



Principles and Learning Models of Islamic Religious Education in Elementary Schools

Fitriyani Kosasih¹, Saripudin², Asep Saepulloh³

¹(School of Postgraduate, Nusantara Islamic University, Bandung).

²(School of Postgraduate, Nusantara Islamic University, Bandung).

³(School of Postgraduate, Nusantara Islamic University, Bandung).

* Corresponding Author. E-mail: Saripudin.spdi1972@gmail.com

Receive: 01/08/2023

Accepted: 010/09/2023

Published: 10/10/2023

Abstrak

Prinsip-prinsip belajar dapat digunakan untuk mengungkapkan batas-batas kemungkinan dalam pembelajaran, sehingga guru dapat melakukan tindakan yang tepat. Penelitian ini bertujuan membahas prinsip-prinsip dan model pembelajaran PAI di Sekolah Dasar, dengan harapan bahwa memahami prinsip dan model pembelajaran yang tepat untuk PAI memungkinkan di masa depan untuk dapat mereformulasi sistem pembelajaran PAI agar lebih fungsional. Masalah pokok yang dibahas dalam makalah ini adalah bagaimana prinsip dan model pembelajaran Pendidikan Agama Islam. Hasil Penelitian Ini menunjukkan bahwa dalam kegiatan pembelajaran PAI di Sekolah Dasar, seorang guru harus menggunakan teori-teori dan prinsip-prinsip belajar tertentu agar dapat membimbing aktivitas guru dalam merencanakan dan melaksanakan kegiatan pembelajaran. Prinsip-prinsip belajar dapat digunakan untuk mengungkapkan batas-batas kemungkinan dalam pembelajaran, sehingga guru dapat melakukan tindakan yang tepat. Selain itu dengan teori dan prinsip-prinsip pembelajaran, guru juga dapat memiliki dan mengembangkan sikap yang diperlukan untuk menunjang peningkatan belajar peserta didik. Guru PAI dapat berinovasi menciptakan sendiri model pembelajaran yang akan digunakan. Sebab, guru adalah orang yang paling memahami karakteristik dan kebutuhan peserta didiknya

Kata Kunci: Prinsip, Model Pembelajaran, Pendidikan Agama Islam

Abstract

Learning principles can be used to reveal the limits of possibilities in learning, so that teachers can take appropriate actions. This study aims to discuss the principles and models of PAI learning in elementary schools, with the hope that understanding the principles and learning models that are appropriate for PAI makes it possible in the future to be able to reformulate Islamic education learning systems to make them more functional. The main problem discussed in this paper is how the principles and learning models of Islamic Religious Education are. The results of this study indicate that in Islamic education learning activities in elementary schools, a teacher must use certain learning theories and principles in order to guide the teacher's activities in planning and implementing learning activities. Learning principles can be used to reveal the limits of possibilities in learning, so that teachers can take appropriate actions. Apart from that, with the theory and principles of learning, teachers can also have and develop the attitudes needed to support the improvement of student learning. PAI teachers can innovate to create their own learning model to be used. This is because the teacher is the person who best understands the characteristics and needs of their students.

Keywords: Principles, Learning Model, Islamic education

Introduction

As the basis of the State and the nation's view of life, Pancasila is a guideline that shows the direction, ideals and goals of the nation. Pancasila is the basis of the national education system in order to educate the nation's life, as stated in the Preamble of the 1945 Constitution and Pancasila so that Indonesia's national education is Pancasila education. Apart from being based on Pancasila, national education also aspires to form Pancasilaist people, namely Indonesian people who live and practice Pancasila in their attitudes and behavior, both in social, national and state life. The appreciation and practice of Pancasila is reflected in the 45 points of guiding values for the appreciation and practice of Pancasila. Therefore, through a national education system based on Pancasila and the 1945 Constitution as a crystallization of the values of the Indonesian people, it is hoped that every citizen will serve as a guide for life, especially in defending their lives, developing themselves and jointly building their society, so that they become a nation dignified in the eyes of the world. Dignity implies having self-esteem, identity and integrity as a nation (Junaid, 2012). Two things are considered in determining the philosophical basis of Indonesian national education. First, is the view of Indonesian people as: (1) Creatures of God Almighty with all their nature (2) Individual beings with all their rights and obligations (3) Social beings with all responsibilities who live in a pluralistic society both in terms of environment socio-cultural, environmental and in terms of progress of the Unitary State of the Republic of Indonesia in the midst of a global society that is constantly developing with all its challenges.

