Modernization of Education: a New Approach and Method in Learning Islamic Religious Education

Syamsul Aripin [1], Nana Meily Nurdiansyah [2]
[1]Syarif Hidayatullah State Islamic University Jakarta, Indonesia
[2]Daarul Qur'an Institute Jakarta, Indonesia
[1]syamsul.aripin@uinjkt.ac.id
[2]nana.meily@uinjkt.ac.id

Abstract

Keywords:
Modernization;
Approaches
and Methods;
School of
Excellence

The purpose of this study is to describe Islamic religious education as the main subject taught at various levels of educational units that are facing serious problems, namely the threat of modernization that changes all human life in various fields, including education, in the era of modernization education is required to be responsive in overcoming various problems. faced by humans, education is faced with the demands of modern humans who want education graduates to master various fields and expertise. This research is qualitative research using exploratory research. The data analysis technique used phenomenological analysis and data collection methods in this study using observation, in-depth interviews, and documentation studies. The results of this study need to reformulate the education system based on the needs of modern society, one of the strategic steps is to change the approach and learning method of Islamic religious education in schools from the old model to the new model and this effort has already been carried out by superior schools in Indonesia, especially by schools. Islamic Senior High School Al-Azhar 1 Jakarta in the field of PAI studies which has benchmarks of success and five approaches in learning Islamic Religious Education including the following approaches: first, experience; second, habituation; third, Emotional; fourth, Rational; and Fifth, Functional. As well as creating special methods for each material in the Islamic Religious Education curriculum. The methods of the material are: first, the method of teaching faith; second, worship; third, morality; fourth, the history of Islamic culture; Fifth, the Qur'an.

Abstrak:

Kata Kunci:
Modernisasi;
Pendekatan dan
Metode; Sekolah
Unggulan

Tujuan Penelitian ini untuk mendeskripsikan Pendidikan agama Islam sebagai mata pelajaran pokok yang diajarkan diberbagai jenjang satuan pendidikan yang sedang mengahadapi persoalan serius yaitu ancaman modernisasi yang merubah semua tatanan hidup manusia dalam berbagai bidang, termasuk pendidikan, di era modernisasi pendidikan dituntut untuk responsif dalam mengatasi berbagai persoalan yang dihadapi manusia, pendidikan dihadapkan pada

tuntutan-tuntutan manusia modern yang menginginkan lulusan pendidikan menguasai berbagai bidang serta keahlian. Penelitian ini merupakan penelitian kualitatif dengan menggunakan jenis penelitian eksploratif. Teknik analisis data menggunakan analisis fenomenologi dan metode Pengumpulan data dalam penelitian ini menggunakan observasi, interview mendalam (indepth interview), dan studi dokumentasi. Hasil dari penelitian ini perlu merumuskan kembali sistem pedidikan yang berjalan saat ini agar sesuai dengan kebutuhan masyarat modern, salah satu langkah strategis yang dapat dilakukan yaitu mengadakan perubahan pendekatan dan metode pembelajaran Pendidikan agama islam di sekolah dari model lama ke model baru dan upaya ini sudah lebih dulu dilakukan sekolah unggulan di Indonesia, sekolah pertama yang memperbaharui dan memperkaya pendekatan serta metode pembelajaran khususnya pada bidang studi Pendidikan Agama Islam yaitu Sekolah Menengah Atas Islam Al-Azhar 1 Jakarta yang memiliki tolak ukur keberhasilan dan lima pendekatan dalam pembelajaran Pendidikan Agama Islam diantaranya pendekatan: pertama, Pengalaman; kedua, pembiasaan; ketiga, Emosional; keempat, Rasional; dan Kelima, Fungsional. Serta menciptakan metode khusus untuk setiap materi-materi dalam kurikulum Pendidikan Agama Islam sehingga spesifik sesuai tujuan materi yang dicanangkan. Adapun metode dari materi tersebut yaitu: pertama, metode mengajarkan akidah; kedua, ibadah; ketiga, akhlak; keempat, sejarah kebudayaan islam; kelima, al-qur`an.

1. Introduction

The birth of modernization or renewal in a place will always go hand in hand with advances in science and technology that developed at that time. Modernization or renewal can be interpreted as anything that is an effort or effort to improve the situation both in terms of ways, concepts, and a series of methods that can be applied to deliver a better situation. Likewise with what happened to Islam.

The Islamic world is now experiencing a lot of changes in all fields, including in terms of education. This is related to the renewal and the pattern of education that is in it. Both in terms of materials, teaching methods, concepts, and facilities used when the teaching and learning process takes place. From the all-traditional movement to modernity and being open in any case to accept something new and all of that is related to the progress that is in it.

In his book J. Drost, SJ it is said that reform or change does not lie in the curriculum but the teaching and education bureaucracy[1]. Because PAI in schools even though quantitatively the results (values) have been successful, Soepono admits that qualitatively the results are not by what is expected[2]. Because in practice religious education according to him so far still seems normative and sky-high[3]. Therefore, Nurcholish Madjid In his book *Islam, Modernity, and*

---

[1] Drost, SJ, dari KBK *(Kurikulum Bertujuan Kompetensi), sampai (Manajemen Berbasis Sekolah) MBS* (Jakarta : Kompas Media Nusantara, 2006), 48.

[2] Soepono, Pendidikan Agama dan Pengembangan Etika Sosial ; Sebuah Upaya untuk Efektivitas Pendidikan Budi Pekerti, *Jurnal Cendikia*, Vol. 4. No. 2 Juli-Desember 2006, 77.

[3] M. Agus Nuryatmo, *Mazhab Pendidikan Kritis, Menyingkap Relasi Pengetahuan Politik*

Indonesianness, concludes that there is a severe gap between teachings and reality[4]. This problem occurs according to Yuliana Nurani, et al in her book "*Learning Strategy"* due to the learning approach that is not under the implementation procedure[5].

As we know, the learning approach is a way to facilitate the continuity of teaching and learning. So that the expected educational goals are achieved and can show the success of the education of students based on their skills. The learning approach is also the process of identifying needs, selecting problems, finding requirements to solve problems. Some of the educational approaches that we know are: a). Religious approach (humans are religious creatures), b). Philosophical approach (humans are rational creatures that can be developed to the maximum point of development), c). Socio-cultural approach (human beings are social and cultured "homosocial and homo sapiens"), d). Scientific approach (humans are capable of creating (cognitive), willing (conative), and feeling (emotional and affective) so that education must be able to develop analytical-synthetic and reflective abilities in thinking.

