



## Beyond Historical Narrative: Integrated Strategies for Fostering Moral Development in Sirah Nabawiyah Instruction

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### Abstract

#### Keywords:

Sirah  
Nabawiyah;  
Integrated  
Pedagogy;  
Moral  
Development;  
Islamic  
Education;  
Active Learning

This article addresses the gap in Sirah Nabawiyah instruction where traditional historical transmission often fails to foster contemporary character development. This study employs a qualitative systematic literature review, analyzing major Islamic studies and education databases through thematic synthesis. Results indicate that monolithic teaching methods are insufficient for sustaining student engagement or observable moral growth. Instead, superior outcomes emerge from integrated designs that link narrative grounding with critical source work, ethical inquiry, and student-led projects. Purposeful technology use further enhances these phases by supporting active production rather than mere digitization. The synthesis emphasizes balancing collaboration with structured reflection to internalize moral vocabulary and perspective-taking. Consequently, this article proposes a teachable methodological cycle and assessment logic for character outcomes. These findings imply that curriculum planning and teacher education should prioritize replicable integrated designs and culturally sensitive dialogue to ensure Sirah learning is both historically rigorous and ethically transformative.

### Abstrak:

#### Kata Kunci:

Sirah Nabawiyah;  
Pedagogi Integratif;  
Pengembangan Moral;  
Pendidikan Islam;  
Pembelajaran Aktif

*Artikel ini menanggapi kesenjangan dalam pembelajaran Sirah Nabawiyah, di mana penyampaian sejarah tradisional sering kali gagal membina karakter peserta didik kontemporer. Penelitian ini menggunakan systematic literature review kualitatif dengan menganalisis basis data utama studi Islam dan pendidikan melalui sintesis tematik. Hasil penelitian menunjukkan bahwa metode pengajaran tunggal tidak cukup untuk mempertahankan keterlibatan siswa atau pertumbuhan moral yang terukur. Sebaliknya, hasil yang lebih unggul muncul dari desain terpadu yang menghubungkan penguatan narasi dengan telaah sumber kritis, inkuiri etis, dan proyek siswa. Pemanfaatan teknologi secara tepat guna memperkuat fase-fase ini melalui dukungan terhadap produksi aktif, bukan sekadar digitalisasi materi. Sintesis ini menekankan keseimbangan antara kolaborasi dan refleksi terstruktur untuk menginternalisasi*

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*kosakata moral dan pengambilan perspektif. Artikel ini menawarkan siklus metodologis dan logika penilaian untuk luaran karakter. Temuan ini berimplikasi pada perencanaan kurikulum dan pelatihan guru agar memprioritaskan desain terpadu dan dialog kelas yang sensitif secara kultural.*

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## 1. Introduction

Teaching *sīrah nabawīyyah* or the Prophetic life narrative is not only about telling a sacred past. In many classrooms today, it also becomes a quiet test of whether Islamic education can still shape how students think and act in daily life. Some teachers feel the pressure because students live inside fast digital rhythms and moral messages come from everywhere, not always from trusted sources. Still, the *Sirah* can work as a steady ethical reference if it is taught as guidance, not as a museum story. Ramadan describes the *Sirah* as a kind of living text that continues to speak to real problems, so the question is how teachers help students actually hear it.<sup>1</sup> At the same time, Islamic education has its own aims and its own language of formation, so character building here should not be reduced to generic moral slogans.<sup>2</sup>

The *Sirah* also matters because it supports Muslim identity formation through values that are concrete and lived. Students meet ideas like *rahmah* or compassion, *‘adl* or justice, and *taqwā* or God-conscious-self-control, but they meet them inside episodes, choices, and consequences. In that way, moral education is not only about knowing what is right, but about learning why it is worth doing. Halstead argues that Islamic values give a distinctive framework for moral education, and that framework can guide what teachers should emphasize when students interpret the *Sirah*.<sup>3</sup> Indonesian studies on *Sirah*-based character education also show that *Sirah* lessons become stronger when they push students to connect prophetic examples with their own conduct, not only with their exam answers.<sup>4</sup>

Yet contemporary learners often need more than listening and memorizing. They learn through doing, comparing, arguing, and sometimes through making small products that feel personal. Active learning approaches such as problem-based learning have been used in SKI classes to move students from passive reception toward inquiry and discussion, even if the results vary by context.<sup>5</sup> At the same time, digital life reshapes the classroom because students access

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<sup>1</sup> Tariq Ramadan, *In the Footsteps of the Prophet: Lessons from the Life of Muhammad* (New York: Oxford. University Press, 2007), 1–2.

<sup>2</sup> Mark Halstead, “An Islamic Concept of Education,” *Comparative Education* 40, no. 4 (2004): 517–29, <https://doi.org/10.1080/0305006042000284510>.

<sup>3</sup> J.Mark Halstead, “Islamic Values: A Distinctive Framework for Moral Education?,” *Journal of Moral Education* 36, no. 3 (2007): 283–96, <https://doi.org/10.1080/03057240701643056>.

<sup>4</sup> Riska Frianda, “Pendidikan Karakter Berbasis Sirah Nabawiyah,” *Pionir: Jurnal Pendidikan* 12, no. 2 (2023): 1–19, <https://doi.org/10.22373/pjp.v12i2.19587>.

<sup>5</sup> Septiana Purwaningrum and Lailatul Khoiroh, “Penerapan Model Pembelajaran Problem Based Learning (PBL) Dalam Mata Pelajaran Sejarah Kebudayaan Islam,” *Allimna: Jurnal Pendidikan Profesi Guru* 3, no. 1 (2024): 36–48, <https://doi.org/10.30762/allimna.v3i01.2709>.

Islamic history through videos, short posts, and mixed-quality websites, so the learning experience becomes more multimodal by default. Research on digital transformation in *pesantren* settings suggests that technology is already changing practices and expectations, which means *Sirah* teaching also needs a clearer pedagogical direction, not just more media.<sup>6</sup>

Recent scholarship in the Indonesian context has significantly advanced our understanding of *Sirah* and SKI (Sejarah Kebudayaan Islam) learning, particularly through media innovation and character-based outcomes. However, a review reveals that these contributions often remain atomized, focusing predominantly on either digital tool delivery or theoretical character programs in isolation. For instance, while Alfatoni et al. have successfully mapped spiritual and social assessment categories in SKI textbooks, a significant pedagogical void remains: teachers still struggle to translate these high-level rubrics into observable classroom evidence and fair judgment.<sup>7</sup> Similarly, although research by Subaidi et al. reinforces the urgency of building religious character and social concern in madrasahs, the specific instructional pathway that leads a student from "knowing" a historical event to "internalizing" its moral essence remains under-theorized.<sup>8</sup>

The existing literature lacks a holistic framework that integrates historical literacy with systematic moral reasoning and creative student production. Most studies continue to advocate for isolated methods rather than examining how multiple strategies function as a unified system. This article addresses that gap by conducting a qualitative systematic literature review to synthesize these disconnected components into a comprehensive pedagogical structure. Specifically, this review is guided by the core question: "What pedagogical strategies, when integrated, effectively foster moral development in *Sirah* instruction?". The state of the art in this research lies in its shift from single-method advocacy to a multidimensional synthesis that identifies the synergy between different pedagogical patterns. Consequently, the primary purpose of this study is to propose an integrated methodological cycle for *Sirah* instruction that intentionally links narrative grounding with critical inquiry and ethical deliberation. By establishing a robust assessment logic alongside these active learning phases, this research offers a replicable design that moves the field from abstract ideals toward a teachable framework for character development in the digital age.<sup>9</sup>

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<sup>6</sup> Mohammad Hasan, Muhammad Taufiq, and Hüseyin Elmhemit, "Digital Transformation of Islamic Education in Pesantren Madura," *TADRIS: Jurnal Pendidikan Islam* 18, no. 2 (2023): 1–16, <https://doi.org/10.19105/tjpi.v18i2.10535>.

