

# Reconstructing Islamic Pedagogy: A Critical Analysis of Traditional and Modern Teaching Approaches

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## ABSTRACT

Islamic pedagogy has a long history rooted in classical scientific traditions and has evolved along with the progress of the times. This study critically analyzes traditional and modern teaching approaches in Islamic education, focusing on relevance, effectiveness, and challenges in their implementation. The research method used is a literature review with a descriptive qualitative approach. The results of the study indicate that traditional approaches such as talaqqi and sorogan are still relevant in shaping character and deep understanding of religious knowledge, but face challenges in adapting to the needs of the times. Meanwhile, modern approaches based on technology and interactive methods offer innovative solutions, but need to be integrated with Islamic educational values so as not to lose their essence. This article recommends a hybrid approach that combines the advantages of both methods to improve the effectiveness of learning in contemporary Islamic education.

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## 1. INTRODUCTION

Islamic education has undergone a long journey from the traditional system based on halaqah and pesantren to modern learning methods that adopt technology and interactive approaches (Ismail, Ali, & Anwar Us, 2022). This transformation not only reflects the changing times but also shows a response to the demands of globalization, digitalization, and shifts in educational paradigms (Susanto & Syahrudin, 2024). However, despite the many advantages that modern learning methods bring, a fundamental question remains: to what extent are these new approaches effective and compatible with the Islamic values that have been passed down through the centuries? Historically, Islamic education developed in the form of halaqah, where a teacher or scholar imparted knowledge

to students in oral-based discussion sessions (**Susanto, 2024**). This system is effective in building closeness between teachers and students and allows for the deep internalization of Islamic values. Pesantren, as a model of traditional Islamic education in the archipelago, also plays an important role in shaping the character of students through a system of parenting based on role models and discipline. However, in the modern era, this approach is starting to be considered less effective in meeting the needs of an increasingly complex era.

In recent decades, Islamic education has begun to adopt technology-based learning methods such as e-learning, blended learning, and interactive multimedia-based approaches (**Sakti, 2020**). Islamic educational institutions, both at the school, madrasah, and university levels, have begun to integrate Learning Management Systems (LMS) and digital platforms into the learning process. The goal is to increase the accessibility and effectiveness of education, especially in reaching more students spread across various regions. However, the adoption of this technology is not without challenges, such as limited infrastructure in some areas and the potential degradation of spiritual values due to minimal direct interaction between teachers and students. From a social perspective, the shift towards modern learning has had a significant impact on the pattern of interaction between teachers and students. In the traditional system, the teacher-student relationship is based on the principles of obedience, respect, and role models (**Isti'ana, 2024**). Meanwhile, modern methods that rely on technology tend to reduce personal interaction, which can have an impact on the decline of moral values in the education process. This is a concern because in Islam, education is not just a transfer of knowledge, but also a process of character and spirituality formation.

In addition, social developments also influence the dynamics of Islamic education. Modern society that is instant and pragmatic often measures the success of education from academic aspects alone, without paying attention to moral and ethical dimensions. (**AZIZ, 2023**). Educational models that are oriented towards academic results and professional competence often ignore Sufi values that are the main foundation in traditional Islamic education. This causes an imbalance in the formation of a human being that is balanced between intellectual, emotional, and spiritual (**Susanto, Rohmah, Hidayanti, & Sugiyar, 2023**). In facing these problems, a more adaptive and effective reconstruction strategy for Islamic education is needed. One solution is to develop a hybrid learning model that combines traditional approaches with modern technology. For example, the halaqah system can be maintained by utilizing video conferencing technology so

that direct interaction between teachers and students is still possible. In addition, pesantren-based education can integrate a broader curriculum while maintaining the principles of Islamic value-based parenting.