However, so far the approach to learning Islamic Religious Education (PAI) in schools has in practice been too focused on the spiritual aspects of everyday life. In fact, according to Haidar Putra Daulay, the Islamic Religious Education (PAI) learning approach has at least three target aspects. First, the target of filling the brain (transfer of knowledge). Here the most emphasis is on filling the cognitive abilities of students, starting from simple things such as memorizing to analysis. Second, filling the heart, giving birth to a positive attitude (transfer of values), the goal is to grow a love for good and hate evil. Third, skill (transfer of skill), a desire arises to do the good and stay away from the bad.

Among the three, the easiest for a teacher to do is the current cognitive approach, because in practice it is not as complex as affective and psychomotor approaches. That's why according to Haidar Putra Daulay the most often done by schools in the approach to learning Islamic religious education is the cognitive aspect. Because religion touches a lot of human hearts, the learning approach to religion is not always effective if only approached through a cognitive approach as is the case in many schools today, because the psychomotor effective approach is a necessity in addition to the cognitive approach.[6]

He continued to say, to minimize the problem where teachers often teach Islamic Religious Education (PAI) only teach through a spiritual learning approach through cognitive and passive lectures, then teachers in schools must be able to generate student potential, motivate, give injections and move students through creative and contextual learning patterns (the current context uses adequate technology). Such a pattern of Islamic Religious Education (PAI) learning approaches will support the achievement of superior schools and quality graduates who are ready to compete in the current development of the times. Because students are not humans who do not have experience. Instead, he had millions of experiences that were quite diverse. Therefore, even in class, students must critically read reality, and be ready to criticize it.

Starting from the above conditions, we realize that until now, many students in studying Islamic religious education are happy to be taught with a conservative

---

dan Kekuasaan (Yogyakarta : Resist Book, 2008), 26.

[4] Nurcholish Madjid, *Islam, Kemodernan, dan Ke-indonesiaan* (Bandung : PT. Mizan Publika, 2008), 61.

[5] Yuliana Nurani, dkk, *Strategi Pembelajaran* (Jakarta : Universitas Terbuka, 2003), 52.

[6] Lihat Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia Edisi Revisi* (Jakarta : Kencana, 2012), Cet. Ke-3, 75-76.

approach, such as lectures, dictated, because it is simpler and there is no challenge to think. For this reason, recently there have been attempts at new approaches and methods in learning Islamic Religious Education (PAI) in superior schools that are student-centered in a modern way in presenting lesson materials for each lesson through modern and modern approaches and methods. This can be done by Islamic Religious Education (PAI) teachers in superior schools both through intra-curricular and extra-curricular activities such as those carried out by the flagship school of Al-Azhar 1 Islamic High School (SMA) Jakarta.

2. Methods

This research was conducted at the Al-Azhar 1 Islamic Senior High School (SMA) South Jakarta which was carried out from August to December 2021. Based on the research objectives. This type of research is exploratory research. So the method used is field research,[7] namely research carried out by conducting field research on the object to be addressed to obtain and collect the necessary data.

This research uses a qualitative approach, which is a central approach by asking general and rather broad questions[8] or searches to explore and understand the data. Qualitative research or Grounded Theory aims to explore attitudes, behaviors, and experiences through interviews that examine from the surface,[9] regarding Education Modernization: A New Approach and Method in Islamic Religious Education Learning.

In this study, the authors use data sources that are divided into two types, namely primary and secondary data. The primary data sources in this study were the results of interviews with the academic community such as; Management of the al-Azhar Islamic Education Foundation, Principal, Deputy Principal, Coordinator for Religion, Religious Teachers, Administration, Students, Parents of students, and School Committees. The document study was taken from the archives in the Administrative office. While secondary data sources are obtained directly from certain parties, relating to superior school data and various literature relevant to the discussion such as books, theses, dissertations, journals, newspapers, and brochures sourced from Islamic Senior High Schools (SMA). Al-Azhar 1, South Jakarta.

The data collection method used participant observation, in-depth interviews and document examination. The data analysis technique is the activity of perfecting and compiling how to present it.[10] In addition, the data analysis technique used is a phenomenological analysis which refers to a technique to draw conclusions based on the data obtained, and the analysis was carried out in three stages, namely: (1) data reduction, (2) data display, and (3) conclusion drawing (verification). The three components are interactive and interrelated.[11] At the data reduction stage, categorization and grouping of more important, meaningful, and relevant data is carried out, then presented by a good writing framework so that it can be understood by the reader so that conclusions can be drawn.[12]

---

[7] Carol A. Bailey. A Guide to Qualitative Field Research (Thousand Oaks, CA: Pine Forge Press, 2006), 1.

[8] Conny R. Semiawan. Metodologi Penelitian Kualitatif (Jakarta: Grasindo, 2010), 7.

[9] Suharsimi, Arikunto. Penelitian Kualitatif. (Jakarta: Bumi Aksara, 2010).

[10] Masrukhin. Metode Penelitian Kualitatif. (Kudus: Media Ilmu Press, 2015).

[11] Jhon W. Creswell, Qualitative Inquiry and Research Design: Choosing Among Five Approaches (California: Sage Publications Inc., 2017), 282.

[12] Burga, Muhammad Alqadri, and Muljono Damopolii. "Eksistensi Pondok Pesantren DDI

3. Result and Discussion

3.1. Modernization of Approaches and Learning Methods for Islamic Religious Education in Al-Azhar 1 Islamic Senior High School South Jakarta to Overcome the Challenges of Modernization

Learning Islamic Religious Education (PAI) at the flagship school of Al-Azhar 1 Islamic Senior High School, South Jakarta is a conscious effort to prepare students to become qualified, aqidah, sharia and Islamic human beings. As is well known, Islamic Religious Education is an important subject in schools which has substantively been included in the national curriculum as a subsystem of the national education system. According to Nana Meily Nurdiansyah, the implementation of the regional autonomy law in terms of education management through Madrasah-Based Management is gaining momentum. The management of education management is given to schools, while the central government only sets educational standards. Through Government Regulation number 19 of 2006, it is stated that the government establishes National Education Standards covering content standards, graduation competency standards, process standards, standards for educators and education personnel, facilities and infrastructure standards, management standards and assessment standards. Schools and communities develop their curricula according to the peculiarities of their respective regions, but refer to the National Education Standards made by the central government.[13] The success of learning Islamic Religious Education (PAI) in public schools seems to be far from being successful. This is because PAI learning on the one hand has proven to be effective in producing people who are obedient to worship, but on the other hand there are still weaknesses in forming moral and trustworthy humans.

Factors causing the ineffectiveness of PAI learning in schools, due to limited time and traditionally managed and not yet modern,[14] complete even though the difference between the two is clear. The problem of PAI learning time allocation is not only experienced by Indonesia, in neighboring countries, Malaysia, Brunei, but Singapore is also having the same problem. If the PAI approach is carried out in a modern way, it will be better as shown in the table below.