<sup>7</sup> Abdul Hafiz Alfatoni, Sukiman Sukiman, and Sibawaihi Sibawaihi, "The Implementation of Spiritual and Social Attitude Assessment in the Textbook of Islamic Cultural History for Third Grade Madrasah Ibtidaiyah," *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam* 18, no. 1 (2024): 106–122, <https://doi.org/10.20414/elhikmah.v18i1.9554>.

<sup>8</sup> Saiful Hadi Subaidi et al., "Building Religious Character and Social Concern for the Students of Madrasah Aliyah Darus Syifa' Kudus Perspective of Sheikh Nawawi Al-Jawi," *TADRIS: Jurnal Pendidikan Islam* 20, no. 1 (2025), <https://doi.org/10.19105/tjpi.v20i1.15006>.

<sup>9</sup> Nadeem A Memon and Mariam Alhashmi, "Islamic Pedagogy: Potential and Perspective," in *Islamic Schooling in the West: Pathways to Renewal*, ed. Mohamad Abdalla, Dylan Chown, and Muhammad Abdullah (Cham: Palgrave Macmillan, 2018), 169–194, [https://doi.org/10.1007/978-3-319-73612-9\\_9](https://doi.org/10.1007/978-3-319-73612-9_9).

## 2. Methods

This study used a qualitative systematic literature review to map how *sīrah* teaching is designed when the intended outcome is moral development. We aligned the reporting structure with PRISMA 2020 so the steps for identification, screening, eligibility, and inclusion can be traced and checked by readers.<sup>10</sup> The review was also treated as interpretive qualitative work, so we stated the lens used to read “pedagogy patterns” and “character outcomes” rather than pretending the synthesis was neutral.<sup>11</sup> We limited the main retrieval window to 2018–2024, and we prioritised Indonesian Sinta-indexed journals while still including a small set of major international education and Islamic education outlets.

Studies were eligible when they addressed SKI or *sīrah* learning and described an active learning design with an explicit moral or character-related outcome. We excluded studies that only discussed historical facts without pedagogical intervention or those focusing on non-Islamic history. The exclusion criteria also applied to short conference abstracts, editorial notes, and papers not written in English or Indonesian.

Searches were run across education and humanities databases such as ERIC and JSTOR, then extended to publisher platforms and journal sites that index Indonesian Islamic education research. Search strings combined terms for *sīrah* or SKI with active learning terms such as problem-based learning, project-based learning, inquiry, discussion, digital storytelling, gamification, and assessment terms linked to character or values. Titles and abstracts were screened first, then full texts were checked against inclusion criteria, and reasons for exclusion were recorded to keep the selection logic visible. This procedure followed the core discipline of PRISMA style screening and documentation, while using PRISMA 2020 as the primary reporting reference.<sup>12</sup> The flow and documentation logic also remain consistent with the earlier PRISMA statement that many readers still recognise.<sup>13</sup>

**Table 1.** PRISMA Flow of Literature Selection

PRISMA Phase	Description of Action	Quantity (n)
Identification	Initial studies identified through databases and search engines	n = 142
Screening	Records screened based on title and abstract relevance	n = 85
Exclusion	Records excluded after title and abstract screening	n = 57
Eligibility	Full-text articles assessed for specific eligibility	n = 28
Exclusion	Full-text articles excluded due to lack of character outcome data	n = 12
Included	Final studies included in the qualitative synthesis	n = 16

Source: Data Processed based on PRISMA 2020 Guidelines (2024)

<sup>10</sup> Matthew J Page et al., “The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews,” *BMJ* 372 (2021): 71, <https://doi.org/10.1136/bmj.n71>.

<sup>11</sup> John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE, 2018), 15.

<sup>12</sup> Page et al., “The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews.”

<sup>13</sup> David Moher et al., “Preferred Reporting Items for Systematic Reviews and Meta-Analyses: The PRISMA Statement,” *PLOS Medicine* 6, no. 7 (2009): 1000097, <https://doi.org/10.1371/journal.pmed.1000097>.

Table 1 outlines the systematic process of filtering literature to ensure the validity and relevance of the synthesized data. The identification phase yielded 142 initial records, which were subsequently narrowed down through rigorous screening of titles and abstracts. A significant reduction occurred during the eligibility phase, where full-text articles were scrutinized for their specific focus on pedagogical interventions and measurable character outcomes in *Sirah* instruction. This process resulted in a final selection of 16 high-quality studies that serve as the primary data source for the qualitative synthesis and the development of the proposed methodological cycle.

Data extraction captured context, participants, learning design, and the reported outcomes, and the synthesis used thematic analysis to build a set of recurring instructional patterns. We combined a small deductive codebook, based on active learning moves commonly reported in SKI and values education, with inductive coding for unexpected practices that still mattered for moral learning. The themes were developed through iterative review and refinement, following Braun and Clarke's guidance on theme construction and transparency in analytic decisions.<sup>14</sup> For transparency, any use of AI tools was limited to early structuring and wording support, while inclusion decisions, coding, and final claims were checked manually against the source texts and revised by the authors to avoid overreach.<sup>15</sup>

### 3. Result and Discussion

#### 3.1. Mapping Contemporary Pedagogical Patterns in Sirah Instruction

The included studies in this review sit mostly in Islamic education settings where *Sirah* or SKI is taught with a character aim, even when the term "character" is defined in different ways. Some papers treat *Sirah* learning as direct character formation, while others approach it through classroom strategies such as problem-based learning or value analysis in SKI.<sup>16</sup> The reported outcomes are usually framed as changes in students' attitudes, learning engagement, or their ability to link episodes to moral language.<sup>17</sup>

A second pattern in the profile is the variety of learner levels and learning spaces, from madrasah classrooms to pesantren and university contexts. Several studies focus on younger learners and use media or guided learning steps, while others emphasise older learners who must deal with digital religious claims and competing sources.<sup>18</sup> In the latter group, the outcomes reported are often

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<sup>14</sup> Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, <https://doi.org/10.1191/1478088706qp063oa>.

<sup>15</sup> Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews."

<sup>16</sup> Frianda, "Pendidikan Karakter Berbasis Sirah Nabawiyah"; Purwaningrum and Khoiroh, "Penerapan Model Pembelajaran Problem Based Learning (PBL) Dalam Mata Pelajaran Sejarah Kebudayaan Islam."

<sup>17</sup> Usep Mudani Karim Abdullah and Abdul Azis, "Efektifitas Strategi Pembelajaran Analisis Nilai Terhadap Pengembangan Karakter Siswa Pada Mata Pelajaran Sejarah Kebudayaan Islam," *Jurnal Penelitian Pendidikan Islam* 7, no. 1 (2019): 51–62, <https://doi.org/10.36667/jppi.v7i1.355>; Abd Wahib, "Integrasi Pendidikan Karakter Berbasis Intellectual, Emotional and Spiritual Quotient Dalam Bingkai Pendidikan Islam," *TADRIS: Jurnal Pendidikan Islam* 16, no. 2 (2021): 479–494, <https://doi.org/10.19105/tjpi.v16i2.4758>.