On the other hand, the contextual learning approach also needs to be applied in modern Islamic education. This approach allows students to understand Islamic concepts in the context of real life, so that they not only memorize texts but are also able to apply them in everyday life. Thus, Islamic education not only produces individuals who are intellectually intelligent, but also have strong morality and spiritual awareness (**Kosasih, 2013**). In addition, increasing the capacity of teachers in managing technology-based learning is a crucial aspect. Teachers must not only master the teaching materials, but also have the skills to use technology as a learning aid. This requires systematic and continuous training so that educators can optimize digital methods without losing the essence of Islamic values in the teaching process. In terms of policy, the government and Islamic educational institutions must work together in formulating regulations that support the development of a holistic Islamic education system. The curriculum implemented must consider the balance between religious knowledge and worldly knowledge, and provide space for innovation without sacrificing traditional values that have proven effective in shaping the character of students. The novelty of this reconstruction of Islamic education lies in the synergy between local wisdom in traditional education and technological innovation offered by modern education. The hybrid model that combines online-based halaqah, project-based learning, and pesantren-based character education is an approach that is more relevant to the demands of the times.

With this strategy, Islamic education is not only able to survive in the digital era, but also becomes a more inclusive system and is able to answer the challenges of the times without losing the essence of Islamic values. Thus, the reconstruction of Islamic education must be carried out wisely and in a balanced manner, while still paying attention to strong traditional roots and innovations that are relevant to the development of the times. The ideal Islamic education is not one that abandons tradition for the sake of modernity, or vice versa, rejects modernity in order to maintain tradition, but one that is able to harmonize both in an adaptive, effective, and sustainable education system.

## 2. METHODS

This research approach is descriptive qualitative with a literature review method (**Huberman & Jhonny, 2014**). The focus of this research lies in the exploration and analysis of various sources related to Islamic pedagogy,

traditional teaching methods, and innovations in modern Islamic education. The data used in this research are sourced from books, academic journals, and relevant previous research (**Sugiyono, 2015**). In the analysis process, this study examines in depth the differences, similarities, and potential integration between traditional teaching methods in Islam and innovations that are developing in modern Islamic education. Traditional methods, such as talaqqi, sorogan, and wetonan, have their own characteristics in forming a strong understanding of Islam through direct interaction between teachers and students. On the other hand, modern Islamic education has begun to adopt various innovative approaches, including the use of technology, project-based methods, and interdisciplinary approaches that are more adaptive to the development of the times.

By reviewing the available literature, this study seeks to identify how these two approaches can complement each other and contribute to more effective learning. The differences between traditional and modern methods are not always a barrier, but can be an opportunity for integration that results in a more dynamic and relevant Islamic education system. This integrative approach is expected to maintain the core values of Islamic education while accommodating the demands of modern developments. The overall analysis in this study aims to provide broader insights into how Islamic education can continue to develop without losing its essence. Thus, this study contributes to the development of more effective and contextual learning models in Islamic education.

### 3. FINDINGS AND DISCUSSION

#### 3.1. Traditional Approaches in Islamic Pedagogy

Classical Islamic education has a long tradition in forming character and deep understanding for students or students (**Muchlis, 2008**). One of the main approaches used is the talaqqi, sorogan, and bandongan methods. These methods emphasize direct interaction between teacher and student and ensure that the knowledge delivered comes from a trusted authority. In the context of Islamic pedagogy, this method is not only aimed at transferring knowledge, but also at forming the morals, discipline, and spirituality of students. The talaqqi method, which comes from the Arabic word meaning "to receive directly," is a learning system in which a student learns by sitting face to face with his teacher. In this system, the student reads a text which is then corrected by the teacher, or the teacher reads a text followed by the student (**Al-Razi, Madjid, & Khalil, 2024**). Talaqqi focuses on accuracy in understanding and memorizing Islamic texts, especially the Al-Qur'an, hadith

and classical Islamic books. The advantage of this method is that there is direct guidance from the teacher which ensures that the student's understanding remains in accordance with the original intent. In addition, the closeness between teachers and students creates a blessed learning atmosphere and allows for the direct transfer of ethical and moral values.

Apart from talaqqi, the sorogan method is also an important part of the traditional Islamic education system. This method is often used in teaching the yellow book in Islamic boarding schools (**Susanto & Sugiyar, 2023**). Sorogan is an individual learning system where a student brings his own book, reads it in front of a teacher, and then gets corrections and detailed explanations from the teacher. This model allows for more personalized learning and is tailored to the abilities of each student. The main advantage of the sorogan method is the flexibility in adjusting the speed of student learning and giving them the opportunity to delve deeper into each word and meaning in the book being studied. However, this method also requires high perseverance, both from students and teachers, because the process takes place slowly and deeply. Meanwhile, the bandongan method is a more collective approach compared to sorogan (**Purwowidodo & Zaini, 2024**). In this method, a teacher reads and explains a book followed by a group of students. Students take notes, listen carefully, and interact with the teacher through questions and discussions. This model is often applied in learning in Islamic boarding schools to increase the effectiveness of disseminating knowledge to many students at one time. The advantage of this method is the efficiency in learning, because many students can learn together without reducing the depth of knowledge delivered. In addition, bandongan also trains students to listen carefully and understand the mindset used by scholars in compiling classical books.