Table 3.1
COMPARISON OF TRADITIONAL LEARNING VS MODERN LEARNING

Traditional learning tends;	Modern learning tends;
Rigid	Flexible
Somber	Happy
One way	Many paths
Pay attention to facilities	Focus on goals
Compete	Cooperate
Behavioral	Human
Verbal	Multi-sensory

Mangkoso sebagai Lembaga Pendidikan Islam Tradisional: Studi pada Masa Pandemi Covid-19." *TADRIS: Jurnal Pendidikan Islam* 16, no. 2 (2021): 317-336.

[13] Nurdiansyah, Nana Meily, and Hudriyah Hudriyah. "Policy and Implementation of Education Management Based on Madrasah." *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2021): 14-27.)

[14] Haidar Putra Daulay, *Dinamika Pendidikan Islam di Asia Tenggara* (Jakarta : Rineka Cipta, 2009), 59,92,113.

Control	Nurturing
Concerned about material	Focus on activity
Mental (cognitive)	Mental/emotional/physical
By time	Based on the results

For this reason, efforts to innovate the PAI learning approach are a necessity that used to occur along with the mainstream of world development (globalization) where Islamic educational institutions (pesantren, madrasas, schools) are currently faced with several inevitable socio-cultural changes. According to Hasan Langgulung, like it or not, we have to give a mutualistic response to maintain our existence and identity. The maintenance of this identity is intended so that civilizations that have developed and advanced do not disappear like ancient civilizations; Egyptian, Roman, Aztex, and others.[15]

From the phenomena above, according to Nana Meily Nurdiansyah, et al. There needs to be a change or innovation in learning approaches, especially in Islamic educational institutions (Islamic schools) which have long been the backbone of the birth of education in Indonesia, both changes in aspects of orientation, methodology, curriculum or other aspects that support the quality and quality Islamic educational institutions. So that Islamic educational institutions can compete in the free market world and are not abandoned by the community. In addition, the abolition of the RSBI in Law no. 20 of 2003 concerning the National Education System, should not dampen the community's efforts to develop quality and superior schools. Excellent schools are managed through madrasah-based management which is not only supported by professional principals and teachers but also has full support from stakeholders and school committees that can function as optimally as possible.[16]

Therefore, there is awareness among the managers of superior schools such as the Al-Azhar 1 Jakarta Islamic High School and other integrated schools in taking reform steps to answer the challenges and needs of social transformation and to respond to the modern challenges mentioned above. Especially in terms of approaches and methods of learning Islamic Religious Education, because reality proves otherwise, the Islamic Religious Education (PAI) learning approach in its implementation still shows various problems. Islamic Religious Education Learning (PAI) is a part of Islamic education that is happening today, even though its name is labeled Islam, but in practice according to Abuddin Nata, it is not yet fully Islamic, that is, it has not been imbued with the values of Islamic teachings.[17]

According to Armai Arief, this all started with the Islamic Religious Education (PAI) learning system in schools which was still focused on providing the material that was not applicable and practical. Most of the educational models and processes seem "perfunctory" or unprofessional, and they are accused of being inadequate in contributing to education to respond to global challenges in today's era, even the Islamic Religious Education (PAI) learning system, which contains vulnerabilities and weaknesses in dealing with various challenges that arise in the modern era, especially challenges in the field of culture and the influence of

---

[15] Hasan Langgulung, *Pendidikan Islam dalam Abad Ke 21* (Jakarta: Pustaka al-Husna Baru, 2003), 4.

[16] Nurdiansyah, Nana Meily, Armai Arief, Ashabul Kahfi, and Hudriyah Hudriyah. "Transformational Leadership in The Development of A Quality Culture Of Madrasah (Research Problems at MTs and MA Pondok Pesantren Rafah Bogor)." *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 02 (2021).

[17] Abuddin Nata, *Pemikiran Pendidikan Islam & Barat* (Jakarta : PT.Raja Grafindo Persada, 2012), Cet. Ke-1, 1.

modern life that comes from western culture (westernization) which has a secular and hedonistic pattern whereas in facing the modernization era Islamic Religious Education (PAI) is the dominant factor in internalizing the divine principle in daily behavior.[18]

Such conditions cannot be denied because there are still many Islamic institutions that are far behind. so Abd. Assegaf said that Islamic schools in Indonesia are currently experiencing an intellectual deadlock. So with the Islamic Religious Education (PAI) learning approach which is held in a modern way according to Mansur Isna, it is hoped that it can train students in solving problems by utilizing multidisciplinary and interdisciplinary sciences so that student's understanding of a problem is more comprehensive through education, as well as the potential transformation process. and the quality of human resources can achieve optimal value and benefit.[19]

Thus, it is clear that there is a need for innovation in the approach and method of learning Islamic Religious Education (PAI) in schools to be of high quality because according to Mastuhu the expectations and demands for quality requirements or what is desired by users of educational services continue to change and develop, so the notion of quality itself is also dynamic and developing continuously[20] as applied in developed countries such as Canada, the United States, and Western Europe.

The following will describe the improvement and change efforts made by superior schools in the context of innovative approaches in Islamic Religious Education (PAI) learning so that they are compatible with the modern era case studies of the flagship school of Al-Azhar Islamic High School Jakarta.[21]

a. The Benchmark of Learning Success in Islamic Religious Education (PAI) at the Superior School of Al-Azhar 1 Islamic High School South Jakarta

The modernization of the Islamic Religious Education (PAI) learning approach in leading schools in Indonesia, as the author alludes to, is an important factor that drives change, because the renewal of Islamic Religious Education (PAI) is carried out because practitioners in Islamic educational institutions are dissatisfied with the traditional PAI learning approach plus Again, there is no clear benchmark to measure whether students have succeeded or not mastered a subject matter that has been taught, especially in teaching the Qur'an and Islam. So in this modern era, several Islamic figures and organizations are trying to improve the learning pattern of Islamic Religious Education (PAI) in schools, both in terms of content and methods as well as others, and trying to include general lessons in the religious curriculum.[22] Because according to A. Malik Fadjar, renewal and change in education is an indication of the quality to be achieved, to see the quality of an

---

[18] Arief, Armai. "Pengembangan pendidikan budaya dan karakter bangsa dalam upaya menghadapi tantangan global." TARBIYA: Journal of Education in Muslim Society 1, no. 2 (2014): 215-226.

[19] Mansur Isna, *Diskursus Pendidikan Islam* (Yogyakarta : Global Pustaka Utama, 2001), Cet. Ke-1, 2.