<sup>18</sup> Munawir Munawir, Ainaul Mardhiyah, and Suraiyyah Nailisaadah, "Pengaruh Pemanfaatan Youtube Sebagai Media Pembelajaran Sejarah Kebudayaan Islam Terhadap Hasil Belajar Siswa Madrasah Ibtidaiyah," *Attadrib: Jurnal Pendidikan Guru*

connected to literacy, including evaluative digital literacy and religious digital literacy, not only content recall.<sup>19</sup>

Across designs, the studies include classroom-based research reports, development of learning media, and reflective or conceptual discussions that still describe practice elements. When character is stated explicitly, it is commonly linked to prophetic qualities such as *amānah*, meaning trustworthiness, *ṣidq*, meaning truthfulness, and *rahmah*, meaning compassion.<sup>20</sup> When character is framed more broadly, it is often connected to “religious character” or moderate attitudes, and reported as a goal of school culture and learning routines.<sup>21</sup>

### 3.1.1. Reconnecting Prophetic Historiography to Virtue Formation

Narrative grounding appears as a recurring pattern where *Sirah* episodes are used to anchor moral meaning before moving to activities or tasks. In several studies, the narrative is presented as a sequence of events that students retell, summarise, or connect to named virtues.<sup>22</sup> The primary texts referenced in this narrative work vary, including structured *Sirah* compilations used to identify prophetic traits and moral indicators.<sup>23</sup>

Within narrative grounding, a number of studies describe supportive media that still keep the storyline central, such as pictorial story formats, guided story prompts, or narrative media that are designed for attention and recall. This appears most clearly in work that develops narrative-based learning media and connects it to discipline or character indicators, even when the subject is not strictly *Sirah*.<sup>24</sup> In *Sirah*-oriented work, the narrative is sometimes treated as a

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*Madrasah Ibtidaiyah* 6, no. 2 (2023): 400–408, <https://doi.org/10.54069/attadrib.v6i2.528>.; Abdulloh Hamid et al., “Digital Literacy of Millennials Santri: A Case Study in Pondok Pesantren Tahfidzul Quran Al-Jihadul Chakim Mojokerto,” *TADRIS: Jurnal Pendidikan Islam* 19, no. 1 (2024): 89–100, <https://doi.org/10.19105/tjpi.v19i1.9920>.

<sup>19</sup> Bobi Erno Rusadi and Syamsul Aripin, “Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University,” *TADRIS: Jurnal Pendidikan Islam* 18, no. 1 (2023): 90–110, <https://doi.org/10.19105/tjpi.v18i1.8305>.; Rohmat Mulyana Sapdi and Nur Ali, “Counterradicalism Through Religious Education Curriculum: Solution to the Religious Literacy Crisis in Indonesian Islamic Universities,” *TADRIS: Jurnal Pendidikan Islam* 17, no. 2 (2022): 260–271, <https://doi.org/10.19105/tjpi.v17i2.7055>.

<sup>20</sup> Frianda, “Pendidikan Karakter Berbasis Sirah Nabawiyah”; Ahmad Syahid and Husni, “Pendidikan Karakter Profetik Dalam Sirah Nabawiyah (Telaah Kitab Al-Raḥīq Al-Makhtūm Karya Shafiy Al-Raḥmān Al-Mubārakfūrī,” *Jurnal Penelitian Pendidikan Islam* 6, no. 2 (2018): 147–162, <https://doi.org/10.36667/jppi.v6i2.293>.

<sup>21</sup> Nurleli Ramli Ahdar, Mustafakama Waedueh Musyarif, and Ikhwana, “The Success of Fostering Religious Character to Boost the Enthusiasm of New Participants in Education,” *TADRIS: Jurnal Pendidikan Islam* 19, no. 2 (2024): 1–15, <https://doi.org/10.19105/tjpi.v19i2.11068>.; Hilyah Ashoumi, M.Kris Yuan Hidayatulloh, and Dwiky Maulana Ashari, “Character Building: Strategies to Build Students’ Moderate Attitudes in Madrasah Culture,” *TADRIS: Jurnal Pendidikan Islam* 18, no. 1 (2023): 36–51, <https://doi.org/10.19105/tjpi.v18i1.8360>.

<sup>22</sup> Frianda, “Pendidikan Karakter Berbasis Sirah Nabawiyah”; Syahid and Husni, “Pendidikan Karakter Profetik Dalam Sirah Nabawiyah (Telaah Kitab Al-Raḥīq Al-Makhtūm Karya Shafiy Al-Raḥmān Al-Mubārakfūrī.”

<sup>23</sup> Syahid and Husni, “Pendidikan Karakter Profetik Dalam Sirah Nabawiyah (Telaah Kitab Al-Raḥīq Al-Makhtūm Karya Shafiy Al-Raḥmān Al-Mubārakfūrī”; Mochammad Nginwanun Likullil Mahamid, “Perjalanan Isra Mikraj Nabi Muhammad Dalam Pandangan Orientalis Dan Sirah Nabawiyah Ibnu Hisyam,” *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam* 8, no. 1 (2023), <https://doi.org/10.29300/tjksi.v8i1.5623>.

<sup>24</sup> Azmil Hasan Lubis and Muhammad Nur Wangid, “Augmented Reality-Assisted Pictorial Storybook: Media to Enhance Discipline Character of Primary School Students,” *Mimbar*

moral resource that students can revisit when they discuss values or build lesson conclusions.<sup>25</sup>

Reported outputs linked to narrative grounding include students' increased ability to mention moral terms, to connect events with virtues, and to show interest in the topic through retelling or story-based tasks. These outputs are usually reported descriptively as learning gains, attitude shifts, or classroom observation notes rather than as long causal claims.<sup>26</sup> At the same time, several papers also note that narrative work can remain at the level of storytelling unless it is followed by structured prompts or tasks.<sup>27</sup>

### 3.1.2. Cultivating Historical Literacy

Critical source work appears when studies describe activities that compare sources, guide reading, or train students to evaluate claims about prophetic history. A clear example is the use of comparison between orientalist readings and classical *Sirah* accounts, which is described as a way to sharpen argument clarity and sourcing awareness.<sup>28</sup> In these studies, the "source" is not only a text in class, but also digital content that circulates widely and needs evaluation.<sup>29</sup>

Instruments for source work are described as reading guides, question sheets, or simplified analysis frames that help students identify claims, compare accounts, and note supporting reasons. This is visible in SKI material development, where the aim is to strengthen reading literacy through designed learning materials and guided tasks.<sup>30</sup> Digital literacy studies also describe the need for cues of credibility, including how students judge sources, how they verify information, and what kind of scaffolding helps them do it.<sup>31</sup>

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*Sekolah Dasar 6*, no. 1 (2019): 11–20, <https://doi.org/10.17509/mimbar-sd.v6i1.16415>; Munawir, Mardhiyah, and Nailisaadah, "Pengaruh Pemanfaatan Youtube Sebagai Media Pembelajaran Sejarah Kebudayaan Islam Terhadap Hasil Belajar Siswa Madrasah Ibtidaiyah."

<sup>25</sup> Frianda, "Pendidikan Karakter Berbasis Sirah Nabawiyah"; Abdullah and Azis, "Efektifitas Strategi Pembelajaran Analisis Nilai Terhadap Pengembangan Karakter Siswa Pada Mata Pelajaran Sejarah Kebudayaan Islam."

<sup>26</sup> Frianda, "Pendidikan Karakter Berbasis Sirah Nabawiyah"; Abdullah and Azis, "Efektifitas Strategi Pembelajaran Analisis Nilai Terhadap Pengembangan Karakter Siswa Pada Mata Pelajaran Sejarah Kebudayaan Islam."

<sup>27</sup> Wahib, "Integrasi Pendidikan Karakter Berbasis Intelectual, Emotional and Spiritual Quotient Dalam Bingkai Pendidikan Islam"; Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," 283–96.

<sup>28</sup> Mahamid, "Perjalanan Isra Mikraj Nabi Muhammad Dalam Pandangan Orientalis Dan Sirah Nabawiyah Ibnu Hisyam"; Sapdi and Ali, "Counterradicalism Through Religious Education Curriculum: Solution to the Religious Literacy Crisis in Indonesian Islamic Universities."

