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Methodological Concepts Of Islamic Education According To Experts

Lina Afriani[1], Hayati [2], Nurbayani [3]
[1] Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia
[2] Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia
[3] Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

251003006@student.ar-raniry.ac.id,

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Abstract

This study examines the concept of Islamic Religious Education (IRE) teaching methodologies as proposed by Islamic education scholars, emphasizing that the learning process extends beyond the transmission of knowledge to encompass character development and the internalization of Islamic values. The objective of this study is to analyze and describe the fundamental concepts of IRE teaching methodologies formulated by experts and to explore their relevance to contemporary educational contexts. A qualitative research approach was employed using a literature review method. Data were collected from scholarly books, journal articles, and other relevant academic sources concerning Islamic educational thought and teaching methodologies. The findings reveal that IRE teaching methodologies are grounded in five principal concepts: theological, psychological, pedagogical, sociocultural, and rational-emotional approaches. These approaches collectively highlight the importance of integrating religious values, understanding learners' psychological development, implementing effective pedagogical practices, considering sociocultural influences, and balancing rational reasoning with emotional engagement. Furthermore, the study demonstrates that effective IRE instruction should be active, contextual, participatory, and learner-centered to foster moral character and holistic personal development. The implications of this study suggest that educators should adopt innovative and adaptive instructional strategies that incorporate these five dimensions to enhance the quality and effectiveness of Islamic Religious Education in the modern era. This research contributes both theoretically and practically to the advancement of value-oriented and contextually relevant IRE teaching practices.

Keywords: Islamic Religious Education, teaching methodology, Islamic education scholars, character development, Islamic values, instructional strategies.

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INTRODUCTION

Islamic Religious Education (IRE) plays a strategic role in shaping students' character, spirituality, and morality; therefore, pedagogical principles aligned with Islamic values such as student-centeredness, integration, contextual relevance, and an emphasis on fostering noble character are necessary, and these principles must also be capable of adapting to the changing times. In contemporary educational settings, technological advancement has become an important consideration in instructional design. Rubini and

Herwinsyah (2023) emphasize that Artificial Intelligence can support personalized learning experiences and improve the effectiveness of Islamic Religious Education while maintaining its core religious values (Rubini, 2023). In the education system, curriculum and methodology are two interrelated elements. In the Indonesian educational context, the curriculum is generally designed by the government, leading to diverse methodologies. However, in practice, the implementation of PAI instruction still faces challenges, including a dominance of normative and contextual approaches that fail to connect content with reality, one-way instruction, methods lacking active and critical reflective participation, and teachers' limitations in applying varied methods(Oby Ara Afirma, 2025).

Various previous studies have discussed the methodology in Islamic Religious Education learning involving both pedagogical and contextual aspects. Many gaps occur between teachers' abilities in using innovative learning methods and those that suit students' needs(Rohman, 2024). This finding is supported by Pratama, Rusdi, and Amilda (2022), who argue that the effectiveness of Islamic Religious Education learning depends on the compatibility between teaching methods, student characteristics, learning materials, and educational environments. Therefore, educators need to employ adaptive and varied instructional strategies to optimize learning outcomes(Reno Anugerah Pratama, Amir Rusdi, 2022). The first study by M Yusuf et al shows that despite awareness of the need for change, many educational institutions have not been able to adopt more modern methods due to limited resources and training.(Yusuf et al., n.d.) The second study by Nyoman Kanca et al shows that the implementation of problem-based and collaborative active learning methods in Islamic Religious Education teaching has not been evenly distributed across all Islamic educational institutions (Kanca et al., 2021).

This article aims to analyze and describe the concept of PAI learning methodology from the various concepts contained within it according to experts, by answering two questions: first, what is meant by PAI learning methodology? Second, what concepts are contained in PAI learning methodology according to experts' perspectives?