Although the talaqqi, sorogan, and bandongan methods have many advantages, these approaches also face various challenges in the modern era. One of the main criticisms of these traditional methods is the lack of adaptation to developments in science and technology. Learning systems that focus too much on memorization are sometimes considered less relevant to the needs of the world of work that demands analytical, creative, and collaborative skills. In addition, text-based learning without exploration of practical applications can hinder a broader understanding of Islamic concepts in modern life. In addition, another challenge faced is the lack of use of technology in this traditional learning. In the digital era, access to knowledge

is increasingly open through various media such as e-learning, learning videos, and technology-based educational applications. However, many Islamic boarding schools and traditional Islamic educational institutions still maintain the old system without integrating technology as a tool in the learning process. As a result, the methods used tend to be limited in terms of reach and effectiveness in facing the challenges of the times.

However, many Islamic educational institutions have begun to innovate by combining traditional methods with modern approaches (**Gallifa, 2018**). For example, some Islamic boarding schools are now adopting a blended learning system, where talaqqi learning is maintained but supplemented with access to digital teaching materials, explanatory videos, and online discussion forums. In addition, several Islamic educational institutions have also begun to develop a more applicable curriculum by adding critical thinking, research, and entrepreneurship skills to the learning process. Efforts to maintain the tradition of classical Islamic pedagogy while adapting it to the development of the times are both a challenge and an opportunity. The talaqqi, sorogan, and bandongan approaches have the power to shape character and depth of understanding that cannot be completely replaced by modern methods. Therefore, the best step that can be taken is to integrate these methods with technological innovation and contemporary pedagogical approaches so that Islamic education remains relevant and is able to produce a generation that not only understands religion in depth but also has the skills needed in modern life.

Thus, classical Islamic education still has an important role in forming a generation that is moral and knowledgeable, but at the same time it needs to be updated so as not to be left behind in facing the development of science and technology. By combining the wisdom of traditional methods with the sophistication of modern approaches, the Islamic education system can continue to develop and provide real contributions to the people and society more broadly.

### **3.2.Modern Approach in Islamic Education**

The modern approach to Islamic education has undergone a significant transformation along with technological advances and changes in learning paradigms. In this digital era, Islamic education is no longer limited to traditional methods such as halaqah and talaqqi, but also adopts digital technology, project-based learning, and more participatory interactive methods (**Adhika Alvianto, 2020**). This approach aims to increase the

effectiveness of learning, expand the accessibility of knowledge, and adapt to the development of the times without eliminating the essence of Islamic values which are the main foundation of education. One important aspect in the modern approach is the use of digital technology. With the presence of e-learning platforms, educational applications, and social media, Islamic learning can be accessed by more people without the limitations of space and time (**Amirudin & Rohimah, 2020**). For example, the use of Learning Management System (LMS) allows students and students to access learning materials anytime and anywhere. In addition, learning videos, Islamic podcasts, and e-books enrich teaching methods in a more interesting and easy-to-understand way. The use of this technology not only facilitates access to religious knowledge, but also supports independent learning that allows students to learn according to their own pace and learning style.

Project-based learning is also an integral part of the modern approach to Islamic education. This method emphasizes the application of knowledge in real life, so that students not only understand the theory, but are also able to implement it in various aspects of life. For example, in the subject of fiqh muamalah, students can be given a project to simulate sharia business practices or design an Islamic-based financial model (**Syaiful, 2021**). In the study of tafsir and hadith, they can create research projects on the relevance of Islamic values in facing current social challenges. With this approach, learning becomes more contextual, applicable, and relevant to everyday life. In addition, more participatory interactive methods are also the main characteristics of the modern approach. One example that is widely used is the flipped classroom, where students study the material independently through videos or reading materials before class sessions, then discuss and apply them in face-to-face sessions. This model increases student engagement in learning and provides more opportunities for them to ask questions, discuss, and think critically. Another interactive method that is starting to be widely applied in Islamic education is gamification, namely the use of game elements in the learning process. With interactive quizzes, challenges, and point-based awards, students become more motivated to learn.