[20] Mastuhu, "Universitas Islam di Tengah Kompetisi Global", dalam M Zainudin d Lukman Hakiem, *Enam Puluh Tahun YPI Al-Azhar; 7 April 1952-7April 2012* (Jakarta : YPI, 2012), Cet. Ke-1, an Muhammad In'am Esha (eds), *Horizon Baru Pengembangan Pendidikan Islam Upaya Merespon Dinamika Masyarakat Global* (Yogyakarta : Aditya Media Bekerjasama dengan UIN Press, 2004), 1.

[21] Lukman Hakiem, *Enam Puluh Tahun YPI Al-Azhar; 7 April 1952-7April 2012* (Jakarta : YPI, 2012), Cet. Ke-1, 7.

[22] Murodi, Perkembangan Institusi Pendidikan Islam di Hindia Belanda, *Jurnal Madrasah* No. 03/1 (April-Juni 1997), 91.

educational institution can be seen from the Growth, Change, and Reform of the institution.[23] This is due to the demands of modern times to show from his attitude and views that he dared to be different from the attitudes and views that were generally applied at that time.[24]

To find out the level of success of students in mastering or completing an Islamic Religious Education (PAI) subject matter that has been conveyed by teachers in modern times is a demand through established benchmarks. As is the case with the flagship school of Al-Azhar 1 Jakarta Islamic High School which currently has a very good benchmark for measuring student success in mastering Islamic Religious Education (PAI) materials.

In superior schools such as SMA Islam Al-Azhar 1 Jakarta, the subjectivity of a teacher in assessing students is not allowed, a teacher assesses student success must be measured by certain standards as called benchmarks, this is a reflection of the characteristics of modern society that measure all activities are carried out according to certain standards.

To determine the success rate of Islamic Religious Education (PAI) learning, it can be seen from the ten benchmarks for students that have been determined by the Al-Azhar Islamic Boarding School Foundation, namely students:

1. Have comprehensive and integrated knowledge about Islam;
2. Believing in the truth of Islam;
3. Have endurance and be sensitive to teachings or understandings that can damage the faith;
4. Diligent in worship and like to pray;
5. Have good morals;
6. Able to do good deeds and develop Islamic Brotherhood;
7. Able to do good and wise commandments of Amar ma`ruf nahyi mungkar;
8. Able to study Islam and be able to preach it;
9. Able to read the Qur'an properly and correctly and know, understand, appreciate and practice its contents;
10. Able to live in harmony in a pluralistic society within the nation and state.

Based on the level of education and the principle of sustainability, the ten benchmarks for each school in the Al-Azhar school environment can be different. The benchmark for Islamic Senior High School (SMA) Al-Azhar 1 Jakarta itself, students must;

1. Believing in the truth of Islam;
2. Have comprehensive and integrated knowledge about Islam;
3. Has endurance and is sensitive to teachings or understandings that can damage his faith;
4. Able to do good and right commandments and forbidding evil;
5. Want to explore Islam and preach it;
6. Able to read the Qur'an properly and correctly, appreciate and practice its contents; and
7. Have social tolerance.

The benchmarks above are presented to meet the indicators of students' understanding after studying the subjects of Islamic Religious Education as a

---

[23] A. Malik Fadjar, *Visi Pembaruan Pendidikan Islam,* 91, lihat juga dalam A. Malik Fadjar, *Reorientasi Pendidikan Islam* (Jakarta : Fajar Dunia, 1999), 69.

[24] Abuddin Nata, *Filsafat Pendidikan Islam, Edisi Revisi* (Pamulang : Gaya Media Pratama, 2005), Cet. Ke-1, 248.

necessity for a harmonious, safe and peaceful life. educators challenge students to be able to solve a problem from various perspectives and instruct them to solve the problem by mastering the primary material previously studied to be developed in multiple perspectives. And the role of the educator as a companion is to direct, evaluate, and straighten the results of a problem that has been resolved. And students who have less knowledge will be juxtaposed with qualified students. Meanwhile, the purpose of this benchmark is that students are expected to be able to explore an extensive religious knowledge, so it needs to be carried out based on several stages including *First*, gradually; *Second*, Starting from the easiest and most basic; *Third*, continuously.

b. Five New Approaches to Learning Islamic Religious Education (PAI) at Al-Azhar 1 Islamic Senior High School, South Jakarta

UNESCO (*United Nation Educational Scientific* and *Cultural Organization*) in 1996 the Commission on Education for the Twenty-First Century stated that lifelong education is a building supported by four pillars, namely: (1) learning to know, which also means learning to learn, namely learning to acquire knowledge and to carry out further learning; (2) learning to do, namely learning to have basic competencies in dealing with different situations and work teams; (3) learning to live together, namely learning to be able to appreciate and practice conditions of interdependence, diversity, understanding, and peace internal and international; (4) learning to be, namely learning to actualize oneself as an individual with a personality that has scales and personal responsibility.

Thus, the output of the educational process is a whole person with balanced advantages in spiritual, social, intellectual, emotional, and fiscal aspects. Also, education prepares students to obtain the happiness of life in a balanced way between the life of the world and the hereafter, between personal life and shared life.[25] Because Alvin Toffler said that modern life has made human life technologically easier, modern society also encounters paradoxes in their lives. In the field of an information revolution, as stated by Donald Michael, it is also a big irony, the more information, and the more knowledge, the greater the ability to exercise general control. But on the contrary, the more information has led to the more aware that things are out of control. Ziauddin Sardar also stated that the information age was not a blessing at all. In Western society, it has given rise to a large number of problems, for which there is no solution but a blunt one. In our community, for example, there has been the privatization of television, people are starting to feel the negative access.[26]

To realize the learning of Islamic Religious Education (PAI) according to UNESCO's view above, where Islamic Religious Education (PAI) is definitively a conscious effort to prepare students to become Indonesian human beings who are qualified, have faith, are shariah, and have Islamic character. Based on this, according to the curriculum, five learning approaches can be taken to implement Islamic Religious Education (PAI) in superior schools, both through intra-curricular and extra-curricular activities carried out using five approaches.

---

[25] Abdul Majid dan Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi, Konsep dan Implementasi Kurikulum 2004,* (Bandung : Rosda, 2006),Cet. Ke-3, h. 1-2.

[26] A. Malik Fadjar, *Menyoroti Kebutuhan Masyarakat Modern Terhadap Pendidikan Agama Luar Sekolah,* (Seminar dan Lokakarya Pengembangan Pendidikan Islam Menyongsong Abad 21, Cirebon : IAIN Cirebon tanggal 31 Agustus s/d1 September 1995), h. 3.

