

## **Contextual and Transformative Islamic Learning Models: A Study of Fatah Syukur's Thoughts**

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### **Abstract**

The global trend of globalization, with all its conveniences and problems, requires Islamic education to be adaptive without neglecting its substantive aspects. The purpose of this study is to explore the thoughts of Professor Fatah Syukur, an expert in the field of Educational Management, on the reorientation of Islamic Religious Education learning in the dynamics of globalization. This qualitative research is a literature study using content analysis. The primary data is Fatah Syukur's scientific journal entitled "Reorientasi Manajemen Pembelajaran Pendidikan Agama Islam dan Deradikalisasi Agama". The results of the study show that Fatah Syukur's thinking emphasizes the importance of renewing the orientation of Islamic Religious Education learning to be contextual and transformative, namely a learning orientation that optimizes cognitive, affective, and psychomotor aspects holistically and in a balanced manner. This study contributes to the importance of renewing contextual Islamic Religious Education learning models by integrating humanistic, social, and modern values.

**Keywords:** Islamic Education, Contextual-Transformative Learning, Fatah Syukur

### **Abstrak**

*Arus globalisasi dengan berbagai kemudahan maupun problematikanya menuntut aktifitas pendidikan Islam untuk dapat adaptif tanpa mengabaikan aspek substantif. Tujuan penelitian ini untuk mengeksplorasi pemikiran Guru Besar bidang Ilmu Manajemen Pendidikan bernama Fatah Syukur tentang reorientasi pembelajaran Pendidikan Agama Islam dalam dinamika globalisasi. Penelitian kualitatif ini berupa studi kepustakaan dengan menggunakan pendekatan analisis isi. Data primer berupa jurnal ilmiah karya Fatah Syukur yang berjudul "Reorientasi Manajemen Pembelajaran Pendidikan Agama Islam dan Deradikalisasi Agama". Hasil penelitian menunjukkan pemikiran Fatah Syukur menekankan pentingnya pembaharuan orientasi pembelajaran Pendidikan Agama Islam yang kontekstual, dan transformatif, yakni orientasi pembelajaran yang mengoptimalkan aspek kognitif, afektif dan psikomotorik secara holistik dan berimbang. Penelitian ini berkontribusi pada pentingnya pembaharuan model pembelajaran Pendidikan Agama Islam yang kontekstual dengan mengintegrasikan nilai kemanusiaan, sosial, dan modernitas.*

**Kata Kunci:** Pendidikan Islam, Pembelajaran Kontekstual-Transformatif, Fatah Syukur

## INTRODUCTION

Islamic Religious Education in schools does not always have a positive correlation with students' religious devotion, as it still focuses on cognitive aspects such as memorizing religious material without emphasizing its practical application in daily life. Many students can answer religious questions correctly, but their religious behavior does not reflect a deep spiritual understanding, indicating that teaching methods and approaches remain formalistic and fail to address the realm of moral development (Muhammad Ridho, 2020). The practical problems mentioned above require a reformulation of Islamic Religious Education (IRE) management that is not only focused on the transfer of knowledge, but also emphasizes the cultivation of values and direct spiritual experiences within the school environment (Luluk Maulida, 2021). In this context, Islamic Religious Education must be developed using an integrative approach that connects the understanding of religious texts with the social reality of students in order to shape a religious character that is relevant to the challenges of the times (Arif Nurhadi, 2020).

Regarding the practical problems of Islamic Religious Education learning as described above, Fatah Syukur, a professor in the field of Islamic education, also paid attention to this issue. He also observed that a student's success in academic subjects, such as religious studies, can reflect personal obedience, which has not been proven empirically. Furthermore, he stated that the effectiveness of learning success is not only marked by significant mastery of the material but also by producing students with high moral values and the formation of attitudes and personalities capable of practicing religious teachings in daily life (Fatah Syukur, 2015). Additionally, gender differences do not influence the level of devotion. This indicates a shift in values in modern society, which views things more rationally and equitably.

Islamic Religious Education as a contribution to constructive thinking must be able to accommodate every aspect discussed and evaluated (Mala Komalasari dan Abu Bakar Yakubu, 2023). However, the facts on the ground show that learning Islamic Religious Education still focuses on the transfer of cognitive knowledge and has not yet covered the realm of moral and character formation of students (Nurul Faizhatus Sholikhah dan Sunarto, 2025). Islamic Religious Education as a contribution of constructive thinking must be able to accommodate every aspect discussed and evaluated (Abdul Mun'im, 2023). From here, the basic argument of this research states that in Fatah Syukur's view, there is a need for the implementation of Islamic Religious Education learning that can equip students with practical skills in practicing Islamic religious values. This research is to explore Fatah Syukur's views on learning Islamic Religious Education to be more applicable, contextual, and adaptive.