Sociological basis, educational activity is a process of interaction between two individuals and even two generations, which allows from one generation to the next to develop itself in line with the development and progress of society in its era (Tirtarahardja & La Sulo, 2018, p. 96). Education is an important vehicle and an effective medium for

teaching norms, socializing values, and instilling a work ethic among citizens (Baharun & Awwaliyah, 2018).

The Juridical Foundation, the last educational foundation is the Juridical Foundation. As the main implementation of national education, it is necessary to implement it based on law. This can be said to be very urgent because in essence national education is a manifestation of the will of the 1945 Constitution, especially article 31 concerning Education and Culture (Awwaliyah & Baharun, 2019).

In the context of Indonesian national education, Islamic Religious Education in schools has a fairly strong position. It is said to be quite strong because the position of Islamic religious education has a formal juridical basis in the state and nation system. There are several juridical foundations that can be used as a reference that Islamic religious education is a subsystem of national education.

The position of Islamic Religious Education in the 2003 National Education System Law is: (a) Article 1 paragraph (1), education is: A conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, control self, personality, intelligence, noble character, and the skills needed by himself, society, nation and state. (b) Article 1 paragraph (2), national education is education based on the values of Pancasila and the 1945 Constitution of the Republic of Indonesia where these values are rooted in religious values, national culture and responsiveness to the demands of changing times. Religion as an educational goal (so that students have religious spiritual power) and a source of value in the process of national education. (c) Article 4 paragraph (1) Education is implemented in a democratic and just manner and is non-discriminatory while upholding human rights, religious values, cultural values and national pluralism. (d) Article 12 paragraph (1) Every student in each education unit has the right to receive religious education according to the

religion he adheres to and is taught by educators of the same religion. Students have the right to receive religious education according to their respective religions and taught by educators of the same religion. Each school is required to provide a space for students who have different religions and there is no discriminatory treatment. (e) Article 15 regarding the types of education which include general, vocational, academic, professional, vocational, religious and special education. (f) Article 17 paragraph (2) Basic education takes the form of elementary schools (SD) and madrasah ibtidaiyah (MI) or other equivalent forms as well as junior high schools (SMP) and madrasah tsanawiyah (MTs), or other equivalent forms. (g) Article 18 paragraph (3) Secondary education takes the form of senior high school (SMA), madrasah aliyah (MA), vocational high school (SMK), and vocational aliyah madrasah (MAK), or other equivalent forms. (h) Article 28 paragraph (3) Early childhood education in the formal education pathway is in the form of kindergarten (TK), raudatul athfal (RA), or other equivalent forms. One type of national education is religious education. At the same level as kindergarten (TK) it is named raudatul athfal (RA), elementary school (SD) is called madrasah ibtidaiyah (MI), junior high school (SMP) is called madrasah tsanawiyah (MTs), high school (SMA) is called madrasah aliyah (MA), and vocational high schools (SMK) are called vocational aliyah madrasah (MAK) (Jannah, 2013)