<sup>29</sup> Rusadi and Aripin, "Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University"; Hamid et al., "Digital Literacy of Millennials Santri: A Case Study in Pondok Pesantren Tahfidzul Quran Al-Jihadul Chakim Mojokerto."

<sup>30</sup> Jauharoti Alfin, "Pengembangan Materi Sejarah Kebudayaan Islam Sebagai Bahan Ajar Literasi Membaca Di Madrasah Ibtidaiyah," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7, no. 1 (2019): 71–88, <https://doi.org/10.15642/jpai.2019.7.1.71-88>; Abdullah and Azis, "Efektifitas Strategi Pembelajaran Analisis Nilai Terhadap Pengembangan Karakter Siswa Pada Mata Pelajaran Sejarah Kebudayaan Islam."

<sup>31</sup> Hamid et al., "Digital Literacy of Millennials Santri: A Case Study in Pondok Pesantren Tahfidzul Quran Al-Jihadul Chakim Mojokerto"; Rusadi and Aripin, "Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University."

The outputs reported under this pattern include improved historical literacy language, clearer student arguments, and more careful handling of evidence, especially when students face contested claims. These outputs are often framed as higher order thinking, analysis ability, or moral reasoning vocabulary, depending on the paper.<sup>32</sup> In the religious education context, some studies also connect this literacy work to wider goals like reducing vulnerability to extreme claims or strengthening responsible religious literacy.<sup>33</sup>

### 3.1.3. Transforming *Sirah* into Moral Reasoning Frameworks

Ethical case analysis appears when studies describe turning an episode into a moral case that students discuss through guided questions and value language. The Hijrah story is one example used to extract moral education values and then present them as discussion material for learners.<sup>34</sup> In these papers, the “case” is not only a story summary, but a situation where a moral choice and its consequences can be named.<sup>35</sup>

The activity structures reported under this pattern include small group deliberation, guided questioning, and decision justification that students present orally or in short writing. Several studies emphasise social and spiritual attitudes as part of the learning outcome, so the case discussion is tied to class culture and to habits of reflection.<sup>36</sup> A related set of studies on character education for Gen Z describes structured reflection and constructive inner work as a reported pathway, especially when learners are influenced by a disruptive digital environment.<sup>37</sup>

The outputs described include richer moral vocabulary, clearer value articulation, and improved perspective taking, often reported through student responses and teacher observation. Some papers also mention outcomes like moderate attitudes and stronger learning enthusiasm, which are described as visible shifts in participation and attitude.<sup>38</sup> At the same time, the reports suggest

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<sup>32</sup> Asep Kosasih, “Higher-Order Thinking Skills in Primary School: Teachers’ Perceptions of Islamic Education,” *Journal of Ethnic and Cultural Studies* 9, no. 1 (2022): 56–76, <https://doi.org/10.29333/ejecs/994>.; Halstead, “Islamic Values: A Distinctive Framework for Moral Education?,” 283–96.

<sup>33</sup> Sapdi and Ali, “Counterradicalism Through Religious Education Curriculum: Solution to the Religious Literacy Crisis in Indonesian Islamic Universities”; Rusadi and Aripin, “Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University.”

<sup>34</sup> Abd Wahid, M.Zainal Arifin, and Robiatul Adawiyah, “Values of Moral Education in The Story of Hijrah Prophet Muhammad SAW,” *Journal of Contemporary Islamic Education* 2 (2022): 75–88, <https://doi.org/10.25217/cie.v2i1.2198>.; Frianda, “Pendidikan Karakter Berbasis Sirah Nabawiyah.”

<sup>35</sup> Wahid, Arifin, and Adawiyah, “Values of Moral Education in The Story of Hijrah Prophet Muhammad SAW”; Halstead, “Islamic Values: A Distinctive Framework for Moral Education?,” 283–96.

<sup>36</sup> Ashoumi, Hidayatulloh, and Ashari, “Character Building: Strategies to Build Students’ Moderate Attitudes in Madrasah Culture”; Claire Alkouatli, “Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing,” *Religions* 9, no. 11 (2018): 367, <https://doi.org/10.3390/rel9110367>.

<sup>37</sup> Saiful Islam et al., “Strengthening Character Education for Gen Z in the Era of Disruption through a Personal-Constructive Sufi Approach,” *TADRIS: Jurnal Pendidikan Islam* 17, no. 2 (2022): 299–315, <https://doi.org/10.19105/tjpi.v17i2.6882>.; Ahdar, Musyarif, and Ikhwana, “The Success of Fostering Religious Character to Boost the Enthusiasm of New Participants in Education.”

<sup>38</sup> Wahid, Arifin, and Adawiyah, “Values of Moral Education in The Story of Hijrah Prophet Muhammad SAW”; Ashoumi, Hidayatulloh, and Ashari, “Character Building: Strategies to

that these outcomes are linked to how carefully the teacher frames the case and guides discussion, not simply to the episode itself.<sup>39</sup>

#### 3.1.4. Manifesting Values through Creative and Multimodal Artifacts

Student-created projects appear when studies describe learners producing artefacts that represent *Sirah* or Islamic values, such as posters, videos, portfolios, or digital exhibits. The project form is sometimes tied to interactive technology and lecturer facilitation, especially in higher education or college settings.<sup>40</sup> In school contexts, the “project” may be smaller, such as a guided video task or a class media assignment linked to SKI learning goals.<sup>41</sup>

Assessment mechanisms in this pattern are commonly described as rubrics, peer review, or authentic assessment of products and presentations. Reviews of project-based learning discuss typical measures used to capture student outcomes and how those outcomes are reported across studies.<sup>42</sup> In Islamic education settings, teacher preparation and assessment literacy are also discussed as part of what makes project work workable, especially when the aim is ethical and not only creative.<sup>43</sup>

The outputs described include ownership of learning, creativity, and the ability to connect values to community relevance, usually reported as student engagement indicators or reflective statements. Studies on interactive technology in Islamic colleges describe ethical character, aims, and the role of guided tasks and lecturer support.<sup>44</sup> In pesantren-related discussions of digital transformation, technology is also described as opening new learning formats, though the reporting often emphasises readiness and institutional conditions.<sup>45</sup>

#### 3.1.5. The Dialectics of *Adab*

Purposeful technology use appears when studies describe technology as supporting a learning goal, rather than technology as a goal by itself. Examples

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Build Students' Moderate Attitudes in Madrasah Culture.”

<sup>39</sup> Halstead, “Islamic Values: A Distinctive Framework for Moral Education?”; Wahib, “Integrasi Pendidikan Karakter Berbasis Intelektual, Emotional and Spiritual Quotient Dalam Bingkai Pendidikan Islam.”

<sup>40</sup> Eva Nikmatul Rabbianty et al., “Nurturing Ethical Character in Islamic Colleges through Interactive Technology: Lecturers' Perspective,” *TADRIS: Jurnal Pendidikan Islam* 18, no. 2 (2023): 33–52, <https://doi.org/10.19105/tjpi.v18i2.10378>; Pengyue Guo, L.Sanne Post Nadira Saab, and Wilfried Admiraal, “A Review of Project-Based Learning in Higher Education: Student Outcomes and Measures,” *International Journal of Educational Research* 102 (2020): 101586, <https://doi.org/10.1016/j.ijer.2020.101586>.

<sup>41</sup> Munawir, Mardhiyah, and Nailisaadah, “Pengaruh Pemanfaatan Youtube Sebagai Media Pembelajaran Sejarah Kebudayaan Islam Terhadap Hasil Belajar Siswa Madrasah Ibtidaiyah”; Purwaningrum and Khoiroh, “Penerapan Model Pembelajaran Problem Based Learning (PBL) Dalam Mata Pelajaran Sejarah Kebudayaan Islam.”

