethics and disciplines-specific ethics, and providing communities of practice in which faculty can exchange experiences and learn together.

Supriyono *et al.* (2025) ^[20] stress that it should be a continuous process of faculty development, and not a single training. Since integration is an ongoing process, faculty require ongoing support, feedback, and reflection and refinements.

5.7.3. Curriculum Design Principles

It is necessary to consider a few principles when designing effective curriculum to incorporate Islamic ethics. First, the integration must be a planned process and not a one-off event and the learning outcomes must be outlined at program and course level. Second, the integration must be suited to the context of discipline, as various disciplines need different methods. Third, the integration ought to be able to strike a balance between depth and breadth where students acquire not only the basic knowledge of Islamic ethics but also the capacity to use ethical reasoning in particular situations.

Rashid *et al.* (2024) ^[16] illustrate the usefulness of concept mapping and other visual aids in curriculum development, as the tools enable developers to determine both where and how the Islamic values can be usefully integrated. Acikgence (2012) ^[2] suggests the models of combining the science and humanities in a way that preserves the integrity of the disciplines without providing room to the aspect of ethics.

5.7.4. Pedagogical Innovation

The pedagogical approaches discussed here are promising, and they focus on the active learning process, critical reflection, and the ability to apply it to the real world. The article by Shohel *et al.* (2024) ^[19] discusses participatory pedagogical methods where students are involved as the creators of knowledge instead of the receivers of knowledge. Such methods are consistent with the traditions of Islamic education that focus on reflection (*tafakkur*), discourse, and integration of knowledge into experience.

Specifically, case-based learning, problem-based learning, service learning, and other experiential methods have a potential to be relevant to ethics education. These pedagogies give students space to wrestle with moral issues, use Islamic rules to solve tricky problems, and gain skills of practice and theoretical knowledge.

5.7.5. Balanced Approaches Respecting Academic Freedom

The literature has indicated that successful integration entails moderate methods that consider academic freedom and intellectual inquiry and also include ethical aspects. Dangor (2005) ^[6] warns against dogmatic methodologies that limit the investigation or predetermined judgment. Rather, integration must stimulate students to critically apply Islamic and other ethical views, and form their own well-founded ethical commitments.

Such a balance is especially significant in the context of Bangladesh, where the issues of religious extremism and academic freedom are involved. Universities should prove that incorporation of Islamic ethics promotes intellectual inquiry and not inhibits them.

5.7.6. Contextual Adaptation

Lastly, the literature focuses on the relevance of contextual adaptation. The models created in the Middle East or Southeast Asian setting cannot be blindly imported to Bangladesh. According to Roy *et al.* (2020) ^[18], Bangladesh has a unique historical, cultural, and political environment that defines educational opportunities and limitations.

To be effectively integrated, one should be aware of the local realities: the particular problems of Bangladeshi universities, the cultural and religious pluralism of Bangladeshi society, the economic and development priorities of the country, and the desires and worries of the Bangladeshi students and families. Context-relevant strategies respect such realities in the endeavor to attain integration objectives.

6. Discussion

6.1. Synthesis of Findings

This study indicates that the implementation of Islamic ethics in the various fields in Bangladeshi universities is a multifaceted, challenging undertaking that has both a lot of challenges and a lot of opportunities in terms of conceptual, institutional, pedagogical and resource fronts. This complexity must be understood in order to create realistic and effective integration strategies.

6.2. Theoretical Implications

The results possess a number of significant theoretical implications. First, they show the ongoing applicability of Islamization of knowledge paradigm and expose its shortcomings. The paradigm offers the necessary philosophical foundations but it is abstract in nature and thus it presents a challenge in implementation, a fact that implies the need to have middle-range theories that provide a linkage between philosophical vision and practical implementation besides providing a specific guidance to curriculum developers and educators.

Second, the results demonstrate the importance of transformative learning theory in the study of the integration of Islamic ethics. The critical reflection, viewpoint change and identity formation of the theory are in tandem with Islamic education objectives.

It must be adapted, however, to incorporate peculiarities of Islamic ethical formation, such as the role of revelation, spiritual growth, and community accountability, and opportunities to the theoretical development with a synthesis of the insights of transformative learning and Islamic educational philosophy are possible.

Third, the results highlight the role of curriculum integration theory in acknowledging the fact that various disciplines and contexts need various strategies. One-size-fits-all method is insufficient; to be integrated successfully, disciplinary sensitivity and adaptation to context should be provided by context-specific approaches elaborated by disciplinary specialists and Islamic scholars in collaboration.

6.3. Practical Implications

To policymakers, the integration of Islamic ethics in government policies should be supported with the quality of academics and freedom by the national frameworks which respect institutional diversity, faculty development and curriculum innovation, reformed accreditation standards that acknowledge ethical aspects, and research which supports the effectiveness of approaches.