These five new approaches to learning Islamic Religious Education (PAI) are offered in the curriculum of the flagship school of Al-Azhar 1 Islamic Senior High School (SMA) Jakarta, namely: (1) the experiential approach, (2) the habituation approach, (3) the emotional approach, (4) rational approach, and (5) functional approach.[27] Here's the approach:

1. Experience Approach

   The experiential approach is carried out in the context of inculcating religious values. Students are allowed to gain religious experience, both individually and in groups. For this reason, the method used in teaching is to provide assignments (recitation), question and answer student experiences, and others are flexible.

2. Habituation Approach

   The habituation approach is carried out by providing opportunities for students to always practice Islamic teachings. Students are accustomed to practicing the teachings of Islam, both individually and in groups in everyday life. The methods used in teaching include training, implementation of tasks, demonstrations, and direct experience in the field.

3. Emotional Approach

   The emotional approach is carried out to arouse the feelings and emotions of students in believing, understanding, and living the teachings of their religion. With this approach, the students always strive to develop religious feelings so that their belief in Allah SWT is stronger and the truth of Islamic teachings. The methods used in teaching include lectures, storytelling, question and answer, demonstrations, imitation, discussion, socio drama, and task execution.

4. Rational Approach

   The rational approach is an attempt to give a role to the ratio (reason) in understanding and accepting the truth of Islam. With this approach, students are allowed to use their minds to understand and accept the truth of Islam. The methods used in teaching include lectures, questions, and answers, discussions, group work, training, and assignments.

5. Functional Approach

   The functional approach is an attempt to present Islamic teachings by emphasizing their benefits for students in daily life according to their level of development. The methods include training, assignments, lectures, questions and answers, and demonstrations.

   Those are the five new approaches that are being used both at the primary and secondary school levels in flagship schools. This Islamic Religious Education (PAI) learning approach is a way to facilitate the continuity of teaching and learning. So that the expected educational goals are achieved and can show the success of the education of students based on their skills.

   The effort to modernize the new approach to learning Islamic Religious Education (PAI) above is in line with Goleman's opinion that we as humans have two brains, two minds, and two different types of intelligence: rational intelligence (head) and emotional intelligence (heart). Our success in life is determined by both, not only by Intelligence Quotients but emotional intelligence that plays a role.

---

[27] Badruzzaman Busyairi, *Setengah Abad Al-Azhar 7 April 1952-7 April 2002*. Jakarta: Yayasan Pesantren Islam Al-Azhar, 2002, Cet. Ke-1, 105-106.

Indeed, intellect cannot work properly without emotional intelligence.[28] by holding the principles of an innovative learning approach as described by Made Wena, namely; first, grow; second, natural; third, name; fourth, demonstrate; fifth, repeat; Sixth, celebrate.[29]

Efforts to modernize the variations of the above approach are also in line with C.Y. Glock and R. Sterk in their book, American Diety: The Nature of Religious Commitment, which mentions five dimensions of religion. First, is the dimension of belief which contains hope while adhering to a certain theology. Second, the dimension of religious practice includes the symbolic behavior of the religious meanings contained therein. Third, is the dimension of religious experience which leads to all subjective and individual involvement with the sacred things of religion. Fourth, is the dimension of religious knowledge, including beliefs, rituals, scriptures, and traditions. Fifth, the dimension of consequences refers to the identification of the consequences of one's beliefs, practices, experiences, and knowledge from day today.[30]

3.2. New Learning Methods for Islamic Religious Education (PAI) at the Superior School of Al-Azhar 1 Islamic High School, South Jakarta

Etymologically, the word method in Arabic is known as tariqah which means strategic steps that are prepared to do a job.[31] One of the factors that cause the low effectiveness of Islamic Religious Education (PAI) learning in schools is because the learning is experiencing a methodological crisis. personal and character as happens in public schools.

This is because the learning activities of Islamic Religious Education (PAI) in schools that have been going on so far are based on behavioristic theory, which is dominated by teachers. The teacher conveys the subject matter in a traditional way (lecture method) only, with the hope that students can understand it and respond according to the material being lectured.[32]

In fact, according to Paul Eggen and Don Kauchak, the dominance of lectures as a teaching method is paradoxical. Although lectures are the method most often criticized of all teaching methods, this method is still the most commonly used so that in classroom learning, teachers rely a lot on textbooks and do not look for other sources of material. And the material presented is following the order of the contents of the textbook. It is expected that students have the same view as the textbook. Alternatives for different interpretations among students of complex social phenomena in today's modern era are not considered. The result is that students study in isolation, and learn low-level abilities by completing their workbooks every day.

As a result, Gilbert High once said that we have witnessed that the current learning process that occurs around the transfer of knowledge only and not the transfer of value, religious learning material is more cognitive in the form of facts

---

[28] Daniel Goelman, *Kecerdasan Emosional* (Jakarta : PT. Gramedia Pustaka Utama, 1999), Cet. Ke-9, 38.

[29] Made Wena, *Strategi Pembelajaran Inovatif Kontemporer ; Suatu Tinjauan Konseptual Operasional* (Jakarta : Bumi Aksara, 2014), Cet. Ke-9, 165-166.

[30] C.Y. Glock dan R. Sterk dalam Mundzier Suparta, *Pendidikan Kedewasaan Beragama* (Pamulang : Gifani Aalfatana Sejahtera, 2009), Cet. ke-1, 23.

[31] Shalih Abd Al-Aziz. *at tarbiyah wa thuriq al tadris.* (Kairo, maarif, 119 H), 196.

[32] The lecture method causes social inequality because education has been misguided because it is often carried out doctrinally and dogmatically, not democratically and logically. Those who should understand logically and rationally (not dogmatically and learning methods that are still traditional and verbalized)

that must be memorized, resulting in learning outcomes that are not in line with expectations. The impact is that Islamic Religious Education (PAI) learning in schools is more likely to indoctrinate religious teachings rather than making students understand and appreciate the meaning of these teachings.[33]

This is also due to the pattern of religious teaching using a very static teaching pattern, the nature of its development which tends to use the rote method, with an indoctrination pattern, and too many textbooks are delivered by some teachers in a static-in doctrinal-doctrinal manner with the main focus being cognitive who is busy teaching religious knowledge and regulations. however, how to be a good human being: full of love, respect for others, care for the environment, hate hypocrisy and lies, and so on is overlooked.

Long before the criticism was raised, many educators, both Western and Muslim, warned that Islamic Religious Education (PAI) materials should be delivered by taking into account all aspects of humanity as a whole. The aspect in question is the potential consisting of cognitive, affective, and psychomotor potentials. Moreover, religion contains materials of faith and piety, which of course puts its spiritual potential as the main axis of its development. Because the process is patterned memorization and textbooks. So what is obtained is not Islamic values, but only the surface of the skin which is formalistic. Religion is only understood from its ritual dimension, not esoteric.