The argument of this article is that PAI learning methodology functions not only as a technique for delivering content but also as an instrument for shaping a well-rounded Muslim personality, since religious education is, in essence, a process of internalizing values and fostering good character. Meanwhile, the contributions this study offers are both theoretical and practical. Theoretically, this study clarifies the concept of PAI learning methodology as a planned system that is not only oriented toward the delivery of Islamic teachings but, more importantly, clarifies the process of internalizing values and shaping students' character. By studying the concepts within Islamic Religious Education (IRE) instruction, this research will enrich the body of knowledge in Islamic Education and help distinguish IRE methodology from general instructional methodologies. Practically, the findings of this study can serve as a reference for teachers, educational institutions, and policymakers in designing more effective and innovative IRE instructional methodologies.

Research on Islamic Education (PAI) teaching methodologies generally highlights the concepts of Islamic values, methodological flexibility, and pedagogical relevance in shaping students' character. Several studies explain that PAI methodologies should not only focus on techniques for delivering content but must also integrate Islamic values into every component of the learning process.

Research on Islamic Religious Education (IRE) learning methodologies has generally emphasized the importance of integrating Islamic values, pedagogical effectiveness, and methodological flexibility in the learning process. Previous studies have examined various aspects of IRE methodology from different perspectives(Oby Ara Afirma, 2025). Highlights the significance of general methodological principles that emphasize contextual learning, integrity, and the role of teachers as facilitators and role models. Similarly (Aunia Ulfah, 2025). Focuses on the development of learner-centered methodologies based on constructivist and sociocultural theories, which encourage active

participation and contextual learning experiences among students. In addition, (Rahman, 2023). Discusses research-based learning models and innovative approaches, such as project-based learning, that aim to foster critical thinking skills and provide authentic learning experiences. These studies collectively demonstrate that IRE methodology should not be limited to instructional techniques for delivering knowledge but should also facilitate the internalization of Islamic values and character formation. Nevertheless, most previous studies have concentrated on the practical implementation of learning models, teaching strategies, and pedagogical approaches. Limited attention has been given to the conceptual foundations of IRE methodology as formulated by Islamic education scholars. Consequently, there remains a need for a comprehensive conceptual analysis that synthesizes expert perspectives to establish a systematic framework for understanding IRE learning methodology. Therefore, this study seeks to fill this gap by examining and integrating the methodological concepts proposed by prominent scholars of Islamic education, thereby positioning IRE methodology not merely as a teaching strategy but also as a value-oriented and theoretical framework for Islamic learning.

METHOD

This study is qualitative in nature and employs a literature review approach, as its focus lies on conceptual analysis and the theoretical ideas of experts in Islamic education. This study is descriptive-analytical in nature, with the aim of identifying methodological concepts in Islamic religious education. Through this design, the researcher conducts an in-depth examination of the thoughts and perspectives of prominent Islamic education scholars. A literature review approach was selected because it allows for the systematic exploration, comparison, and synthesis of various theoretical viewpoints related to educational methodology. Furthermore, this approach is appropriate for developing a comprehensive conceptual framework that explains the characteristics and dimensions of Islamic Religious Education methodology. By analyzing scholarly literature, the study seeks to generate a deeper understanding of how methodological concepts have been formulated and applied within the field of Islamic education.

The analysis conducted in this study focuses on texts containing the ideas and arguments of Islamic education experts, whether presented in books, scientific articles, or other academic publications. Therefore, the unit of analysis is not individuals or educational institutions, but rather the conceptual constructs and theoretical arguments developed by scholars concerning Islamic Religious Education methodology. Particular attention is given to identifying recurring themes, methodological principles, and educational objectives discussed within the literature. This process enables the researcher to classify and interpret the various methodological concepts proposed by different experts in a systematic manner. The data and information sources in this study consist of primary and secondary data. Primary data consists of original works by experts in Islamic education that discuss learning methodologies, such as books and accredited scientific journals. Meanwhile, secondary data includes supporting literature such as previous research, theses, and relevant education policy documents.