Islamic Religious Education (PAI) in the context of national education policy is the name of Islamic religious subjects held in formal education at all levels of education, starting from early childhood education, elementary, secondary, and higher education. PAI learning, especially at the elementary level, aims to increase students' understanding, faith, appreciation, and practice of the Islamic religion, so that they become Muslim people who believe in and fear Allah. as well as having a noble character in personal, social, national and state life. Even though the goal is so ideal, so far

learning PAI is in SDN. Inti Pintu 01 Pangalengan, as well as a PAI teacher, at school is often considered to be less successful in developing students' religious attitudes and behavior. In other words, PAI is still not successful in building national character. Several adolescent behaviors can be used as indicators that PAI is less successful, namely: (1) neglecting to pray and not fond of reading the Koran; (2) cultivating dishonesty and disrespect for children towards parents and teachers; (3) courtship and sex outside of marriage; (4) acts of violence such as brawls between students; (5) consume drugs, cigarettes, and alcohol; (6) enthusiasm for learning, work ethic, sense of responsibility, and discipline decreased, replaced by a hedonic tendency to live without hard work. Islamic Religious Education is less desirable, one of the reasons is that so far PAI has been taught using learning strategies that are not in accordance with the goals to be achieved. Not to mention PAI learning materials which are more theoretical, separate, isolated or less related to other subjects.

Therefore, this study aims to discuss the principles and models of PAI learning, with the hope that understanding the principles and learning models that are appropriate for PAI makes it possible in the future to be able to reformulate the PAI learning system to make it more functional. The main problem discussed in this paper is how are the principles and learning models of Islamic Religious Education? The subproblems are: What are the learning principles of Islamic Religious Education? What is the learning method for Islamic Religious Education? and How is the learning model of Islamic Religious Education?

Methods

This study uses a qualitative approach using descriptive methods. This research was conducted by explaining or analyzing data obtained from various sources. The data collection techniques used observation, documents and questionnaires. In this study, the object of research or the informants were Islamic Religious Education Teachers.

Reduction, classification and triangulation are carried out so that the information displayed can be accounted for (Moleong, 2012). The location of the research that the researcher will do is at SD Negeri Inti Pintu 01, Pangalengan. The instruments used in this study were interview guides, observation guidelines, and documentation studies. The steps for carrying out the research were collecting interview data from sources which were then processed, the results of observations in the field, collection of available documents. Then carry out the overall data collection by making data descriptions and the next step is to analyze the data that has been collected (Sugiyono, 2017).

Results and Discussion

Learning Principles of Islamic Religious Education

Principle (from the word it begins) means the beginning, the starting point from which certain things are born. Principles can also be interpreted as principles or truths which are the basis for thinking and acting. While learning is essentially a transactional communication process that is reciprocal, both between teachers and students, students and students to achieve the goals that have been set. Transactional communication shows the acquisition, mastery, results, processes or learning functions for students. So, talking about the learning principles of Islamic Religious Education (PAI) means talking about the principles that underlie the implementation of Islamic Religious Education learning. Al-Nahlawi said that Islamic teachings have basic principles that can be used as a basis for learning activities, namely that humans are God's creatures. Therefore, all human life activities, including learning activities, are placed in the context of realizing the functions of human life as God's creatures, namely Abdullah and God's caliph. Furthermore, al-Nahlawi cites three verses of the Qur'an (QS. al-Zariyat / 51: 56, al-Hujurat / 49: 13, and al-Nahl / 16: 125) as the principal basis that must animate Islamic education. Some Islamic education experts (for example Ahmad Tafsir and Abuddin Nata) when reviewing the principles of PAI learning, it

appears that he adopted learning principles from general (Western) education theory (Bahtiar, 2016).

The learning principles that are relatively generally accepted are: the principles of attention and motivation, activeness, direct involvement/experience, repetition, challenge, feedback and reinforcement, as well as individual differences (Gani Ali, 2013).

Attention and motivation

Attention has an important role in learning activities, without attention, the lessons received from educators are in vain. Even in the study of learning theory it was revealed that without attention it is impossible to learn (Gage & Berline, 1984, p. 335). Attention to the lesson will arise in students if the lesson material meets their needs, so they are motivated to study seriously. Apart from attention, motivation also has an urgent role in learning activities. Gage and Berliner define motivation as the energy that moves and directs one's activities. Motivation can be compared to the engine and steering wheel in a car. So motivation is a force that moves and directs one's activities. Thus motivation can be compared to an engine and a steering wheel in a car. Motivation has a close relationship with interest, students who have an interest in a particular field of study tend to get their attention and motivation arises to study that field of study.