<sup>42</sup> Guo, Nadira Saab, and Admiraal, “A Review of Project-Based Learning in Higher Education: Student Outcomes and Measures”; Memon, Abdalla, and Chown, “Laying Foundations for Islamic Teacher Education.”

<sup>43</sup> Memon, Abdalla, and Chown, “Laying Foundations for Islamic Teacher Education”; Wahib, “Integrasi Pendidikan Karakter Berbasis Intelektual, Emotional and Spiritual Quotient Dalam Bingkai Pendidikan Islam.”

<sup>44</sup> Rabbianty et al., “Nurturing Ethical Character in Islamic Colleges through Interactive Technology: Lecturers' Perspective”; Memon, Abdalla, and Chown, “Laying Foundations for Islamic Teacher Education.”

<sup>45</sup> Hasan, Taufiq, and Elmhemit, “Digital Transformation of Islamic Education in Pesantren Madura”; Rusadi and Aripin, “Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University.”

include YouTube supported SKI learning, interactive tools used for ethical engagement, and digital platforms used to extend class activity.<sup>46</sup> Several papers describe this as part of a wider digital transformation in Islamic education, including pesantren contexts.<sup>47</sup>

Reported patterns of use include technology that supports narrative learning, technology that enables student products, and technology that helps scaffold discussion and feedback. In the lecturer perspective study, interactive technology is described together with ethical character intent and the need for guided learning design.<sup>48</sup> Digital literacy studies describe that technology use often brings source evaluation tasks into the learning space, even when teachers did not plan it at first.<sup>49</sup>

Constraints and prerequisites are described in terms of access, student readiness, and teacher workload, especially when digital platforms are used routinely. Several studies frame these constraints through the lens of digital literacy and the need for responsible use of online religious content.<sup>50</sup> Other papers describe the broader context of digitalisation and the way it reshapes learning habits and expectations in Islamic education.<sup>51</sup>

Collaboration appears as a recurring practice through group inquiry, class discussion routines, and active learning strategies that distribute roles among students. Studies on active and innovative learning strategies describe collaboration as a common classroom move to increase participation and shared meaning-making.<sup>52</sup> In Islamic pedagogy discussions, collaboration is also described as a social practice where moral learning can be noticed in peer interaction, not only in teacher talk.<sup>53</sup>

Structured reflection is reported through journaling, guided prompts, exit tickets, or short reflective writing that is linked to values and behaviour. Studies

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<sup>46</sup> Munawir, Mardhiyah, and Nailisaadah, "Pengaruh Pemanfaatan Youtube Sebagai Media Pembelajaran Sejarah Kebudayaan Islam Terhadap Hasil Belajar Siswa Madrasah Ibtidaiyah"; Rabbianty et al., "Nurturing Ethical Character in Islamic Colleges through Interactive Technology: Lecturers' Perspective."

<sup>47</sup> Hasan, Taufiq, and Elmhemit, "Digital Transformation of Islamic Education in Pesantren Madura"; Zaini and Siti Khoirun Nisak, "Islam Dan Piranti Manusia Modern Di Era Digitalisasi: Kajian Konstruksi Pendidikan Islam," *TADRIS: Jurnal Pendidikan Islam* 16, no. 2 (2021): 383–398, <https://doi.org/10.19105/tjpi.v16i2.4972>.

<sup>48</sup> Rabbianty et al., "Nurturing Ethical Character in Islamic Colleges through Interactive Technology: Lecturers' Perspective"; Memon, Abdalla, and Chown, "Laying Foundations for Islamic Teacher Education."

<sup>49</sup> Hamid et al., "Digital Literacy of Millennials Santri: A Case Study in Pondok Pesantren Tahfidzul Quran Al-Jihadul Chakim Mojokerto"; Rusadi and Aripin, "Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University."

<sup>50</sup> Rusadi and Aripin, "Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University"; Hamid et al., "Digital Literacy of Millennials Santri: A Case Study in Pondok Pesantren Tahfidzul Quran Al-Jihadul Chakim Mojokerto."

<sup>51</sup> Zaini and Nisak, "Islam Dan Piranti Manusia Modern Di Era Digitalisasi: Kajian Konstruksi Pendidikan Islam"; Hasan, Taufiq, and Elmhemit, "Digital Transformation of Islamic Education in Pesantren Madura."

<sup>52</sup> Achmad Yusuf and Mahmudi Mahmudi, "Penggunaan Strategi Pembelajaran Untuk Menciptakan Pembelajaran Aktif Dan Inovatif," *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam* 6, no. 1 (2021): 67–74, <https://doi.org/10.35316/edupedia.v6i1.1431.>; Purwaningrum and Khoiroh, "Penerapan Model Pembelajaran Problem Based Learning (PBL) Dalam Mata Pelajaran Sejarah Kebudayaan Islam."

<sup>53</sup> Alkoutli, "Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing," 367; Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," 283–96.

that focus on Gen Z character education describe reflective practice and inner formation as an explicit component, especially when learners face distraction and moral noise in digital life.<sup>54</sup> Teacher education discussions also mention the role of feedback and assessment design so that reflection stays guided and safe, not just personal storytelling.<sup>55</sup>

**Table 2.** This table categorizes key pedagogical patterns identified in the included studies.

Results unit	Core keywords	Typical outputs reported
Profile of included studies	<i>Sirah</i> or SKI setting, character aim, level variation, media use, digital context	engagement, attitude, moral language, literacy
Narrative Grounding	episode selection, sequencing, retelling, story prompts, virtue linking	interest, recall, value connection
Historical Literacy	source comparison, authenticity cues, reading guides, question sheets, triangulation	historical literacy, argument clarity, evaluative judgment
Ethical Case Inquiry	moral dilemma, small group deliberation, guided questions, decision justification	moral vocabulary, perspective taking, value articulation
Multimodal Production Purposeful technology use	poster, video, podcast, exhibit, portfolio, artefact production LMS, YouTube, interactive tools, digital platforms, multimodal resources	ownership, creativity, community relevance access readiness, literacy demands, workload constraints
Collaboration and structured reflection	group inquiry, jigsaw, role play, journaling, exit ticket, guided prompts	participation, reflective awareness, feedback trace

*Source: Synthesized from Literature Review Findings (2024)*

Table 2 provides a systematic classification of the pedagogical strategies identified throughout the review process. It categorizes diverse instructional moves—ranging from foundational Narrative Grounding to advanced Multimodal Production—into six distinct units. Each unit is paired with specific keywords that define the teacher’s actions and the typical student outputs observed in the literature. This categorization serves as the basis for the proposed "Methodological Cycle," illustrating how *Sirah* instruction can evolve from passive historical reception toward active moral reasoning and creative value manifestation. Overall, these patterns aim to develop competencies ranging from engagement and recall to ethical judgment and digital literacy.

<sup>54</sup> Islam et al., "Strengthening Character Education for Gen Z in the Era of Disruption through a Personal-Constructive Sufi Approach"; Riayatul Husnan Hepni and Ahmad Khuza'i Faruq, "Developing Children's Spirituality Education," *TADRIS: Jurnal Pendidikan Islam* 17, no. 1 (2022): 21–31, <https://doi.org/10.19105/tjpi.v17i1.5900>.

<sup>55</sup> Memon, Abdalla, and Chown, "Laying Foundations for Islamic Teacher Education"; Alkouatli, "Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing," 367.