Data collection was conducted through documentation and in-depth literature review. This process involved critical reading, systematic note-taking, and coding of key concepts related to the learning methodologies of Islamic Religious Education. These sources were selected based on their relevance, academic credibility, and contribution to discussions on Islamic Religious Education methodology. The combination of primary and secondary sources provides a more comprehensive understanding of the topic under investigation.

The researcher conducted data analysis using content analysis to identify patterns of argumentation and conceptual categories emerging from the literature. The analysis process includes data reduction, systematic data presentation, and drawing conclusions.

The results of the analysis are expected to produce a comprehensive conceptual synthesis regarding the methodology of Islamic Religious Education learning according to various expert perspectives, while also providing theoretical and practical contributions to the development of Islamic Education studies. The collected data were then organized according to thematic categories derived from the research objectives. This procedure facilitated the identification of significant concepts and relationships among the ideas presented in the literature.

Through content analysis, the researcher was able to compare similarities and differences among expert perspectives regarding Islamic Religious Education methodology. This analytical process strengthens the validity of the findings by ensuring that conclusions are drawn from systematically examined academic sources.

RESULT AND DISCUSSION

Definition of PAI Teaching Methodology

Etymologically, in Latin, the word "method" is derived from two syllables: "meta," meaning "through," and "hodos," meaning "path" or "way." The combination of these two words forms "metahodos," which then means "the path taken" or "the way through." If the term "metahodos" is interpreted further, "method" implies a way of approaching something that requires efforts, preparations, skills, and other elements to successfully navigate it.

In Arabic, the term "thariqah" is used to describe strategic steps prepared to carry out a task. In English, a method is also known as a "method," meaning a way. The meaning of "thariqah" illustrates that the method used relates to the strategic steps an individual prepares for a task.

From a terminological perspective, a method is a systematic approach that facilitates the execution of an activity to achieve a predetermined goal. This perspective indicates that learning methods are associated with a systematic approach designed to facilitate the completion of an activity to achieve an ideal goal. In this sense, learning methods emphasize the existence of "a systematic approach" that must be thoroughly prepared and consistently and continuously implemented by teachers in every Islamic religious education lesson(Tambak, 2014).

According to Hasan Langgulung, learning methodology is the science that studies everything that will make the learning process more effective. Simply put, methodology must be able to answer the questions of how, what, and who that is, how to learn something (method)?, what should be learned (knowledge)?, as well as who is learning (students) and who is teaching (teachers)(Langgulung, 2000).

Abd. Al-Rahman Ghumaimah defines a method as practical ways to achieve instructional objectives, while Ahmad Tafsir defines a teaching method as the most appropriate and efficient way to teach a subject(Bermi, 2022). According to Ahmad Tafsir, the methodology of Islamic religious education is "the most appropriate and efficient way to teach Islam." The terms "fast" and "appropriate" are often described as "effective" and "efficient." Therefore, the methodology of teaching Islam is the most effective and efficient way to teach Islam"(Tafsir, 2004). Therefore, methodology is of utmost importance in Islamic Religious Education (IRE). The better the methods used, the more effective and efficient the achievement of its objectives will be.(Nugraha et al., 2024)

Concepts of IRE Teaching Methodology According to Experts

Hasan Langgulung identifies three principles underlying teaching methods in Islam, namely: (1) The characteristics of the methods and their relevance to the primary goal of Islamic education, which is the nurturing of believers who acknowledge themselves as servants of Allah. (2) Regarding teaching methods whose principles are found in the Qur'an

or derived from it. (3) Fostering motivation and discipline or, in Qur'anic terms, reward and punishment.

This indicates that PAI teaching methodology must emphasize an integrative approach one that is normative, practical, and oriented toward character development so that the learning process involves not only the transfer of knowledge but also the internalization of Islamic values. Meanwhile, according to Omar Muhammad Al-Toumy Al-Saibany, the principles of PAI learning methodology are as follows : (Arief, 2002). (1) Understanding the students' motivations, needs, and interests. (2) Understanding the educational objectives established prior to the implementation of education. (3) Understanding the students' stages of maturity, development, and behavioral changes. (4) Understanding the individual differences among students. (5) Paying attention to understanding, and recognizing relationships, the integration of experiences and their continuity, authenticity, innovation, and freedom of thought. (6) Making the educational process a joyful experience for students. (7) Upholding "uswah hasanah".