Nurcholis Madjid himself once stated that the failure of Islamic Religious Education (PAI) was due to its learning that focused more on formal and memorizing things, not on meaning.[34] So Sutrisno, quoting Fazlur Rahman's opinion, said that the Islamic Religious Education (PAI) method for Muslims was dominated by the memorization method, not creative thought processing,[35] and students were not directed to understand, criticize, and analyze.[36]

The teaching model that tends to be normative-dogmatic, with the main focus on cognitive, will certainly not be able to become a reliable guide, director, and source of motivation for students to be able to act and behave socially and religiously in their daily lives. As a result, this method causes education and mastery of the material being taught to be less than optimal, and students are also less able to think critically.

Most teachers speak approximately 100-200 words per minute, while students who are concentrated can only listen to 50-100 words per minute. This is because students are thinking while listening to the teacher. This study shows that students listen (without thinking) an average of 400-500 words per minute. When listening continuously for a certain time to a teacher who is speaking four times slower, students tend to be bored and their minds will wander everywhere so that what is learned in the class tends to be forgotten. Below is a comparison of teacher assignments using the old and new models.

---

[33] Soepono, Pendidikan Agama dan Pengembangan Etika Sosial; Sebuah upaya untuk efektivitas pendidikan budi pekerti, *Jurnal Cendikia*, Vol. 4, No. 2 Juli-Desember 2006, 77.

[34] Nurcholis Madjid dalam Abdul Majid & Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi* (Bandung: Rosda Karya, 2004), 286.

[35] Sutrisno, *Revolusi Pendidikan di Indonesia* (Yogyakarta: Ar-Ruzz, 2005), 13-14.

[36] Fazlur Rahman, *Membuka Pintu Ijtihad,* Penerjemah: Anas Mahyuddin, Bandung: Pustaka, 1995, 211-222. Fazlur Rahman said that the learning methodology favored by orthodox circles is rote memorization. Students are not trained to understand, criticize, and analyze.

Table 3.2
COMPARISON OF TEACHER'S TASKS IN THE MODERN ERA

OLD TASK	NEW TASK
a. **Teaching and providing students with knowledge information content** b. **Teachers are seen as the most knowledgeable and the only source of information**	a. The flow of information is impossible for the teacher to be the most knowledgeable b. How to teach how students learn c. Trying to get information from various sources/facilities needs

In line with the above problems, there is a need for revitalization of Islamic religious education (PAI) learning methods and management, which so far teachers are more dominant in the learning process and sources of information only come from teachers (verbalism) used must be demolished and rebuilt new ones, which can bring new spirit and concepts to produce the desired goals according to today's modern demands.[37] Nana Meily Nurdiansyah, et al., argues that a child will create his insight from his own experience that comes from his social environment. Furthermore, it is said, that insight comes from action, cognitive development depends on the activity of children to interact with their social environment. Thus, books as information providers and educators act as facilitators. According to Piaget's concept that in Active Learning students will learn better if they think together in a group. According to his understanding, an assignment would be better if it was displayed in front of the class. He also said that if a group is active, the group will imply that other students can think together so that learning is interesting and not boring.[38]

The situation mentioned above occurs because PAI teachers are not trying to explore various methods that might be used for learning Islamic Religious Education (PAI)[39] even though the Qur'an itself has offered a variety of modern methods, such as the exemplary method, the story method, the advice method, the habituation method, the legal and reward method, the lecture method, and the discussion method[40] but are still not widely used.

With the facts and findings in the field that give a bad impression, SMA Islam Al-Azhar 1 South Jakarta as a modern school has taken the initiative since its establishment to reform the tradition of learning methods from conventional individual services to group learning with various learning methods as suggested. can be seen below.

---

[37] Abuddin Nata, *Kapita Selekta Pendidikan Islam* (Bandung : Angkasa, 2003), Cet. Ke-3, 189.

[38] Nurdiansyah, Nana Meily, Armai Arief, Hudriyah Hudriyah, and Robi'atul Hadawiyah. "MODEL COLLABORATIVE LEARNING INKLUSIF GENDER." *Marwah: Jurnal Perempuan, Agama dan Jender* 20, no. 2 (2021): 110-118.

[39] Muhaimin, *Nuansa Baru Pendidikan Islam Mengurai Benang Kusut Pendidikan* (Jakarta: PT. Raja Grafindo Persada, 2006), Cet. Ke-1, 91.

[40] Abuddin Nata, *Filsafat Pendidikan Islam* (Jakarta: UIN Jakarta Press, 2002), 147.

3.3 Various Islamic Religious Education Learning Methods (PAI) at the Superior School of Al-Azhar 1 Islamic High School, South Jakarta

Most religious teachers in schools still teach by using the lecture method through product learning (learning by-product), but superior school teachers change it by delivering systematic material and using variations in delivery, be it media, methods, sound, and motion so that it is possible students learn the process (learning by the process) to be able to master the learning of Islamic religious education in many ways (methods) because psychologically humans tend to like new things, if someone is in a monotonous situation, he quickly feels tired and bored. Indeed, the selection of the right learning method will bring a pleasant learning atmosphere and allow students to develop their creativity. A pleasant learning atmosphere will have a positive impact on learning motivation and increased discipline. High learning motivation is one of the determining factors for student success in achieving the best learning outcomes.[41] Moving on from the description above, there are several new methods at Al-Azhar 1 Islamic High School south Jakarta that is used, including:

1. Teaching Aqidah (Faith)

In superior schools, teachers always try to use the right method in teaching creed so that the results of the learning process can run perfectly and do not contradict the goals of education itself. Every teacher in superior schools is required to teach Akidah, in this modern era using the lecture method, question, and answer, discussion, and storytelling.

2. Teaching Worship

Then in teaching worship, teachers should use the method of demonstration, imitation, training, and practice (practice). Furthermore, in teaching Sharia, using the method of lectures, discussions, demonstrations, recitations.

3. Teaching Morals

In superior schools, teachers are required to be able to develop learning independently and creatively, with the hope that the goals of moral learning can be realized because W.S Winkel stated that learning for the affective aspect is by understanding values through feelings.[42]

Therefore, teaching morals in superior schools is not only knowledge (cognitive) as is often the case in schools so there is no match between the cognitive values of good students and bad student behavior. In excellent schools in teaching morality, it is important to change attitudes, learn discipline, respect teachers, have the motivation to learn and of course, have good morals. In achieving that in teaching morality, the teacher uses the question and answer method and performances through drama, socio-drama, simulation, and practice (practice), in addition to lectures and storytelling.