As for various relevant previous studies related to the focus of the object of this discussion, among others, (Muslim et al, 2023). emphasized the importance of implementing Islamic Religious Education learning management based on religious culture, such as time discipline, assistance in religious activities, teachers act as mentors and facilitators and contribute to strengthening the religious character of students.

The reorientation of Islamic Religious Education learning from the “teaching about value” approach to “teaching how to value” as stated by Ade Zaenal Mutaqin et al. is an effort to form individuals who not only understand religious values, but are also able to live and express them in real life (Ade Zaenal Mutaqin, 2022). In a similar context, Aini Qalbiyah et al. emphasized the urgency of applying contextual learning strategies that link religious concepts with the reality of students' lives so that learning becomes more relevant and meaningful (Aini Qalbiyah, 2022). The challenges of Islamic education are increasingly complex in the era of Industrial Revolution 4.0 and Society 5.0, so adaptation to technological developments is needed. Ulil Albab Al Jawad et al. suggested reorienting the vision and mission of Islamic Religious Education teachers to integrate religious values with competencies through creative, innovative, contextual, and adaptive learning processes (Ulil Albab Al Jawad, 2024). Neliwati et al. also highlighted that the integration of Information and Communication Technology (ICT) in Islamic Religious Education curriculum management can increase the interactivity and responsiveness of the learning process, strengthen its quality, and prepare students to face global challenges in the digital era more effectively (Neliwati, 2024).

As for the distinctive aspects of this research from various previous studies above, this research focuses on examining the importance of Islamic Religious Education learning renewal in Fatah Syukur's view. The theoretical urgency of this research is to contribute to the enrichment of the thoughts of Islamic education figures in Indonesia related to the renewal of Islamic Religious Education learning. Meanwhile, the practical urgency of this research is to become a literacy model of Islamic Religious Education learning that is more efficient, transformative, innovative, and adaptive to the times. This research is expected to produce a conceptual formulation that can be used as a practical reference in developing Islamic Religious Education learning that forms the character and religious behavior of students in real terms.

## **RESEARCH METHODS**

This study applies a qualitative approach in the form of a literature review that focuses on examining relevant scientific sources. The primary data source comes from a journal article by Fatah Syukur entitled "Reorientasi Manajemen Pembelajaran Pendidikan Agama Islam dan Deradikalisasi Agama". published by Walisongo : Jurnal Penelitian Sosial Keagamaan in Volume 23 Number 1 in 2015. This article is positioned as the main reference because it contains conceptual ideas and an analytical framework regarding PAI learning management and the issue of religious deradicalization. Secondary data sources include scientific books, journal articles, and other academic publications that are conceptually and thematically related to the discussion of learning management, Islamic religious education, and deradicalization.

Data analysis used a descriptive-qualitative approach aimed at describing, interpreting, and systematizing the main ideas from the sources studied. Data collection techniques were carried out through documentation of selected academic texts, followed by data classification and reduction in accordance with the research focus. The analysis

stage included critical reading, interpretation of meaning, and logical and systematic linking of ideas. The results of the analysis were presented in a narrative-argumentative manner to obtain a comprehensive understanding of the reorientation of PAI learning management as an effort to deradicalize religion

## **RESULTS AND DISCUSSION**

### **Types of Student Intelligence**

The typology of student intelligence can be understood as a multidimensional framework that emphasizes that each individual has a different intelligence profile that develops dynamically in the learning process. This perspective marks a shift from the conventional view that narrows intelligence to cognitive aspects alone, towards a more comprehensive understanding that recognizes the role of social and emotional intelligence, as well as other potentials that grow through meaningful learning experiences. A number of recent studies show that recognition of diversity in intelligence contributes significantly to optimizing student learning outcomes, not only in academic aspects, but also in the development of creativity and interpersonal skills in personalized and contextual learning (Purnomo et al., 2024). From an Islamic education perspective, this concept is in line with the goal of *tarbiyah*, which views students as subjects of education who possess diverse innate abilities, so that developing these potentials requires teachers to act not only as instructors, but also as facilitators who guide the balanced and sustainable growth of students' potential.