This indicates that the PAI teaching methodology focuses on the development of students psychologically, morally, and spiritually, so that the learning process not only transfers knowledge but also fosters good character through exemplary behavior (Uswah Hasanah). This perspective aligns with Abdullah Nashih Ulwan's educational philosophy, which emphasizes that moral and religious values are most effectively developed through exemplary conduct, habituation, guidance, and continuous supervision by educators (Azis & Hidayah, 2023). Furthermore, according to Zakiah Daradjat, there are eight principles of PAI teaching methodology. First is individuality the unique personality or spirit that distinguishes one individual from another. Second is freedom, which refers to the teacher providing students with opportunities to develop themselves during the teaching process. Third is globalization; overall observation must serve as the starting point for teaching. Fourth, centers of interest: the teaching process will run smoothly and learning outcomes will be optimal if they align with the students' interests. Fifth, activity: a teacher must provide opportunities for students to be active both spiritually and physically during the teaching process. Sixth, Motivation: the efforts made by the teacher to instill motivations in students that support activities toward learning objectives and create conditions where students are willing to do what they can. Seventh, Observation: the efforts made by the teacher to encourage students to observe things carefully and with full attention. Eighth, Correlation: the relationship between one subject and another that serves to enhance the maturity of students' knowledge.

This demonstrates that the methodology of Islamic Religious Education is student-centered, taking into account the uniqueness of each individual, guided freedom, and the influence of the environment in the process of personality development. Additionally, a teacher must pay attention to students' interests and direct engagement so that the learning process occurs consciously and meaningfully.

The principles of teaching methods according to Tayar Yusuf and Syaiful Anwar include the principles of apperception, motivation, attention, individuality, activity, correlation and concentration, as well as demonstration/teaching media. They include apperception as one of the principles in teaching methods. Here, apperception is defined as "the teacher's activity of providing stimuli to capture students' attention and awareness so that they can focus on the lesson to be delivered with full seriousness, not casually"(Tayar Yusuf, 1995).

The concept of PAI learning methodology is not merely about teaching techniques but the underlying principles of the process: first, it is grounded in Islamic values that foster noble character and the profile of a "Rahmatal lil A'lamin" learner. Second, learning must be

relevant to students' lives; third, it must be student-centered, not merely based on rote memorization. (Oby Ara Afirma, 2025)

In the PAI learning methodology concept, there is also a theoretical approach that can be viewed from two aspects: the constructivist theory, which does not merely involve the transfer of knowledge to students but provides activities that allow students to construct their own knowledge, in addition to the sociocultural theory, which emphasizes the interaction among students regarding new knowledge constructed by the educator during the learning process, so that the educator's role in learning is that of a facilitator.(Aunia Ulfah, 2025)

In his book Falsafatul Tarbiyatul Islam Fil Quranil Karim, Ali Kholil Abul Ainain discusses at length this method of Islamic education, which can be summarized into 11 categories, namely: (Nini Nursima, Evi Yuliana, dan Dr. Sri Murhayati, 2003) (1) Teaching about how to perform good deeds and imparting knowledge and skills. This method can be practiced through the acts of worship such as prayer, zakat, fasting, the pilgrimage, and jihad. (2) The use of reason, (3) Setting a good and honest example, (4) Encouraging good deeds, forbidding evil, and mutually exhorting one another toward truth, patience, and compassion, (5) Counseling, (6) The storytelling method, (7) Parables, (8) Encouragement and deterrence, or incentives and warnings, (9) Instilling or eliminating habits, (10) Channeling talents, (11) Past events.