4. Teaching Islamic Cultural History (SKI)

The History[43] of Islamic Culture (SKI) in the curriculum according to Ali Mudlofir is directed to prepare students to recognize, understand, and

---

[41] Nurdiansyah, Nana Meily, Armai Arief, Fentin Ria Agustin, Hudriyah Hudriyah, Muassomah Muassomah, and Syaiful Mustofa. "Education Reconstruction: A Collaboration Of Quiz Team And Kahoot Methods In Learning Arabic." *Komposisi: Jurnal Pendidikan Bahasa, Sastra, dan Seni* 22, no. 2 (2021): 93-106.

[42] W.S Winkel, *Psikologi Pengajaran* (Yogyakarta: Media Abadi, 2009), Cet. Ke-10, 427.

[43] History is the science or description of events that happened in the past, lihat Departemen Pendidikan Nasional, Kamus Besar Bahasa Indonesia, Jakarta : Balai

appreciate the history of Islamic culture, which then becomes the basis for their way of life through guidance, teaching, training, use of experience, habituation, and exemplary.[44]

However, in practice the method used in learning Islamic Cultural History is still known as the classical method, namely learning through teacher and student lectures as listeners, or by memorizing stories, characters, places, and times only. For this reason, in teaching the history of Muslims, Al-Azhar 1 Islamic High School South Jakarta uses the lecture method accompanied by teaching aids (media), such as films, film strips, embossed maps, and socio-drama.

This is done because according to Edgar Dale, to help children master the competencies expected from learning outcomes, appropriate and appropriate learning media are needed, and efforts must be made so that children learn directly and experience firsthand the various materials being taught because effective learning is related to with the pattern of media used by students when learning, therefore Edgar Dale recommends the use of media based on the level of strength of the learning experience obtained, teaching verbally using only written materials, such as books, active teachers, and passive students, not under learning strategies effective.[45]

According to Yusuf Hadi Miarso, the development of computer hardware is growing very rapidly, the PC/desktop/personal computer itself is no longer seen as a luxury item, but as an essential need to be able to keep up with progress, almost all fields of work require the introduction of computers.[46]

5. Teaching the Qur'an

Regarding teaching the Qur'an, it starts with teaching reading, writing/copying, and memorizing the Qur'an, ideally using demonstration, imitation, practice, and recitation methods. Meanwhile interpreting (translating) and concluding the contents of a letter or letter of the Qur'an is carried out using the lecture method, question and answer, discussion, group work, and recitation methods.[47]

This is in line with one of Gardner's educational goals, which is to facilitate students to achieve an understanding that can be expressed verbally, in the form of numbers, and a positive frame of mind.[48] Therefore, each model can be used and applied based on the suitability of the material/topic, and various methods by considering the situation and conditions for the needs and completeness of achievement in the learning process based on Intellectual Intelligence, Emotional Intelligence, and Spiritual Intelligence.

Pustaka, 2007, ed. Ke-3, Cet. Ke-4, 1011. In Arabic, it is called the date, which means the provision of time or time. In addition, the word history is equivalent to the word syajarah which means tree (life), history, or story, date, or history in English.

[44] Ali Mudlofir, *Aplikasi Pengembangan Kurikulum Tingkat Satuan Pendidikan dan Bahan Ajar Dalam Pendidikan Agama Islam* (Jakarta : Rajawali Press, 2011), 54.

[45] Edgar Dale, *Audio Visual Methods in Teaching* (New : York : The Dryden Press, 1954), 23-42

[46] Yusuf Hadi Miarso, *Menyemai Benih Teknologi Pendidikan* (Jakarta: Kencana, 2004), 489.

[47] Badruzzaman Busyari, *Setengan Abad Al-Azhar 7 April 1952-7 April 2002* (Jakarta: Yayasan Pesantren Islam Al-Azhar, 2002), Cet. Ke-1, 107.

[48] Howard Gardner, *The dicipline mind : What all student should Understand* (New York : Simon & Schuster Inc, 1999)

4. Conclusion

The rise of the phenomenon of criminal acts, drug abuse, sexual violence, brawls, as well as markers of moral decadence involving other school-age youths, immediately raises questions and doubts about the success of religious education provided in schools. Various analyzes have also been made regarding the root cause of this phenomenon which is centered on the learning process of religious education which is usually presented in a rigid and dogmatic format, just a transfer of knowledge and not a transfer of value. In other words, the religious education material provided so far can instead make students understand and appreciate the meaning of religious teachings, which they just memorize without being able to implement them.

Therefore, approaches and learning methods for Islamic Religious Education have been modernly reconstructed/changed by superior schools such as the Al-Azhar Islamic Senior High School 1, South Jakarta, which is one of the leading schools located in South Jakarta, which is very good, because it has changed the approach and PAI learning methods become creative and contextual (the current context uses adequate technology) through varied approaches and methods such as discussions and alternative methods other than those usually used by teachers in schools that will support the achievement of superior schools and quality graduates who are ready to compete in the current world. the development of a global era with the provision of combining Science and Technology (IPTEK) and a strong IMTAK.

References

A. Malik Fadjar, *Menyoroti Kebutuhan Masyarakat Modern Terhadap Pendidikan Agama Luar Sekolah,* (Seminar dan Lokakarya Pengembangan Pendidikan Islam Menyongsong Abad 21, Cirebon : IAIN Cirebon tanggal 31 Agustus s/d1 September 1995), h. 3.

A. Malik Fadjar, *Visi Pembaruan Pendidikan Islam,* 91, lihat juga dalam A. Malik Fadjar, *Reorientasi Pendidikan Islam* (Jakarta : Fajar Dunia, 1999), 69.

Abdul Majid dan Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi, Konsep dan Implementasi Kurikulum 2004,* (Bandung : Rosda, 2006),Cet. Ke-3, h. 1-2.

Abuddin Nata, *Filsafat Pendidikan Islam* (Jakarta: UIN Jakarta Press, 2002), 147.

Abuddin Nata, *Filsafat Pendidikan Islam, Edisi Revisi* (Pamulang : Gaya Media Pratama, 2005), Cet. Ke-1, 248.

Abuddin Nata, *Kapita Selekta Pendidikan Islam* (Bandung : Angkasa, 2003), Cet. Ke-3, 189.

Abuddin Nata, *Pemikiran Pendidikan Islam & Barat* (Jakarta : PT.Raja Grafindo Persada, 2012), Cet. Ke-1, 1.

Ali Mudlofir, *Aplikasi Pengembangan Kurikulum Tingkat Satuan Pendidikan dan Bahan Ajar Dalam Pendidikan Agama Islam* (Jakarta : Rajawali Press, 2011), 54.

Arief, Armai. "Pengembangan pendidikan budaya dan karakter bangsa dalam upaya menghadapi tantangan global." TARBIYA: Journal of Education in Muslim Society 1, no. 2 (2014): 215-226.