### 3.2. Paradigm Shift from Historical Recall to Moral Internalization

The patterns in the review suggest that *Sirah* learning works best when students move from narrative recognition to inquiry and then to practice, rather than staying in passive reception. This matters because moral learning is not only about remembering events but also about testing values through reasoning and social interaction. In Islamic pedagogy, learning is often expected to shape *akhlāq*, which means moral character, so method choice cannot be separated from character aims. Integrated designs look more consistent with that aim than single-technique delivery.<sup>56</sup>

A repeated signal across the studies is that single-method teaching rarely reaches both historical understanding and value internalization at the same time. Narrative alone can create emotional attachment, yet it can leave students without tools to reason about difficult episodes. Inquiry alone can sharpen critique, yet it can feel dry if students lack a shared narrative frame. This is why a blended design becomes a practical necessity rather than a trend.<sup>57</sup>

From a constructivist angle, narrative functions as a meaning frame that helps learners attach new information to a coherent story world. When students retell, map, or sequence episodes, they are not only receiving knowledge but reconstructing it in their own language. This helps them notice patterns of choice, consequence, and moral tension. Islamic pedagogy discussions also stress that learning becomes deeper when students are positioned as agents within guided learning, not as silent listeners.<sup>58</sup>

Experiential elements matter because moral lessons remain abstract until learners rehearse moral judgment in concrete situations. Ethical inquiry becomes stronger when students face a case, name the value at stake, and justify a choice with reasons. The *Hijrah*, which means migration, is a good example because it can be taught as a chain of events and also as a case of risk, trust, and strategic patience. Studies that use *Sirah* episodes as structured value cases show clearer outcomes in moral vocabulary and justification skills.<sup>59</sup>

Social learning also explains why collaborative formats often outperform teacher monologue for moral aims. Moral reasoning grows through dialogue, disagreement, and repair, so classroom interaction becomes a moral practice, not only a communication tool. This resonates with *adab*, which means ethical etiquette, because students learn how to disagree without humiliation. Islamic pedagogy scholarship highlights that character formation is cultivated through shared practice and guided norms, not through information transfer only.<sup>60</sup>

These findings also match broader claims in character education research that virtues develop through repeated cycles of understanding, practice, and reflection. In other words, “learning about *Sirah*” can stay at the recall level, while “learning from *Sirah*” requires students to translate narrative into evaluative

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<sup>56</sup> Memon and Alhashmi, “Islamic Pedagogy: Potential and Perspective,” 169–94; Alkouatli, “Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing,” 367.

<sup>57</sup> Memon and Alhashmi, “Islamic Pedagogy: Potential and Perspective,” 169–94; Guo, Nadira Saab, and Admiraal, “A Review of Project-Based Learning in Higher Education: Student Outcomes and Measures,” 101586.

<sup>58</sup> Alkouatli, “Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing,” 367; Memon and Alhashmi, “Islamic Pedagogy: Potential and Perspective,” 169–94.

<sup>59</sup> Wahid, Arifin, and Adawiyah, “Values of Moral Education in The Story of Hijrah Prophet Muhammad SAW,” 75–88; Islam et al., “Strengthening Character Education for Gen Z in the Era of Disruption through a Personal-Constructive Sufi Approach,” 299–315.

<sup>60</sup> Alkouatli, “Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing,” 367; Memon and Alhashmi, “Islamic Pedagogy: Potential and Perspective,” 169–94.

judgment and conduct. The distinction is visible in studies that report outcomes beyond knowledge, such as moderate attitudes, social concern, or religious character indicators. This supports treating *Sirah* pedagogy as a design problem that must integrate cognitive, affective, and behavioral targets.<sup>61</sup>

The implication is that the discussion should not rank methods as winners and losers in isolation. Instead, it should explain design logics that connect phases and specify what each phase is responsible for. This is also where teacher competence becomes central, because integration requires facilitation, questioning, and assessment literacy. Without those skills, integration becomes a loose mix that students experience as busy work.<sup>62</sup>

### 3.2.1. The Integrated Methodological Cycle

A feasible cycle begins with narrative anchoring that selects episodes with clear moral tension and age-appropriate complexity. Narrative anchoring should be paced and focused, so students carry a shared timeline and key actors before the critique begins. This phase is not merely storytelling; it is building a common reference point for later inquiry. It also supports the Islamic pedagogy's concern for coherence and moral orientation in learning.<sup>63</sup>

The next phase is critical source work with realistic classroom standards. Students can compare two accounts, identify what each text emphasizes, and practice simple credibility questions that do not overwhelm them. This phase matters in digital settings because *Sirah* claims circulate widely online, and students need habits of checking. Studies on digital religiosity and literacy in Islamic education point to the urgency of evaluative skills as part of responsible learning.<sup>64</sup>

Ethical case inquiry works when the teacher avoids preaching and instead invites structured deliberation. A good case task asks students to name values, consider stakeholders, and justify a decision while staying close to the episode. The *Hijrah* story is useful again because it can be framed as choices under pressure and the ethics of protection and trust. Evidence from *Sirah*-based moral education studies shows that case framing strengthens value articulation and perspective taking, moving students from passive listeners to active moral reasoners.<sup>65</sup>

Student-created projects manifest these values through artifacts such as posters for MI students or digital storytelling videos for MTs students. To ensure "applied science" rigor, projects must include constraints that protect historical

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<sup>61</sup> Ashoumi, Hidayatulloh, and Ashari, "Character Building: Strategies to Build Students' Moderate Attitudes in Madrasah Culture," 36–51; Subaidi et al., "Building Religious Character and Social Concern for the Students of Madrasah Aliyah Darus Syifa' Kudus Perspective of Sheikh Nawawi Al-Jawi," 20.

<sup>62</sup> Memon, Abdalla, and Chown, "Laying Foundations for Islamic Teacher Education," 1046; Harun Arrosyid, Mulyadi, and Endah K Purwaningtyas, "Kontemplasi Desain Kurikulum PAI Futuristik Predisposisi Partikularitas Anak Dan Interes Publik: Studi Multikasus," *TADRIS: Jurnal Pendidikan Islam* 16, no. 2 (2021): 364–82, <https://doi.org/10.19105/tjpi.v16i2.4553>.

<sup>63</sup> Memon and Alhashmi, "Islamic Pedagogy: Potential and Perspective," 169–94; Alkouatli, "Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing," 367.

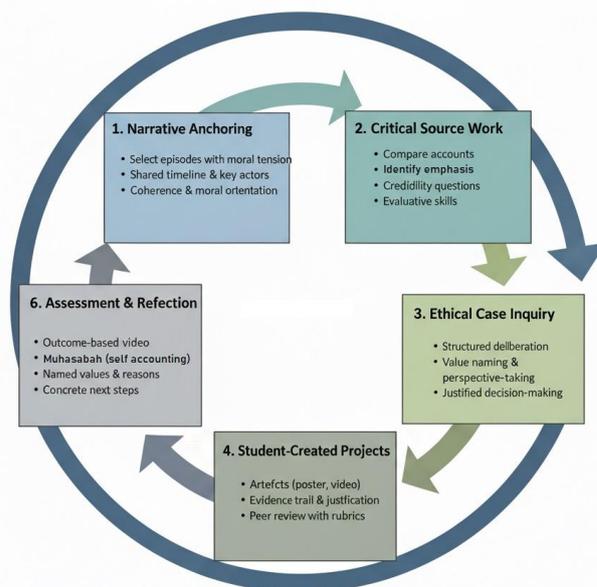
<sup>64</sup> Rusadi and Aripin, "Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University," 90–110; Hamid et al., "Digital Literacy of Millennials Santri: A Case Study in Pondok Pesantren Tahfidzul Quran Al-Jihadul Chakim Mojokerto," 89–100.