Liveliness

Learning is a complex act and behavior of learners. The complexity of learning can be seen from two subjects, namely from students and educators. In terms of students, learning is experienced as a process, they experience a mental process in dealing with teaching materials. From the point of view of educator's the learning process appears as learning behavior about something. The tendency of psychology today assumes that children are active beings. Children have the urge to do something, have their own will and aspirations. Dimiyati and Mudjiono said that "learning is only experienced by the students themselves, students are the determinants of whether or not the learning process occurs."

This shows that learning cannot be forced by others and also cannot be delegated to others. Learning is only possible when children actively experience it themselves.

Direct involvement/experience

Within students there are many possibilities and potentials that will develop. The potential that students have develops towards good and optimal goals, if they are directed and have the opportunity to experience it for themselves. Edgar Dale in Oemar Hamalik suggests that the best learning is learning through direct experience (Hamalik, 2005). Dale held a classification of experience according to the most concrete to the most abstract level which is known as the cone of experience. The theory put forward by Adgar Dale shows that the direct involvement/experience of each student is multilevel, ranging from the abstract to the concrete. In the learning process requires the direct involvement of students. However, direct physical involvement does not guarantee active learning. To be able to involve students physically, mentally, emotionally and intellectually, educators should design their learning systematically, carry out learning activities by taking into account the characteristics of students and the characteristics of the subjects.

Repetition

Repetition in relation to learning is an action or deed in the form of repeated exercises carried out by students which aims to further strengthen their learning outcomes. Consolidation is defined as an improvement effort and as an expansion effort carried out through repetition (Hamalik, 2005).

Effective learning is done repeatedly so that students understand. Teaching materials, no matter how difficult they are given by educators to students, if they often repeat the material, it will undoubtedly be easily mastered and memorized. Ahmad Zayadi and Abdul Majid said that strengthening encouragement and guidance on several student learning events can improve existing abilities in their learning behavior. This encourages convenience for students to repeat

or study subject matter repeatedly (Zayadi, 2005, p. 95). The repetition of the subject matter provided facilitates mastery and can improve their abilities. One of the learning theories that emphasizes the need for repetition is the theory of association psychology or connectionism with its famous character Thorndike suggesting that there are three principles or laws in learning, namely: a. Law of readines, learning will be successful if the individual has the readiness to do the deed. b. Law of exercise, learning will be successful if lots of practice and repetition. c. Law of effect, namely learning will be excited if you know and get good results. Learning will be successful if students are ready to learn, the lessons are always rehearsed/repeated and students are more enthusiastic if they get satisfactory results.

Challenge

If educators want their students to develop and always try to achieve goals, then educators must provide challenges in learning activities. Challenges in learning activities can be realized through the forms of activities, materials, and learning tools selected for these activities. Kurt Lewin with Field Theory, argued that students in learning situations are in a psychological field or field. (Dimiyati, 2006) In learning situations students face a goal to be achieved, but always encounter obstacles, namely learning teaching materials , then a motive arises to overcome these obstacles by studying these teaching materials. If these obstacles have been overcome, it means that the learning objectives have been achieved, then students enter a new field and new goals, and so on.

Feedback and reinforcement

Learning principles related to feedback and reinforcement are mainly emphasized by learning theory operant conditioning from B.F. Skinner. In theory conditioning given the condition is the stimulus, then on operant conditioning what is reinforced is the response. The key to this learning theory is law of effect Thorndike's version.

Students study seriously and get good grades in tests. Good grades encourage

children to study harder. Good value can be operant conditioning or positive reinforcement. On the other hand, a child who gets a bad grade on a test will feel afraid of not going to class. This can also encourage children to study harder. This is what is called negative reinforcement or escape conditioning. Presentation formats in the form of questions and answers, discussions, experiments, discovery methods and so on are ways of learning that allow for feedback and reinforcement.