This indicates that the methods of Islamic education are based on a comprehensive and integral approach to shaping the personality of a Muslim. Furthermore, the above view emphasizes that these methods are not limited to the teaching of knowledge but also emphasize the moral dimension through exemplary conduct, advice, stories, encouragement and warnings, as well as habit formation.

Meanwhile, according to Drs. H. M. Arifin, M.Ed., the following methods for religious education can be found in the Quran and the Prophet's Sunnah: (Nugraha et al., 2024) Commands/Prohibitions, Stories about the righteous and the sinful (corrupt), Demonstration, Instructional, Acquisition (self-education), Mutual Education (group teaching), Exposition (presentation) preceded by motivation (stimulating interest), Function (bringing lessons to life through practice), and Explanation (clarifying unclear matters). This demonstrates that the methodology of Islamic education is directly rooted in the Quran and Hadith and reflects a varied and practical approach. The methods presented combine normative elements such as commands and prohibitions with pedagogical strategies such as demonstrations or hands-on practice; furthermore, they emphasize independent and collective learning, indicating that Islamic education is not merely one-directional but also participatory and contextual.

As for the educational methods proposed by Muhammad Said Ramadhan Al-Buthi in his book titled Al-Manhajud Tarbawi Faried fil Quran, he states that there are three types of approaches or foundations used by the Quran to instill education, namely: first, Muhakammah Aqliyah, which involves engaging the intellect to solve all matters. Second, Al-Qisas Wat Tarikh, which involves using stories and historical knowledge. Third, Al-Itsarah Al-Wijdaniyah, which involves stimulating emotions.(Nugraha et al., 2024) This indicates that the PAI learning method does not focus solely on the rational transmission of knowledge but also utilizes historical experiences and emotional engagement to shape students' understanding and character comprehensively.

According to Muhammad Qutb in his book Minhajut Tarbiyah Islamiyah, there are eight types of Islamic educational methods: education through example, education through advice, education through punishment, education through stories, education through habits, channeling strength, filling voids, and education through events. (Nugraha et al., 2024) This demonstrates that the methodology of Islamic education is not merely the

transfer of knowledge, but also a systematic process of shaping character and personality through practical application, moral experiences, and the development of individual potential.

Based on the views of the experts mentioned above, it is clear that Islamic Religious Education (PAI) learning methodology does not exist as separate elements, but rather is systematically interconnected. The principle of individuality put forward by Zakiah Daradjat is related to Al-Syaibany's ideas on the importance of understanding the developmental stages and individual differences of students. Both opinions demonstrate that Islamic Religious Education (PAI) methodology must consider psychological aspects as the foundation for method implementation. Similarly, the concepts of uswah hasanah (good example) and exemplary behavior, emphasized by these figures, have a conceptual connection to the theological dimension of Islamic education, namely the formation of a believer with noble character. Furthermore, the principles of activity, apperception, motivation, and the use of history and stories demonstrate a connection to constructivist and socio-cultural approaches. Activity and interaction serve as means for internalizing religious values, not simply the transfer of knowledge. Thus, the relationship between these concepts forms a methodological network that unites theological, psychological, pedagogical, and social aspects within a single framework of Islamic education.

Based on the views of experts, we can clearly see that Islamic Religious Education (PAI) learning methodology has several broad categories: *first*, the theological and normative dimensions, which emphasize that Islamic Religious Education (PAI) methodology is oriented toward the internalization of Islamic values derived from the Qur'an and Sunnah. *Second*, the psychological and individualistic dimensions, which position students as unique subjects whose characteristics must be understood. *Third*, the pedagogical and didactic dimensions, which emphasize systematic and technical strategies in the learning process. *Fourth*, the socio-cultural dimensions, which emphasize social interaction in building knowledge and values collectively. further explains that local cultural traditions can function as effective educational media for transmitting Islamic values and strengthening students' social awareness. This demonstrates that Islamic learning can be contextualized through community-based cultural practices (Jauhari, 2024). *Fifth*, the rational and emotional dimensions, which demonstrate that Islamic Religious Education (PAI) methodology must address both the intellect and feelings in a balanced manner. For a clearer understanding of the concepts proposed by experts and their characteristics, see the table below.