The advantages of the modern approach to Islamic education are numerous. First, flexibility in learning allows students to learn according to their own time and abilities, without having to be tied to a strict schedule. This is very useful for those who have other activities, such as workers or students who want to study Islamic knowledge without having to leave their

main activities (**Mustofa, 2015**). Second, wider accessibility opens up opportunities for anyone to obtain Islamic education, including those in remote areas or who have physical limitations that make it difficult for them to attend conventional classes. Third, the modern approach allows for adjustments to developments in science and technology, so that Islamic education remains relevant to the demands of the times. However, behind its various advantages, the modern approach to Islamic education also faces a number of challenges. One of them is how to ensure that Islamic values remain the main foundation in the learning process. With the increasing number of learning resources available on the internet, there is a risk of the entry of understandings that are not in accordance with Islamic principles, either due to a lack of academic validation or the influence of deviant thinking. Therefore, there needs to be a strict filter and supervision in the use of digital technology so that it remains in accordance with the true teachings of Islam.

Another challenge is the readiness of educators to adopt new methods and technologies. Many educators are still accustomed to conventional methods and have difficulty integrating technology into their teaching. To overcome this, training and mentoring are needed for teachers and lecturers so that they can optimize the use of technology in the learning process (**Junaidi, Sileuw, & Faisal, 2023**). In addition, curriculum adaptation is also important so that modern approaches can be implemented effectively without reducing the substance of Islamic teachings. In addition to technical aspects, another challenge that needs to be considered is how to create a balance between digital learning and face-to-face learning. Although digital technology provides many conveniences, direct interaction between teachers and students still has irreplaceable value, especially in terms of character building and spirituality. Therefore, a blended learning approach can be a solution, where digital learning is combined with face-to-face meetings to ensure deeper understanding and the formation of good morals.

In the context of religious moderation, the modern approach also plays an important role in instilling inclusive, tolerant, and contextual Islamic values. With broad access to information, students can more easily understand various perspectives in Islam and establish dialogue with other different understandings. This is important to build a generation of Muslims who are not only knowledgeable, but also have a broad understanding and a wise attitude in dealing with differences (**Nurulloh, 2019**). Thus, a modern approach to Islamic education is a very relevant step in responding to the



challenges of the times. The use of digital technology, project-based learning, and more participatory interactive methods provide many benefits in increasing the effectiveness of learning, expanding access to knowledge, and maintaining the relevance of Islamic teachings to the development of science. Although there are various challenges, with the right strategy, this approach can be implemented optimally without eliminating the Islamic values that are the core of education itself. Therefore, the synergy between technology, innovative teaching methods, and strong Islamic values needs to be continuously developed so that Islamic education continues to advance and provide broad benefits for the community.

### **3.3.Reconstruction of Islamic Pedagogy Integrating Traditional and Modern**

Reconstruction of Islamic pedagogy is a must in facing the increasingly complex dynamics of education. Islamic education rooted in traditional methods has been proven to be able to produce a generation with a deep understanding of Islamic teachings (**Muzakkir, 2021**). Methods such as talaqqi and bandongan have become a characteristic of learning in Islamic boarding schools and other Islamic educational institutions. However, the challenges of an increasingly advanced era demand innovation in learning approaches in order to remain relevant and able to answer the needs of today's students. Therefore, a reconstruction strategy is needed that combines traditional methods with modern educational innovations so that it can produce a more comprehensive and effective learning model (**Fatmi & Fauzan, 2022**). Traditional methods in Islamic pedagogy, such as talaqqi, have their own advantages in forming strong character and religious understanding. Talaqqi is a direct learning method between teacher and student, where students learn by listening, imitating, and understanding the teacher's reading. This method not only teaches knowledge, but also instills manners and ethics in learning. In addition, the bandongan system which is often used in Islamic boarding schools also helps students understand classical texts in depth (**Suja, 2022**). However, although this method has advantages in terms of emotional closeness between teachers and students and strengthening understanding, there are some limitations that need to be considered. One of them is the lack of variation in delivery methods which can result in limitations in the development of critical thinking and creativity of students. In addition, this method is sometimes less flexible in reaching students who have different learning styles.