Individual differences

Basically each individual is a unit, which is different from one another. Nothing is the same both from a physical and psychological aspect. Dimiyati and Mudiyo argue that "students are unique individuals, meaning that no two students are exactly the same, each student is different from one another. The difference is also found in psychological characteristics, personality and characteristics. (Hamalik, 2005) suggests that individual human differences can be seen from two sides, namely horizontal and vertical. Horizontal differences are individual differences in mental aspects, such as the level of intelligence, talent, interests, memory, emotions and so on. While vertical differences are individual differences in physical aspects such as body shape, height and body size, strength and so on. Each of these aspects has a large influence on the activities and success of the learning carried out.

Each learner is a unique individual, meaning that no two people are exactly the same. Each student is different from one another. This learning difference affects the way and student learning outcomes. The classical education system carried out in schools seems to pay little attention to the problem of individual differences, generally the implementation of learning in the classroom sees students as individuals with average abilities, more or less the same habits, as well as their knowledge.

Classical learning that ignores individual differences can be improved in several ways, for example: using various learning methods or strategies, using

instructional methods, providing additional lessons or enrichment lessons for students who are clever and providing study guidance for those who are lacking. In giving assignments, it should be adjusted to the interests and abilities of students

For more effective learning, in interacting between educators and students, it is necessary to pay attention to learning principles such as attention and motivation, activeness, direct involvement, repetition, challenges and individual differences. The implications of the principles of learning for educators can be seen from the form of behavior in managing and implementing learning, choosing methods, relevant learning media, characteristics of students, giving assignments and exercises/repetition, assessing and showing the results to students when giving evaluations. While the implications of the principles of learning for students can be seen from their serious attention in participating in learning, having high motivation, being active and directly involved in the activities and exercises provided by educators, being enthusiastic in participating in challenging learning and self-determining the activities to be carried out.

Islamic Religious Education Learning Model

In general, a model is seen as a representation (both visual and verbal) that presents something or data that is environmental, broad, long, and long into a reflection that is simpler or easier to understand. In research the development of a planned model is made by researchers as part of a development effort in accordance with the paradigm adopted by researchers. For Dewey in Joye and Weil it is stated that "the core of teaching process of invironments within which the students can interact and study how to learn".(Joyce et al., 2011) Related to this matter, Joyce& Weil said if " A model of teaching is a description of a learning environment". On the other hand, the interpretation of the educational model is based on Permendikbud No. 103 of 2014 concerning "Education is a conceptual and operational framework for education that has

a name, characteristics, logical sequence, arrangement, and culture"

In general, a learning model is a method or technique of systematic presentation that is used by the teacher/lecturer in organizing the experience of the learning process in order to achieve the goals of a lesson.

Self-learning is an activity that is deliberately aimed at encouraging someone to learn. (Romiszowski, 2016) According to the National Education System Law, "learning is the process of interaction between students and educators and learning resources in a learning environment." (Pemerintah Republik Indonesia, 2003) Thus the key concept of learning is learning, as well as learning theories based on assumptions built from learning theories (Romiszowski, 2016) In line with the learning theories of cognitivism and constructivism, miarso states learning is an attempt to manage the environment on purpose so that a person forms himself positively under certain conditions (Miarso, 2004).

The learning model is defined as a systematic procedure in organizing learning experiences to achieve learning goals (M Aditya Firdaus, 2022). Actually the learning model is closely related to approaches, strategies, or learning methods. Currently, many learning models have been developed, from simple to rather complex and complicated models because they require many tools in their application.

Melvin Silberman completes Confucius' statement regarding three kinds of ways of learning (learning by hearing, learning by seeing, and learning by doing) by stating: What I hear, I forget (what I heard, I forget). What I hear, see, and ask questions about or discuss with someone else, I begin to understand (what I hear, see, question or discuss with others, I begin to understand). What I hear, see, discuss and do, I acquire knowledge and skill (what I hear, see, discuss, and I do, I gain knowledge and skills). What I teach to another, I master.