Understanding the typology of student intelligence is closely related to the dynamics between individual internal factors and the learning environment that shapes them. Recent educational studies emphasize that intelligence does not develop statically, but is influenced by adaptive and inclusive learning experiences. In this context, the application of differentiated learning strategies and intelligence-based approaches has been proven to increase student engagement in learning because it provides space for the diversity of learning styles that students possess. An examination of the theory of multiple intelligences shows that aligning learning methods with students' strengths—for example, through a variety of activities that accommodate interpersonal and intrapersonal intelligence—has a positive impact on student learning outcomes and participation, as this approach is more responsive to diverse learning needs (Ahmad Walela, 2024). This approach also encourages teachers to act as facilitators who actively empower students' potential, in line with the principles of Islamic education that emphasize the development of human potential as a whole.

Further analysis, in the context of modern learning, shows that intelligence typology not only serves as a tool for mapping individual abilities, but also contributes to strengthening scientific and applied learning process skills. Research on scientific process skills shows a positive relationship between multiple intelligences and students' ability to carry out scientific thinking processes, such as observing, measuring, and drawing conclusions in biology learning (Ikbari et al., 2021). These findings confirm that

understanding multiple intelligences plays a role in the development of advanced cognitive abilities that are not always represented in standard academic tests. Therefore, in holistic-oriented education, especially Islamic education, the strengthening of social and affective intelligence needs to go hand in hand with cognitive intelligence so that students are not only able to understand concepts but also have the capacity for critical and ethical thinking in facing life's challenges.

The implementation of student intelligence typology in curriculum design is becoming increasingly significant because a curriculum that is responsive to diversity in intelligence can support more inclusive and meaningful learning activities. Educational research findings show that learning strategies based on multiple intelligences increase learning effectiveness because they allow students to demonstrate their competencies through various media and activities in accordance with their intelligence types (Kurniawati & Khalidiyah, 2022). In the context of Integrated Islamic Schools, this principle reinforces the integration of assessment and learning methods that not only measure academic outcomes but also accommodate the spiritual, social, and emotional development of students. Thus, a curriculum designed with intelligence typology in mind can help produce relevant learning experiences and strengthen various aspects of intelligence simultaneously.

The role of teachers in implementing student intelligence typologies is a determining factor in the success of learning. Teachers need to have diagnostic competencies to assess individual intelligence characteristics, as well as pedagogical skills to adjust learning strategies according to student intelligence profiles. A pedagogical approach that is responsive to intelligence typologies, such as strength-based pedagogy, can increase student motivation and participation in the learning process because they interact with learning materials through their strengths (Asnawi et al., 2023). The application of Multiple Intelligences-based learning has shown a real contribution to student competency achievement in various domains, including collaboration and problem-solving skills. This strategy also supports the improvement of learning quality through the use of various media to accommodate students' visual, auditory, kinesthetic, and interpersonal intelligences.

In general, the typology of student intelligence is an important foundation in 21st century learning strategies because it emphasizes that students have diverse ways of processing information and developing competencies. International research shows that learning strategies tailored to students' dominant intelligences, including in the selection of learning activities, contribute to increased student engagement and academic achievement from secondary school to higher education (Muh. Asriadi et al., 2023). These findings are in line with the principles of Islamic education, which emphasize the holistic development of students, including intellectual, emotional, and social aspects through contextual learning that is responsive to individual characteristics. Thus, attention to intelligence typology not only strengthens the effectiveness of learning but also supports the creation of an inclusive, adaptive, and meaningful learning environment for all students.

## Modernizing the Islamic Education Learning System

Modernization of Islamic Education is an effort to update the Islamic education system to suit the needs of the times, without eliminating the values of Islamic teachings. KH. Ahmad Dahlan is a figure who pioneered the modernization of Islamic education in Indonesia. He integrated religious science and general science in formal education institutions (Muhammad Rifqi Zam Zam dan Muhammad Hafizh, 2023). The efforts he initiated in Islamic education were based on five main pillars: *first* Tajdid (purification of Islamic teachings) from superstition, heresy, and khurafat, *second* Integration of religious and general sciences, KH. Ahmad Dahlan rejected the dichotomy between religious and general sciences, according to him both must be taught in an integrated manner so that there is a balance between spiritual and rational thinking, *third* Application of modern and rational education methods, the application of educational methods is no longer traditionally based (such as sorogan and wetonan) but uses a structured class system, division of education levels, *fourth* The formation of balanced human resources, in addition to forming knowledgeable characters, but also having good morals and morals, *fifth* Education that is oriented towards community empowerment, education as a tool to free people from backwardness and poverty.