The university administrators ought to express clear visions based on institutional missions, allocate resources to faculty improvement and curriculum planning, establish coordinating structures, integrate ethics in faculty assessment, and evaluate the progress of the university regularly and remain adaptable.

Faculty members are expected to pursue professional development, work across disciplines, explore pedagogical innovations and evaluate their effectiveness, involve students in ethical discourse, and make their contribution to scholarship on ethics integration.

Curriculum developers are advised to undertake systematic review of the opportunities of integrating within particular programs, define ethical outcomes to be attained through learning, devise suitable assessment plans, design active learning environments that involve use of ethical reasoning and pilot and refine methods according to experience of implementation.

6.4. Addressing the Challenges

The study proposes some measures of dealing with the key issues. In the case of conceptual ambiguities, institutions ought to invest in elaborating clear and common understandings by engaging in dialogue between the Islamic scholars, disciplinary professionals, and teachers. Successful examples can be documented to give practical examples that can be used to make clear abstract concepts. Gap in faculty capacity must be strongly developed through continuous development programs comprising of workshops on Islamic ethics and epistemology, pedagogical training on ethics education, discipline-based sessions, and mentoring programs, and communities of practice to support continuous development.

To eliminate institutional resistance, it is important to communicate rationale and benefits clearly, involve stakeholders in the planning process to establish ownership, demonstrate integration positively in projects, and be patient with slow cultural change.

In spite of resource limitation, strategic prioritization allows making steps by pilot programs in a few departments, relying on external funding, building inter-institutional relations, and applying technology to increase access to development opportunities and resources.

6.5. Realizing the Opportunities

There are a number of conditions that have to be fulfilled in order to achieve integration opportunities. Quality and authenticity demand high academic standards and authentic Islamic scholarship by incorporating qualified scholars and disciplinary professionals in the development of the curriculum. Shallowness of either academic rigor or Islamic authenticity will not work.

Learning-centered strategies must be in terms of learning and growth instead of institutional image and involve questioning and worrying of the students in terms of exploring instead of indoctrinating.

The pluralism of diverse society in Bangladesh must be respected in terms of cultural sensitivity, and not narrowly interpreted, also not focusing on the specifics of Islamic traditions but highlighting the main ethical principles of justice, compassion, integrity, stewardship, which appeal to the student too different religious affiliation.

In order to assess and continuously improve, it is necessary to systematically analyze student learning outcomes, faculty experiences, institutional culture changes, and societal impacts. This methodology is evidence-based, which allows continuous improvement and shows responsibility.

6.6. The Bangladeshi Context

The particular context of Bangladesh greatly determines the issues of integration and chances. The British colonialist past, the Pakistani control and the post-independence nation-building result in both possibilities of educational innovation and obstacles of established systems.

Bangladesh being a Muslim majority country has a high societal support of the Islamic values in education. But its history of religious tolerance and secular rule poses challenges that integration efforts have to carefully move around.

Educational priorities are formed under the influence of development priorities; integration activities should show the role of Islamic ethics in development instead of making a diversion of resources towards economic and technical priorities.

The internationalization pressures of globalization, the need to attain global ranking imply that integration efforts must demonstrate that, instead of undermining international competitiveness, the Islamic ethics advances it.

6.7. Comparison with Other Contexts

It is useful to compare it with other contexts. The Indonesian case that Abdullah (2017)^[1] studies also bears some resemblances as Indonesia and Indonesia are Muslim-majority countries with varied traditional religious practices; however, the scale of Indonesia, its material resources, and its political dynamics provide an

alternative opportunity and challenges.

The Middle Eastern experience, in general, and the Gulf countries, in particular, reveal that the possibility of massive resources facilitating the creation of ambitious integration projects is high, but the gap in wealth, political regimes, and cultural dynamics prevent direct transferability.

The ethics debate in the world higher education, the secular ethics programs in the Western universities, provide some pertinent information regarding the pedagogical strategies, evaluation schemes, and institutional policies, even though they are not the same in their content.

6.8. Limitations and Future Research

The study has a number of limitations that gives future directions. To begin with, the use of published literature will not capture unpublished practitioner and student views. Primary data in the form of interviews, focus groups and ethnographic observation should be incorporated in future studies.

Second, the adoption of the snapshot method instead of longitudinal tracking restricts the knowledge of the implementation processes and long-term results. It would be interesting to conduct longitudinal research after the institutions will adopt the integration initiatives.

Third, the investigation of the integration of Islamic ethics in general and disciplinary specifics in particular implies the necessity of studying the problems and opportunities of sciences, humanities, professional programs, and technical discipline in detail.

Fourth, little focus on student experiences suggest that future research focus on student voices, examining the experiences of students, their perceptions, and impacts of integration efforts.

Fifth, insufficient research on the effects of integration on student learning, character development or professional practice necessitates future studies that utilize rigorous research designs to determine whether integration has the desired effect.

Lastly, the focus on Bangladesh restricts generalizability. A comparative study of various South Asian or Muslim-dominant countries would allow discovering the general trends and country-specific differences.