In this regard, Bobbi DePorter and Mike Hernacki mention three types of people with

different learning styles, namely: (1) visual type: visual type people remember more what is seen than what is heard, fast and diligent readers, not too distracted by noise, however he has trouble remembering verbal instructions unless they are written down; (2) auditory type: this type is more able to learn by listening and remembering what is discussed than what is seen or read, enjoys reading aloud and listening, difficult to write but great at telling stories, likes to talk, discuss and explain things in length wide, and has trouble with jobs involving visualization; (3) kinesthetic type: kinesthetic people are more able to learn by practice, use a lot of body signals, want to do everything, like busy games, are physically oriented and move a lot, and can't sit still for a long time.

The typology above does not mean that everyone only has one learning style, but that he has a tendency to be more able to learn and master a knowledge or skill with a learning method that suits his type. That's why teachers apply as much as possible learning methods that can facilitate the diversity of types of learning and make students active (Muhammad Aditya Firdaus et al., 2023).

Several learning models that can improve the quality of the process and learning outcomes of Islamic Religious Education at Inti Pintu 01 Public Elementary School, Pangalengan District: models classroom meeting, cooperative learning, integrated learning, constructive learning, inquiry learning, and quantum learning.

With regard to the PAI learning model, in fact various learning models can be applied, but the most important thing is that the teacher can condition the environment to support behavior change for students. For this purpose, it is time to replace the monotonous learning model that has been taking place in the classroom with a learning model that allows students to be active, innovative, creative, effective, and fun (Rosadi et al., 2022).

The learning models offered by experts to realize the intended active learning activities include:

1. Inquiry-discovery approach (learn to find and find yourself) this model is highly recommended by experts in 21st century learning as stated by (Iyasa et al., 2023) that this model is highly recommended to improve critical thinking skills.
2. Expository teaching (presenting material in a form that has been prepared neatly, systematically and completely so that students just have to listen and digest it in an orderly and orderly manner)
3. Mastery learning (complete study)
4. Humanistic education namely focusing on efforts to help students achieve self-realization in accordance with their basic abilities and uniqueness.

Syaiful (Sagala, 2017) offers the concept of an effective learning model for the formation of student competencies including:

1. Contextual Teaching and Learning namely a learning model that emphasizes the linkage of learning material with the real world of students' lives
2. Role playing namely the learning model that emphasizes problem solving (solution to problem)
3. Modular Instruction namely learning by using a module system / self-learning package that is arranged in a systematic, operational and directed manner
4. Participatory learning is learning that involves students in planning, implementing and evaluating learning.

Of the models above, there are many other learning models that can be chosen and used by teachers, in order to design learning experiences that are beneficial to students, both for the development of their cognitive, affective and psychomotor domains. With one note, there is no single most effective learning model for one subject, there is one or several

effective learning models for certain subjects, but not necessarily for other materials. Therefore, the teacher must be smart in determining the appropriate learning model for a learning activity in order to achieve predetermined indicators.

Each way of teaching has its advantages and disadvantages. What is not good is if the teacher often uses a continuous learning method with a dichotomous slogan, that is, if the teacher is active, the students are silent, if the students are active, the teacher is passive.

Conclusion

Referring to the results of the research and discussion above, it is concluded that in PAI learning activities, a teacher must use certain learning theories and principles in order to guide the teacher's activities in planning and implementing learning activities. Learning principles can be used to reveal the limits of possibilities in learning, so that teachers can take appropriate actions. Apart from that, with the theory and principles of learning, teachers can also have and develop the attitudes needed to support the improvement of student learning. Various forms of existing learning models allow PAI teachers to innovate to create their own learning models to be used. This is because the teacher is the person who best understands the characteristics and needs of their students.