Figure	Characteristics	Concept
H.M, Arifin, Muhammad Qutb, Al-Kholil Abul Ainain	Methodology based on the Qur'an and Sunnah and aims to develop good morals	Theological
Al-Syaibany, Zakiah Daradjat	Attention to the development, needs, interests, and individual differences of students	Psychological
Hasan Langgulung, Tayar Yusuf	Emphasizes systematics, strategies, techniques, and media in the learning process	Pedagogical
Muhammad Qutb, Al-Syaibany	Emphasizes social interaction, shared experiences, and contextual learning	Sociocultural

Muhammad Said Ramadhan Al-Buthi	Combines the use of reason, historical experience, and emotional touch	Rational and Emotional

Thus, the Islamic Religious Education (IRE) learning methodology can be understood as a multidimensional conceptual construct that bridges normative Islamic teachings with the empirical realities of students' lives. This finding is consistent with the theoretical perspective of Islamic education, which views learning not merely as a process of knowledge transmission but also as a means of value internalization and character formation. In this regard, PAI methodology functions as a framework that integrates cognitive, affective, and behavioral dimensions in the learning process.

Furthermore, this finding reinforces the view that the effectiveness of PAI methodology should not be assessed solely through students' cognitive achievement. Rather, its success must also be measured by the extent to which Islamic values are internalized and reflected in students' moral conduct. This interpretation aligns with constructivist and sociocultural learning theories, which emphasize that meaningful learning occurs when knowledge is connected to learners' social contexts and lived experiences. Therefore, the integration of contextual learning experiences with Islamic values becomes a crucial element in achieving the objectives of PAI.

The findings of this study also support previous research. Oby Ara Afirma (2025) emphasized the importance of contextual learning, integrity, and the teacher's role as a facilitator and role model in Islamic learning. Similarly, Aunia Ulfah (2025) highlighted learner-centered methodologies that encourage active participation and contextualized learning experiences. In addition, Rahman (2023) argued that innovative approaches such as project-based learning can foster critical thinking and authentic learning experiences. While these studies primarily focus on the practical implementation of learning models and strategies, the present study extends their findings by providing a conceptual synthesis of PAI methodology. Therefore, this study does not contradict previous research; rather, it complements and strengthens existing scholarship by demonstrating that PAI methodology should be understood not only as a pedagogical strategy but also as a value-oriented theoretical framework that guides the overall process of Islamic learning.

CONCLUSION

The Islamic Religious Education (PAI) learning methodology is a systematic and scientific method used in the educational process to achieve learning objectives effectively and efficiently. According to experts, the concepts contained within the Islamic Religious Education (PAI) learning methodology encompass five main dimensions: the theological dimension, which emphasizes moral formation, role models, and the value of rewards and moral responsibility; the psychological dimension, which considers motivation, interests, individual differences, and the developmental stage of students; the pedagogical dimension, which encompasses the principles of activity, apperception, correlation, effectiveness, and efficiency of learning; the sociocultural dimension, which places social and environmental interaction as a crucial part of the process of internalizing values; and the rational and emotional dimension, which demonstrates that the PAI methodology must address both the intellect and feelings in a balanced manner. In the future, further research can focus on developing Islamic Religious Education (PAI) teaching methods using digital technology, Moreover, the increasing influence of digital technology on students' behavior requires Islamic education to address emerging social challenges. Husein, Hadi, and Kurniawan (2024) found that educational programs promoting digital self-regulation contribute significantly to character development and the internalization of Islamic values among students(Husein et al., 2021). The effectiveness of an approach that views students as

builders of knowledge in shaping morals, and how this teaching method influences the desired student profile. By continuing research, Islamic Religious Education (PAI) teaching methods can continue to evolve in line with the challenges of the times without losing Islamic values.

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