<sup>65</sup> Wahid, Arifin, and Adawiyah, "Values of Moral Education in The Story of Hijrah Prophet Muhammad SAW," 75–88; Islam et al., "Strengthening Character Education for Gen Z in the Era of Disruption through a Personal-Constructive Sufi Approach," 299–315.

accuracy, such as an evidence trail or a short justification of choices. Reviews of project-based learning show that outcomes improve when artifacts are assessed with clear rubrics rather than general impressions. This phase serves community relevance when students connect *Sirah* values, like *amanah*, to local social issues.<sup>66</sup>

Structured reflection is the bridge between activity and internalization. In Islamic terms, *muhasabah* means self-accounting, and reflection becomes a guided form of that practice when prompts are specific and bounded. Reflection should not be a free diary; teachers should provide bounded prompts: "What value did I see? Why is it hard to apply today? What is my one concrete step tomorrow?" Studies on spiritual and character development in Islamic education support the need for such scaffolded reflection to foster genuine character growth.<sup>67</sup>

Finally, the cycle requires assessment and iteration to ensure character aims do not remain rhetorical. For madrasah teachers, this means moving toward outcome-based evaluation where evidence of "social concern" or "integrity" is tracked through rubrics in group tasks. Teachers must also use strategies to reduce halo effects and dominance bias, ensuring that assessment is a professional skill that makes the pedagogical cycle replicable and measurable across different classroom contexts.<sup>68</sup>



**Fig 1.** The Integrated Methodological Cycle for *Sirah* Instruction

<sup>66</sup> Guo, Nadira Saab, and Admiraal, "A Review of Project-Based Learning in Higher Education: Student Outcomes and Measures"; Rabbianty et al., "Nurturing Ethical Character in Islamic Colleges through Interactive Technology: Lecturers' Perspective," 33–52.

<sup>67</sup> Hepni and Faruq, "Developing Children's Spirituality Education," 21–31; Islam et al., "Strengthening Character Education for Gen Z in the Era of Disruption through a Personal-Constructive Sufi Approach," 299–315.

<sup>68</sup> Ujang Endang, Husni Husni, and Yosep Farhan Dafik Sahal, "Evaluasi Pembelajaran Berbasis Outcomes Di Pendidikan Tinggi Islam: Suatu Kajian Konseptual," *Jurnal Penelitian Pendidikan Islam* 8, no. 1 (2020): 81–96, <https://doi.org/10.36667/jppi.v8i1.435>; Memon, Abdalla, and Chown, "Laying Foundations for Islamic Teacher Education."

Meanwhile, researchers tried to perform the data on phase of *Sirah* teaching as can be seen in Table 3.

**Table 3.** The following table outlines a phased pedagogical cycle for effective *Sirah* teaching.

Phase	Key Activities
<b>1. Narrative Anchoring</b>	Select episodes with moral tension; build shared timeline & key actors; focus on coherence and moral orientation.
<b>2. Critical Source Work</b>	Compare accounts; identify emphasis; practice credibility questions; develop evaluative skills for digital contexts.
<b>3. Ethical Case Inquiry</b>	Facilitate structured deliberation on dilemmas; guide value naming, perspective-taking, and justified decision-making.
<b>4. Student-Created Projects</b>	Create artefacts (poster, video) with constraints for accuracy; include evidence trail, justification, and peer review.
<b>5. Structured Reflection</b>	Use guided prompts for muhasabah (self-accounting); focus on named values, reasons, and concrete next steps.
<b>6. Assessment &amp; Iteration</b>	Use outcome-based evaluation; map evidence and criteria; employ strategies to reduce bias in assessment.

Source: Synthesized from Literature Review Results (2024)

This iterative cycle connects narrative foundation to critical inquiry and reflective internalization, ensuring that the historical *Sirah* functions as a dynamic catalyst for contemporary character formation.

### 3.2.2. Assessment logic for character building outcomes

The review supports defining character outcomes at an observable level rather than as broad virtues only. A workable approach is to separate knowing, valuing, and acting, then specify what counts as evidence in *Sirah* learning. Knowing can be traced through accuracy and contextual reasoning, valuing through language of reasons and commitments, and acting through small but concrete plans and participation patterns. *Sirah* episode-based studies provide examples of how moral language and justification emerge when tasks are structured.<sup>69</sup>

Evidence should prioritize artefacts and performances that can be audited. Written arguments, discussion transcripts, project products, and reflection prompts are stronger than impression-based grading. This logic also matches project-based learning measurement research that emphasizes explicit criteria and outcome alignment. Peer assessment can be used carefully if rubrics are simple and students are trained to use them.<sup>70</sup>

Bias control is not optional because moral assessment easily slips into liking the “good student.” Task design can reduce this by using anonymous short writing, rotating roles in group work, and requiring evidence linked to sources. Active learning techniques that distribute participation also help avoid dominance effects. When assessment is built into the cycle, it becomes feedback for the next iteration rather than a final judgment.<sup>71</sup>

<sup>69</sup> Wahid, Arifin, and Adawiyah, “Values of Moral Education in The Story of Hijrah Prophet Muhammad SAW,” 75–88; Endang, Husni, and Sahal, “Evaluasi Pembelajaran Berbasis Outcomes Di Pendidikan Tinggi Islam: Suatu Kajian Konseptual,” 81–96.

<sup>70</sup> Guo, Nadira Saab, and Admiraal, “A Review of Project-Based Learning in Higher Education: Student Outcomes and Measures”; Memon, Abdalla, and Chown, “Laying Foundations for Islamic Teacher Education,” 1046.

<sup>71</sup> Hesti Yulianti, Cecep Iwan, and Saeful Millah, “Penerapan Metode Giving Question and Getting Answer Untuk Meningkatkan Hasil Belajar Peserta Didik Pada Mata Pelajaran

Finally, character outcomes should be connected to curriculum priorities such as moderation and social concern, not treated as private morality only. Studies on moderate attitudes and religious character-building show that outcomes can be framed as civic and social competence within Islamic education goals. This helps teachers justify time spent on inquiry, dialogue, and reflection as core learning, not as extra activities. It also positions *Sirah* as a resource for responsible citizenship in plural contexts.<sup>72</sup>

**Table 4.** Character assessment requires moving from broad virtues to observable evidence.

Outcome Dimension	What to Assess (Evidence)	Key Considerations
Knowing	Accuracy of recall; contextual reasoning about <i>Sirah</i> episodes.	Trace moral language and justification in structured tasks.
Valuing	Language of reasons and commitments; priority given to values.	Use written arguments, discussion transcripts, reflection prompts.
Acting	Concrete plans; participation patterns in group tasks; peer feedback.	Assess via project products with explicit criteria)
Bias Control	Use anonymous writing, rotating roles, evidence-linked scoring.	Design tasks to reduce halo, conformity, and dominance bias.
Curriculum Connection	Frame outcomes as civic/social competence (e.g., moderation, social concern).	Link character aims to broader Islamic education goals.

Source: Synthesized from Pedagogical Pattern Analysis (2024)

This logic positions character assessment as a core, integrated component of *Sirah* pedagogy.

### 3.2.3. Principles for Ethical and Purposeful Technology Integration

The review indicates that technology supports *Sirah* learning when it follows a purpose-first logic. Video, interactive tools, and platforms should strengthen narrative anchoring, support project production, or extend discussion time, rather than replacing reading and reasoning. Empirical studies on YouTube use in SKI learning show gains when media is tied to clear objectives and teacher guidance. Broader work on digital transformation in pesantren also stresses that adoption needs pedagogical intention.<sup>73</sup>

Safeguards are required because digital environments raise risks of distraction, misinformation, and uncredited reuse. Students need digital religious literacy so they can evaluate claims and sources with basic criteria. Educators

Pendidikan Agama Islam,” *Jurnal Penelitian Pendidikan Islam* 6, no. 2 (2018), <https://doi.org/10.36667/jppi.v6i2.297>.; Endang, Husni, and Sahal, “Evaluasi Pembelajaran Berbasis Outcomes Di Pendidikan Tinggi Islam: Suatu Kajian Konseptual,” 81–96.