The implementation of education according to KH Ahmad Dahlan is a strategic effort to save Muslims from a static mindset to a dynamic mindset based on a solid foundation. KH Ahmad Dahlan modernized Islamic education by implementing a structured classical system like in Dutch schools but still maintaining Islamic values. He connected religious and general sciences integratively, rejected the dichotomy of education, and developed a curriculum that suited the times (Muhammad Rifqi Zam Zam dan Muhammad Hafizh, 2023).

The balance between general knowledge and religious knowledge in a quality and progressive religious education institution triggered KH. Ahmad Dahlan to collaborate the general education system and pesantren. By not discriminating between general and religious knowledge, it is very relevant to the Qur'an. In addition to formal education, he was also active in informal social education such as fixing the Qibla direction based on Falak science and mobilizing the community to maintain environmental cleanliness. This reflects a rational, applicable and progressive approach to education. Ahmad Dahlan's thinking was born out of concern for the decline of the ummah due to the backwardness of knowledge, therefore, he encouraged education that was innovative and open to change, so that students were able to face the dynamics of the times religiously and think rationally.

## Islamic Learning Management

Islamic religious education does not only focus on teaching and learning that only introduces cultural perspectives, but can construct it into a universal view and be applied by various parties. This is because the purpose of education is to uphold human values and educate students to become human beings who believe and fear God, have knowledge, and have noble character (Siti Nurbaya, 2024). In this sub chapter, it will be described about the implications in the management of Islamic education as follows (Rahendra maya dan

Iko Lesmana, 2018), *First*, the process of managing Islamic education which emphasizes quality, appreciation, maslahat, and empowerment based on the Qur'an and Hadith. *Second*, the management of Islamic religious education has an object in handling educational institutions *Third*, the purpose of Islamic religious education is to integrate the maturity and excellence of spiritual (faith), intellectual, charity, skills, and morals. *Fourth*, effective and efficient learning strategies. *Fifth*, Islamic religious education management prioritizes the process of forming a Muslim personality.

Islamic education management not only focuses on administrative and technical aspects, but in the management of Islamic education is also based on transedental values, namely by prioritizing integration and balance in the affective, cognitive, and psychomotor domains within the framework of Islamic teachings (Iyus Herdiana Saputra, 2020). This is in line with the approach put forward by Zuhairini that the management of Islamic education must be based on a prophetic mission, which is to create a complete human being and contribute to society (Pahrurrozi, 2017). Thus, the success of education management is not only measured by the effectiveness of the system, but also by how far education shapes the character of students.

In practice, Islamic education management must also consider the social and cultural context of students. Each educational institution, whether madrasah, pesantren, or modern Islamic school, is unique and requires different management strategies but still within the corridor of Islamic values (Hikmatul Hidayah, 2021). Unique strategies in Islamic education management, such as curriculum development that connects religious science with general science (Yusuf Hanafiah et al., 2025). Therefore, education managers are needed who are able to understand the spiritual, psychological and sociological aspects of students, and are able to combine the Islamic vision with the principles of effectiveness and efficiency.

The development of Islamic education management can also be seen from the integrative concept that combines the curriculum approach with the management of human resources, infrastructure and supervision. In this case, Islamic education does not only prepare students to be smart, but also have noble character and contribute to the social environment. This strategy is very relevant in answering the challenges of contemporary Islamic education in the fields of religion, science, technology and humanities (Hanif et al., 2025). Therefore, educational institutions are expected to produce students who are morally, intellectually and spiritually prepared. This conception is also reinforced by the value-based management system approach developed by Azra and Zuhairini, who view that Islamic education must be able to become a tool of liberation from the backwardness of science and the economy of the people. Therefore, the management of Islamic education should not be rigid and bureaucratic alone, but needs to be dynamic, reflective, and fused with the movement of changing times.

### **Fatah Syukur's Thoughts on Renewing the Orientation of Islamic Education Learning**

The renewal of Islamic education according to Fatah Syukur departs from the anxiety about the practice of teaching Islamic Religious Education which focuses too much

on memorization and repetition of doctrines. This model is considered incapable of forming Muslim individuals who think critically, contextually, and spiritually. A similar view has been expressed by Azyumardi Azra who criticized the scholastic approach that curbs students' reasoning (Azyumardi Zara, 2019). Fatah Syukur views that religious education should not only be a transmission of teachings, but a value transformation that frees people from the confinement of textual and exclusive understanding. He proposes three basic principles as a framework for renewal: humanization, liberation, and transcendence.