On the other hand, modern education brings many innovations that can increase the effectiveness of learning. Digital technology has opened up great opportunities in the world of education, allowing the learning process to be more flexible, interactive, and interesting (**Suja, 2022**). E-learning, blended learning, and the use of multimedia in learning have been proven to improve students' understanding of the material being taught. In the context of Islamic education, technology integration can help expand access to knowledge, enrich delivery methods, and provide a more dynamic learning experience. However, although these innovations bring great benefits, there are still challenges that need to be overcome, such as the lack of digital literacy among educators and students, the potential for misuse of technology, and the risk of declining traditional values in learning (**Nugraha, Hasbullah, & Dedih, 2024**). Facing the advantages and disadvantages of both approaches, a hybrid learning model is needed that is able to integrate traditional and modern methods harmoniously. One strategy that can be applied is to combine the talaqqi method with digital technology. In this case, talaqqi remains the basis for forming a deep understanding of religion and character, while digital technology is used to enrich the learning process. For example, the study of yellow books can be delivered through an online platform so that students or students can access the material anytime and anywhere. The use of interactive learning applications can also increase the active participation of students in understanding the material more deeply.

In addition, experiential learning is also an important aspect in the reconstruction of Islamic pedagogy. This method emphasizes the direct involvement of students in the learning process through real experiences that can improve their understanding and skills (**Nugraha et al., 2024**). For example, fiqh learning is not only limited to theory, but also practiced in everyday life, such as simulations of worship and involvement in social activities. This approach is in line with the concept of Islamic education which is not only oriented towards cognitive, but also affective and psychomotor. In the implementation of this reconstruction of Islamic pedagogy, the role of teachers is very important. Teachers must have the competence to manage learning that combines traditional methods with modern technology (**Firdaus, Asrori, Hakim, & Anggraini, 2024**). Therefore, increasing the capacity of teachers in digital literacy is something that needs to be considered. Training and workshops on the use of technology in Islamic learning must be intensified so that teachers are able to adapt to the development of the times

without losing the essence of Islamic education itself. In addition, support from educational institutions is also a key factor in the success of the reconstruction of Islamic pedagogy. The curriculum that is prepared must reflect a balance between traditional and modern aspects, so that students get optimal benefits from both approaches **(Faqihuddin & Sinta, 2024)**. The development of technological infrastructure in the Islamic educational environment also needs to be considered so that digital integration in learning can run well. Furthermore, collaboration between Islamic educational institutions and various technological and research institutions can also be a solution in presenting higher quality learning innovations **(Kamil, Amin, & Fauzan, 2023)**. Ultimately, the reconstruction of Islamic pedagogy is not just about adopting technology in education, but also building a learning system that is more flexible, adaptive, and adheres to Islamic values. The integration of traditional and modern methods in one harmonious whole will provide a great opportunity for the world of Islamic education to continue to develop and remain relevant in the digital era. With the right approach, Islamic education can continue to produce generations who not only have a strong understanding of religion, but also have the competitiveness and skills needed in the future.

#### 4. CONCLUSION

Islamic pedagogy requires reconstruction with a more adaptive approach to remain relevant to the times without losing its traditional values. Islamic learning methods that have been rooted in local wisdom have many advantages, such as depth of understanding and strong spiritual attachment. However, the challenges of modernization require Islamic education to be more dynamic and innovative. One approach that can be applied is the integration of traditional methods with technology. For example, the talaqqi method that emphasizes direct interaction between teachers and students can be combined with a digital platform to expand access and effectiveness of learning. Likewise, the community-based pesantren system can be developed with a blended learning method to enrich the learning experience. To realize this reconstruction, collaboration is needed between educators, educational institutions, and policy makers. They must work together to design an innovative, research-based Islamic education model that maintains Islamic values as the main foundation. Thus, Islamic education can continue to develop into an inclusive, relevant system that is able to answer the challenges of the digital era without losing its identity.

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