Badruzzaman Busyairi, *Setengah Abad Al-Azhar 7 April 1952-7 April 2002*. Jakarta: Yayasan Pesantren Islam Al-Azhar, 2002, Cet. Ke-1, 105-106.

Burga, Muhammad Alqadri, and Muljono Damopolii. "Eksistensi Pondok Pesantren DDI Mangkoso sebagai Lembaga Pendidikan Islam Tradisional: Studi pada Masa Pandemi Covid-19." *TADRIS: Jurnal Pendidikan Islam* 16, no. 2 (2021): 317-336.

C.Y. Glock dan R. Sterk dalam Mundzier Suparta, *Pendidikan Kedewasaan Beragama* (Pamulang : Gifani Aalfatana Sejahtera, 2009), Cet. ke-1, 23.

Carol A. Bailey. A Guide to Qualitative Field Research (Thousand Oaks, CA: Pine Forge Press, 2006), 1.

Conny R. Semiawan. Metodologi Penelitian Kualitatif (Jakarta: Grasindo, 2010), 7.

Daniel Goelman, *Kecerdasan Emosional* (Jakarta : PT. Gramedia Pustaka Utama, 1999), Cet. Ke-9, 38.

Drost, SJ, dari KBK *(Kurikulum Bertujuan Kompetensi), sampai (Manajemen Berbasis Sekolah) MBS* (Jakarta : Kompas Media Nusantara, 2006), 48.

Edgar Dale, *Audio Visual Methods in Teaching* (New : York : The Dryden Press, 1954), 23-42

Fazlur Rahman, *Membuka Pintu Ijtihad,* Penerjemah: Anas Mahyuddin, (Bandung: Pustaka, 1995), 211-222.

Haidar Putra Daulay, *Dinamika Pendidikan Islam di Asia Tenggara* (Jakarta : Rineka Cipta, 2009), 59,92,113.

Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia Edisi Revisi* (Jakarta : Kencana, 2012), Cet. Ke-3, 75-76.

Hasan Langgulung, *Pendidikan Islam dalam Abad Ke 21* (Jakarta: Pustaka al-Husna Baru, 2003), 4.

Howard Gardner, *The dicipline mind : What all student should Understand* (New York : Simon & Schuster Inc, 1999)

Jhon W. Creswell, Qualitative Inquiry and Research Design: Choosing Among Five Approaches (California: Sage Publications Inc., 2017), 282.

Lukman Hakiem, *Enam Puluh Tahun YPI Al-Azhar; 7 April 1952-7 April 2012* (Jakarta : YPI, 2012), Cet. Ke-1, 7.

M. Agus Nuryatmo, *Mazhab Pendidikan Kritis, Menyingkap Relasi Pengetahuan Politik dan Kekuasaan* (Yogyakarta : Resist Book, 2008), 26.

Made Wena, *Strategi Pembelajaran Inovatif Kontemporer ; Suatu Tinjauan Konseptual Operasional* (Jakarta : Bumi Aksara, 2014), Cet. Ke-9, 165-166.

Mansur Isna, *Diskursus Pendidikan Islam* (Yogyakarta : Global Pustaka Utama, 2001), Cet. Ke-1, 2.

Masrukhin. Metode Penelitian Kualitatif. (Kudus: Media Ilmu Press, 2015).

Mastuhu, "Universitas Islam di Tengah Kompetisi Global", dalam M Zainudin d Lukman Hakiem, *Enam Puluh Tahun YPI Al-Azhar; 7 April 1952-7April 2012* (Jakarta : YPI, 2012), Cet. Ke-1

Muhammad In'am Esha (eds), *Horizon Baru Pengembangan Pendidikan Islam Upaya Merespon Dinamika Masyarakat Global* (Yogyakarta : Aditya Media Bekerjasama dengan UIN Press, 2004), 1.

Muhaimin, *Nuansa Baru Pendidikan Islam Mengurai Benang Kusut Pendidikan* (Jakarta: PT. Raja Grafindo Persada, 2006), Cet. Ke-1, 91.

Murodi, Perkembangan Institusi Pendidikan Islam di Hindia Belanda, *Jurnal Madrasah* No. 03/1 (April-Juni 1997), 91.

Nurcholis Madjid dalam Abdul Majid & Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi* (Bandung: Rosda Karya, 2004), 286.

Nurcholish Madjid, *Islam, Kemodernan, dan Ke-indonesiaan* (Bandung : PT. Mizan Publika, 2008), 61.

Nurdiansyah, Nana Meily, and Hudriyah Hudriyah. "Policy and Implementation of Education Management Based on Madrasah." *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2021): 14-27.

Nurdiansyah, Nana Meily, Armai Arief, Ashabul Kahfi, and Hudriyah Hudriyah. "Transformational Leadership in The Development of A Quality Culture Of Madrasah (Research Problems at MTs and MA Pondok Pesantren Rafah

Bogor)." *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 02 (2021).

Nurdiansyah, Nana Meily, Armai Arief, Fentin Ria Agustin, Hudriyah Hudriyah, Muassomah Muassomah, and Syaiful Mustofa. "Education Reconstruction: A Collaboration Of Quiz Team And Kahoot Methods In Learning Arabic." *Komposisi: Jurnal Pendidikan Bahasa, Sastra, dan Seni* 22, no. 2 (2021): 93-106.

Nurdiansyah, Nana Meily, Armai Arief, Hudriyah Hudriyah, and Robi'atul Hadawiyah. "MODEL COLLABORATIVE LEARNING INKLUSIF GENDER." *Marwah: Jurnal Perempuan, Agama dan Jender* 20, no. 2 (2021): 110-118.

Shalih Abd Al-Aziz. *at tarbiyah wa thuriq al tadris*. (Kairo, maarif, 119 H), 196.

Soepono, Pendidikan Agama dan Pengembangan Etika Sosial ; Sebuah Upaya untuk Efektivitas Pendidikan Budi Pekerti, *Jurnal Cendikia*, Vol. 4. No. 2 Juli-Desember 2006, 77.

Suharsimi, Arikunto. Penelitian Kualitatif. (Jakarta: Bumi Aksara, 2010).

Sutrisno, *Revolusi Pendidikan di Indonesia* (Yogyakarta: Ar-Ruzz, 2005), 13-14.

W.S Winkel, *Psikologi Pengajaran* (Yogyakarta: Media Abadi, 2009), Cet. Ke-10, 427.

Yuliana Nurani, dkk, *Strategi Pembelajaran* (Jakarta : Universitas Terbuka, 2003), 52.

Yusuf Hadi Miarso, *Menyemai Benih Teknologi Pendidikan* (Jakarta: Kencana, 2004), 489.