The principle of humanization humanizes learners as beings who have complex intellectual, spiritual and social potential. The learning process is not just a matter of mastering the material, but a process of growth and development as a whole individual. This idea parallels the concept of integral education in Nurcholish Madjid's view. Liberation emphasizes the importance of freeing education from old patterns that oppress reason and kill creativity (Nurcholish Madjid, 1992). Meanwhile, transcendence directs the educational process to remain rooted in divine values and deep spiritual awareness, so as not to be uprooted from the ethical dimension and religious morality. This idea can be linked to the concept of "liberating education" from Paulo Freire who criticized education as a process of domestication and called for an approach that liberates humans (Paulo Freire, 2000). In addition, Fatah Syukur's thoughts also intersect with Abdurrahman Wahid's (Gus Dur) ideas about the need for Islamic education that is friendly to pluralism and democracy (Greg Barton, 2002). While the principle of humanization has similarities with Fazlur Rahman's ideas regarding the importance of historical and contextual approaches in understanding Islam in order to remain relevant in the modern era (Fazlur Rahman, 1982).

Furthermore, Fatah Syukur also rejects the dichotomy between religious and general sciences. His view is close to the vision of K.H. Ahmad Dahlan who broke down the separation of sciences in the Muhammadiyah education system (Karenza Balqis Putri Kurnia et al., 2024). In the institutional context, the participatory managerial approach he encourages intersects with Thomas Sergiovanni's theory of moral and transformational leadership in education (Thomas J. Sergiovanni, 1992). This thinking is also connected to the values of adab in education as emphasized by Syed Muhammad Naquib al-Attas, that education is actually a process of ta'dib, not just filling in information (Syed Muhammad Naquib al-Attas, 1993).

The Islamic Religious Education learning model developed by Fatah Syukur was born from his reflection on the reality of religious learning in schools that tends to be textual and verbalized. He saw a distance between what was taught and what students lived in life. Learning only pursues the mastery of material, not the formation of awareness. So he offers a learning model that not only educates the mind, but also the heart and actions (Syukur, 2015). The model is founded on four main principles. The first is value-based learning. Values such as honesty, compassion, responsibility and tolerance are not only mentioned, but lived together in the classroom through learning experiences that touch the affective and spiritual aspects of students. Second, a contextual approach that

connects Islamic teachings with students' real lives. Education is no longer in a sterile space, but touches social issues such as poverty, ecology, or digital media (Syukur, 2015). The third principle is teacher exemplification. Fatah Syukur believes that religious teachers are not just teachers, but also moral guides. So the personality and morals of the teacher become an important element in the success of education (Karenza Balqis Putri Kurnia et al., 2024). The fourth principle is religious habituation, which provides space for students to directly experience Islamic values through worship and value-based social activities. With this habituation, students not only know, but also feel and live the teachings of Islam in real terms (Syukur, 2015). This model rejects the old view that only measures the success of religion by test scores. Instead, it assesses how Islam is present in actions and attitudes. This idea resonates with Kolb's experiential learning principle that emphasizes the importance of direct experience in learning (David A. Kolb, 1984).

Fatah Syukur's humanistic ideas also resonate with Carl Rogers' approach that emphasizes empathic and authentic relationships between teachers and students (Rogers, 1969). Meanwhile, the integration between religious values and real experiences strengthens the idea of transformative education as developed by Mezirow (Jack Mezirow, 1998).

## CONCLUSION

Based on the subject matter of this study, it can be concluded that the reorientation of Islamic Religious Education learning according to Fatah Syukur is important to emphasize on humanistic, contextual, transformative, and applicative learning models. Humanistic is learning that upholds human values. Then, contextual learning is learning that is connected to actual issues in social life. Furthermore, transformative is learning that encourages a critical and active attitude in social life. Next, applicative is learning that emphasizes the implementation of praxis related to school materials.

This research emphasizes the importance of learning Islamic Religious Education that integrates the orientation of human values, social values, and modernity values. However, this research has not identified the praxis application related to the reorientation of Islamic Education learning according to Fatah Syukur in the field. Therefore, further research is important.

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