Bibliography

- Awwaliyah, R., & Baharun, H. (2019). Pendidikan Islam dalam sistem pendidikan nasional (Telaah epistemologi terhadap problematika pendidikan Islam). *JURNAL ILMIAH DIDAKTIKA: Media Ilmiah Pendidikan Dan Pengajaran*, 19(1), 34–49.
- Baharun, H., & Awwaliyah, R. (2018). Pendidikan inklusi bagi anak berkebutuhan khusus dalam perspektif epistemologi Islam. *MODELING: Jurnal Program Studi PGMI*, 5(1), 57–71.
- Bahtiar, A. R. (2016). Prinsip-prinsip dan

- Model Pembelajaran Pendidikan Agama Islam. *Tarbawi*, 1(2), 288616.
- Dimiyati, M. (2006). *Belajar dan pembelajaran*. Rineka Cipta.
- Firdaus, M Aditya. (2022). *Model Model Pembelajaran PAI* (1st ed.). Rajawali Press.
- Firdaus, Muhammad Aditya, Jamal, M. Y. S., & Arifin, B. S. (2023). Improving Student Learning Outcomes Through Project-Based Learning in Islamic Religion Lessons. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(2), 241–254. <https://doi.org/10.31538/tijie.v4i2.400>
- Gage, & Berline. (1984). *Educational Psychology*. Rand MC Nally Collage Publishing Company.
- Gani Ali, S. H. (2013). Prinsip-prinsip Pembelajaran dan Implikasinya terhadap Pendidik dan Peserta Didik. *Al-Ta'dib*, 6(1), 31–42.
- Hamalik, O. (2005). *Kurikulum dan Pembelajaran*. Bumi Aksara.
- Iyasa, M., Aisah, S., & Firdaus, M. A. (2023). Penggunaan Model Pembelajaran Discovery Learning dalam Meningkatkan Kemampuan Berpikir Kritis dan Penguasaan Konsep Pemulasaraan Jenazah Sekolah Menengah Kejuruan. *JHIP-Jurnal Ilmiah Ilmu Pendidikan*, 6(7), 4757–4764.
- Jannah, F. (2013). Pendidikan Islam dalam sistem pendidikan nasional. *Dinamika Ilmu*, 13(2).
- Joyce, B., Weil, M., & Calhoun, E. (2011). *Models of teaching* .(terjemahan Ahmad Fawaid & Ateilla Mirza). New York: Pearson Education.
- Junaid, H. (2012). Sumber, Azas dan Landasan Pendidikan (Kajian Fungsionalisasi secara makro dan mikro terhadap rumusan kebijakan pendidikan nasional). *Sulesana: Jurnal Wawasan Keislaman*, 7(2), 84–102.
- Miarso, Y. (2004). *Menyemai benih teknologi pendidikan*. Kencana.
- Moleong, L. J. (2012). *Metodologi Penelitian Kualitatif* (30th ed.). Remaja Rosdakarya.
- Pemerintah Republik Indonesia. (2003). *Undang-Undang Sistem Pendidikan Nasional Nomor 20* (Issue 1).
- Romiszowski, A. J. (2016). *Designing instructional systems: Decision making in course planning and curriculum design*. Routledge.
- Rosadi, U., Firdaus, M. A., & Syara, R. (2022). The Influence of Limited Face-Face Learning on Student Learning Effectiveness in Fiqih Subjects. *Edumaspul: Jurnal Pendidikan*, 6(2), 2966–2973. <https://doi.org/10.33487/edumaspul.v6i2.5173>
- Sagala, S. (2017). *Konsep dan makna pembelajaran: Untuk membantu memecahkan problematika belajar dan mengajar*.
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. Alfabeta.
- Tirtarahardja, U., & La Sulo, S. L. (2018). *Pengantar pendidikan*. PT. Rineka Cipta.
- Zayadi, A. (2005). *Tadzkirah: Pembelajaran Pendidikan Agama Islam berdasarkan kontekstual*. Raja Grafindo Persada.