<sup>72</sup> Ashoumi, Hidayatulloh, and Ashari, “Character Building: Strategies to Build Students’ Moderate Attitudes in Madrasah Culture,” 36–51; Subaidi et al., “Building Religious Character and Social Concern for the Students of Madrasah Aliyah Darus Syifa’ Kudus Perspective of Sheikh Nawawi Al-Jawi,” 20.

<sup>73</sup> Munawir, Mardhiyah, and Nailisaadah, “Pengaruh Pemanfaatan Youtube Sebagai Media Pembelajaran Sejarah Kebudayaan Islam Terhadap Hasil Belajar Siswa Madrasah Ibtidaiyah”; Hasan, Taufiq, and Elmhemit, “Digital Transformation of Islamic Education in Pesantren Madura,” 1–16.

also need practical procedures for checking sources and documenting choices, especially when projects involve online materials. Research on digital literacy among Islamic education students and santri provides a strong rationale for embedding these habits into *Sirah* tasks.<sup>74</sup>

Transparency about AI-supported writing is part of those safeguards when technology enters production tasks. Clear disclosure rules, verification steps, and audit trails reduce academic integrity risks and protect trust. Practical guidance on the research use of AI supports such procedural clarity, even if the classroom context is different from the publication. This connects to the broader duty to maintain honesty in educational practice.<sup>75</sup>

**Table 5.** Technology should serve pedagogical goals while mitigating digital risks.

Principle / Safeguard	Description
<b>Purpose-First Integration</b>	Use tech (video, platforms, tools) to strengthen specific cycle phases (narrative, projects, discussion), not replace core reasoning.
<b>Digital Religious Literacy</b>	Train students to evaluate online claims and sources with basic credibility criteria.
<b>Procedural Safeguards</b>	Implement teacher procedures for checking sources and documenting choices in student projects.
<b>AI Transparency &amp; Integrity</b>	Enforce clear disclosure rules and verification steps for AI-supported writing to maintain academic honesty.

Source: Synthesized from Digital Transformation Literature (2024)

Adherence to these principles ensures that technology enhances learning without compromising educational or ethical standards.

#### 3.2.4. Reforming Curriculum Policy and Teacher Professional Competencies

Curriculum planning can map *Sirah* episodes to targeted competencies, then sequence activities through the cycle in a module or a semester. This supports coherence because students know why they are reading, debating, producing, and reflecting. Curriculum discussions in Islamic education also suggest the need to balance learner particularities with public interest aims. A structured sequence makes scaling more realistic across schools.<sup>76</sup>

Teacher competence is the main bottleneck because integrated designs demand facilitation, questioning, and assessment literacy. Teacher education research in Islamic contexts emphasizes that these are learnable competencies that improve through guided practice and feedback. Microteaching based on the cycle can help teachers rehearse one phase at a time, then combine phases gradually. This also supports consistent implementation across different classroom realities.<sup>77</sup>

<sup>74</sup> Rusadi and Aripin, "Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University," 90–110; Hamid et al., "Digital Literacy of Millennials Santri: A Case Study in Pondok Pesantren Tahfidzul Quran Al-Jihadul Chakim Mojokerto," 89–100.

<sup>75</sup> Som S Biswas, "ChatGPT for Research and Publication: A Step-by-Step Guide," *The Journal of Pediatric Pharmacology and Therapeutics* 28, no. 6 (2023): 576–84, <https://doi.org/10.5863/1551-6776-28.6.576>.; Rabbianty et al., "Nurturing Ethical Character in Islamic Colleges through Interactive Technology: Lecturers' Perspective," 33–52.

<sup>76</sup> Arrosyid, Mulyadi, and Purwaningtyas, "Kontemplasi Desain Kurikulum PAI Futuristik Predisposisi Partikularitas Anak Dan Interes Publik: Studi Multikasus"; Memon and Alhashmi, "Islamic Pedagogy: Potential and Perspective," 169–94.

<sup>77</sup> Memon, Abdalla, and Chown, "Laying Foundations for Islamic Teacher Education"; Arrosyid, Mulyadi, and Purwaningtyas, "Kontemplasi Desain Kurikulum PAI Futuristik

Classroom diversity also requires teachers to manage disagreement with *adab*, which means ethical etiquette, so that critical inquiry does not turn into disrespect. Pedagogies of becoming Muslim highlight that moral learning is social and therefore vulnerable to conflict if norms are unclear. Teacher training should include safe discussion routines and clear boundaries between critique of interpretations and disrespect toward sacred figures. This is essential for plural classrooms and for preventing polarisation.<sup>78</sup>

Methodologically, systematic reviews depend on database coverage, publication bias, and the reporting quality of included studies. PRISMA guidance helps make these limits explicit, and it supports transparency in screening and synthesis claims. Another limitation is conceptual heterogeneity, since studies define moral and character outcomes differently and sometimes only loosely. This is why future work should align definitions and measures more carefully.<sup>79</sup>

Future research can test the proposed cycle in Indonesian contexts using classroom action research or quasi-experimental designs. Work on 21st century Islamic education challenges supports the need for empirical testing in digital and multicultural learning realities. Longitudinal designs are also needed to see whether changes in moral language and reasoning translate into sustained practice. This agenda fits well with teacher development programs that already emphasize iterative improvement.<sup>80</sup>

#### 4. Conclusion

This study shows that *Sirah Nabawiyah* becomes more formative for contemporary students when teachers design learning as a connected cycle rather than as isolated activities. Narrative grounding remains essential because it builds shared meaning and emotional orientation, yet it does not reliably produce moral reasoning when it stands alone. Across the patterns discussed, stronger outcomes appear when narrative is followed by inquiry that checks understanding, then ethical case discussion that trains students to justify values, and then student-created projects that translate learning into visible work. Structured reflection is the hinge that helps students connect classroom experience with personal commitment, while assessment clarifies what counts as moral learning in talk, writing, and products. In short, the study answers its objective by identifying a practical strategy map where engagement and moral development are supported through integration, not through a single method.

The practical implication is that teachers, curriculum designers, and teacher education programs should prioritize a replicable lesson design that can be reused across topics and levels. For teachers, this means planning each unit with clear phases, using guided questions for ethical deliberation, and keeping reflection prompts specific so they stay safe and focused. For curriculum planning, a spiral sequence is recommended, so key episodes return with increasing complexity and new forms of inquiry as students mature. For

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Predisposisi Partikularitas Anak Dan Interes Publik: Studi Multikasus,” 364–82.

<sup>78</sup> Alkouatli, “Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing,” 367; Sapdi and Ali, “Counterradicalism Through Religious Education Curriculum: Solution to the Religious Literacy Crisis in Indonesian Islamic Universities,” 260–71.

<sup>79</sup> Page et al., “The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews”; Endang, Husni, and Sahal, “Evaluasi Pembelajaran Berbasis Outcomes Di Pendidikan Tinggi Islam: Suatu Kajian Konseptual,” 81–96.

<sup>80</sup> Badrah Uyuni and Mohammad Adnan, “The Challenge of Islamic Education in 21st Century,” *SALAM: Jurnal Sosial Dan Budaya Syar-I* 7, no. 5 (2020): 1101–1120, <https://doi.org/10.15408/sjsbs.v7i12.18291>.; Memon, Abdalla, and Chown, “Laying Foundations for Islamic Teacher Education,” 1046.

policymakers and educators, the call is clear to transform *Sirah* education into a catalyst for cultivating visionary leaders who uphold Prophetic values in thought and action. This fusion of historical rigor, pedagogical innovation, and ethical intentionality can reshape Islamic education into a dynamic force for personal and communal transformation, safeguarding the moral fabric of Muslim societies for future generations.

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