7. Conclusion

The study is a qualitative study that explored the problem and opportunities of incorporating Islamic ethics in teachings in disciplines in Bangladeshi universities through a systematic review of 30 academic materials based on phenomenological methodology. The research demonstrates a complicated terrain with dramatic challenges on one hand and great potential of transformative education improvement on the other.

The main obstacles are conceptual confusion regarding the definitions of integration, clashes between the religious and secular paradigm of knowledge, institutional resistance, lack of resources, faculty capacity issues, and uncertainty in pedagogy. Such problems demand subtle, responsive solutions to particular disciplinary and institutional contexts as opposed to blanket solutions.

On the other hand, Islamic ethics integration presents the possibilities of comprehensive development of students, cultural integrity, strengthening critical thinking, ethical professional training, institutional distinction, contribution to national development, strengthening social cohesion, and engaging in ethics discourse across the world. Strategies that have been demonstrated to be effective in integration encompass institutional commitment, encompassing the entire faculty development, systematic curriculum design, pedagogical innovation with focus on active learning, balanced approaches that do not obscure the academic freedom, and contextual adaptation to the realities in Bangladesh.

This study fills a major research gap in that it has offered a thorough qualitative study of the integration of Islamic ethics in the particular Bangladeshi context. Although the current literature has investigated Islamic education in Middle East and Southeast Asia, there is little scholarly interest in the Bangladeshi situation.

The work combines various theoretical contexts as Islamization of knowledge, transformative learning theory, and curriculum integration theory and shows that these three perspectives are complementary in their contribution to knowledge about the concept of ethics integration. It is a theoretical synthesis that offers a basis to future research and practice and systematic identification and analysis of both challenges and opportunities that go beyond the one-sided accounts that either glorify integration blindly or reject it as impractical. Universities that wish to implement Islamic ethics need to start by articulating the institutional vision in a way that it aligns with institutional mission and vision. Investment of faculty development is essential because the faculty capacity is the most important success factor. Clear learning outcomes, proper pedagogies and significant assessment need systematic, evidence based approaches to curriculum design.

Pilot programs should be implemented in some departments and the lessons learnt before scalability. Universities need to develop institutional frameworks that integrate, disseminate learning, and promote quality improvement and high academic standards and Islamic authenticity. Intellectual inquiry and academic freedom should be allowed, and integration should not limit critical thought.

In addition to Bangladesh, the study enjoys the contribution to world discourse on higher education ethics. With the world of universities acting on moral and social responsibilities, the case of Bangladesh can teach us a lot, as the application of careful, serious integration of religious ethics can be beneficial and not detrimental to the quality of the academic level.

The study has demonstrated that cultural and religious authenticity does not necessarily imply the isolation of knowledge and denial of modern disciplines. Universities may be mediators between tradition and modernity, faith and reason, local values and global activities. These lessons are not only applicable in the Muslim majority contexts but also in the Christian universities, Jewish institutions, Hindu universities and other religious institutions that have to deal with the same integration issues.

The strategy of Islamic ethics integration in Bangladeshi universities includes places where academic quality and ethical devotion can be easily reconciled, internationalization in the country with localism and intellectualism being reconciled with spirituality. The graduates of these universities would be technically competent, ethically based, culturally based and globally conscious enough to contribute to the development of Bangladesh without neglecting the values of Islam and interacting positively with other points of view.

The vision takes a lot of patience, perseverance and realism to achieve. Although the threats are enormous, opportunities are also strong. With a clear vision, strategic planning, sufficient resources, faculty development, pedagogical innovation and continuous learning, Bangladeshi universities can have significant integration of Islamic ethics across disciplines.

The study is one of the contributions to the current debates on the integration of Islamic ethics in higher education. More investigations (different methodologies, qualitative and quantitative, theoretical and empirical, discipline-specific and cross-disciplinary) should be conducted to develop complete knowledge and evaluate long-term effects.

Meanwhile, the dialogue between the stakeholders: Islamic scholars and disciplinary experts, educators and students, administrators and policymakers, Bangladeshi institutions and international partners is also important. The integration of Islamic ethics is a continuous process of learning, adjusting, and improving which will only be possible with a long-term commitment, intellectual humility, and readiness to learn to both failures and successes.

Integration of Islamic ethics in disciplines in Bangladeshi universities finally deals with what type of society Bangladesh is hoping to become and how higher education would help to create that society. It means respecting the past and welcoming the future, preserving the cultural authenticity and openness to the global knowledge, and creating citizens with both professional aptitude and moral devotion.

Although full of difficulties and complications, this grand project is a necessary work that deserves to be fought over an extended period, through intellectual skill and moral gravity. The results of the research indicate that the journey is challenging but still can be made. With wisdom, dedication, and cooperation, Bangladeshi universities can realize significant improvements in the realization of the incorporation of Islamic ethics in disciplines in ways that help improve the quality of education, development of students, and national, as well as global prosperity.

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