

## Reconstruction of the Paradigm of Islamic Religious Education Learning Based on the Qur'an and Hadith: An Integrative, Contextual, and Transformative Approach

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### ARTICLE INFO

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**Keywords:**

Islamic Education;  
Value Integration;  
Contextual Learning

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**Article history:**

Received 2026-03-12

Revised 2026-04-11

Accepted 2026-05-17

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### ABSTRACT

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This study aims to construct a conceptual framework for Islamic Religious Education learning based on the Qur'an and Hadith in an integrative and contextual manner, emphasizing the interconnectedness of students' cognitive, affective, and psychomotor dimensions in facing moral challenges in the contemporary era. This study uses a qualitative approach with a library research method *to* examine the foundations of the Qur'an and Hadith in Islamic Religious Education learning and their relevance to contemporary pedagogy. The primary data are verses of the Qur'an and Hadith, supported by relevant scientific literature. Data collection is carried out through documentation and systematic literature searches. Analysis uses *content analysis* with a thematic approach through the stages of reduction, presentation, and conclusion drawing. Data validity is maintained through source triangulation and a hermeneutic approach to produce contextual and comprehensive meaning. The results of this study indicate that Islamic Religious Education (PAI) learning based on the Qur'an and Hadith requires an integrative, contextual, and transformative paradigm reconstruction. Pedagogical principles such as wisdom, role models, dialogue, and habituation demonstrate that Islamic teachings are not merely normative but also methodological. The integration of the cognitive, affective, and psychomotor domains emphasizes the importance of holistic personality development. Furthermore, a shift from a textual to a contextual-reflective approach is necessary for more relevant and meaningful learning. Thus, Islamic Religious Education (PAI) has the potential to become an adaptive, humanistic educational model capable of shaping students' character holistically and sustainably.

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## 1. INTRODUCTION

The Islamic Religious Education (PAI) learning in the contemporary context cannot be separated from the ever-changing social reality. Amidst the currents of globalization and the development of digital technology, a phenomenon has emerged of a decline in the internalization of religious values in some students, characterized by weakening morals, low awareness of worship, and increasing deviant behavior among adolescents (Prabowo et al., 2024). This condition indicates that PAI learning is not only oriented towards the cognitive aspect, but must be able to touch the affective and psychomotor dimensions so that Islamic values are truly internalized in everyday life (Afifah & Marwiji, 2025).

From a normative perspective, the Qur'an emphasizes the importance of education that leads to the formation of character and noble morals, as in Surah An-Nahl, verse 125, which teaches the method of preaching with wisdom, good intentions, and good dialogue. This verse implicitly serves as a pedagogical foundation that learning must be conducted with a wise, communicative approach that touches the hearts of students. (Kafi & Rosadi, 2024). In addition, in the hadith of the Prophet Muhammad SAW, it is stated that he was sent to perfect human morals (innamā bu'itstu li utammima makārim al-akhlaq), which emphasizes that the essence of Islamic education is character building.

Other social facts also indicate a gap between students' religious knowledge and their daily practices, necessitating innovation in Islamic Religious Education (PAI) learning strategies that are more contextual, reflective, and relevant to students' lives. Therefore, integrating the foundations of the Quran and Hadith with modern pedagogical approaches is essential for PAI learning to respond to the challenges of the times while remaining rooted in authentic Islamic values.

Several previous studies have shown that the Qur'an and Hadith are fundamental to Islamic Religious Education (PAI) learning, particularly in shaping character and internalizing Islamic values in students. Research conducted by (Ramadhannita, 2022) confirms that integrating Qur'anic values into PAI learning can enhance students' religious awareness, particularly when teachers convey material not only textually but also relate it to the realities of everyday life. The results of this study indicate that a contextual, Qur'anic-based approach can strengthen students' affective dimensions, ensuring that learning does not stop at mere knowledge.

Furthermore, research by (Herman et al., 2020) examined the implementation of hadith as a pedagogical basis in Islamic Religious Education (PAI) learning and found that the use of hadith, especially those related to morals, had an impact on changing students' behavior to become more disciplined and responsible. Meanwhile, research by (Damanik & Warda, 2025) revealed a gap between students' understanding of religious teachings and their daily practices, caused by the lack of an integrative approach between normative foundations (the Qur'an and Hadith) and innovative learning strategies. Damanik & Warda recommended the need to develop an Islamic Religious Education (PAI) learning model that is not only text-based, but also based on experience and reflection. These three studies show that although the Qur'an and Hadith have become the main foundation in Islamic Religious Education (PAI) learning, strengthening the implementation aspect is still needed so that these values can be internalized more effectively in students' lives.

The novelty of the study of *the Qur'anic and Hadith Foundations in Islamic Religious Education Learning* lies in the effort to reconstruct normative understanding into a pedagogical approach that is more contextual, integrative, and responsive to the challenges of the times. Unlike previous studies that tended to position the Qur'an and Hadith as textual and descriptive sources of values, this study offers a new perspective by integrating these foundations into learning practices oriented towards student learning experiences (*experiential learning*) and critical reflection.

In addition, this study emphasizes the importance of transforming the role of teachers from mere transmitters of material to facilitators of values capable of bringing the messages of the Qur'an and Hadith to life in real-life situations of students, especially in facing social dynamics and moral challenges in the digital era. Another novelty lies in strengthening the connectivity between the cognitive, affective, and psychomotor dimensions in Islamic Religious Education (PAI) learning based on the Qur'an and Hadith, so that it not only produces good religious understanding but also forms

applicable and sustainable characters. Thus, this study not only fills the gap between theory and practice, but also offers a conceptual model of Islamic Religious Education learning that is more adaptive, humanistic, and relevant to the needs of today's education.

This study aims to construct a conceptual framework for Islamic Religious Education (PAI) learning based on the Qur'an and Hadith in an integrative and contextual manner, emphasizing the interconnectedness of students' cognitive, affective, and psychomotor dimensions in facing moral challenges in the contemporary era. The main argument of this study stems from the fact that some PAI learning practices still tend to be normative-textual and have not been fully able to transform religious values into real behavior in students' lives.

In the context of international studies, there is a clear *research gap*: the limited number of studies that systematically connect the theological foundations of Islam (the Qur'an and Hadith) with modern pedagogical approaches based on experience, reflection, and the social needs of students. Most previous research has focused more on doctrinal or descriptive aspects, without developing an implementative model relevant to today's educational dynamics. Therefore, this article's contribution lies in bridging this gap by developing an Islamic Religious Education (PAI) learning approach that is not only rooted in normative Islamic sources but also adaptive to the social context and development of students. Therefore, this article is expected to provide both conceptual and practical contributions to strengthening Islamic Religious Education (PAI) learning designs that are more transformative, applicable, and sustainable.

## 2. METHODS

This study uses a qualitative approach with a library research type *that* aims to examine in depth the foundations of the Qur'an and Hadith in Islamic Religious Education (PAI) learning and their relevance to contemporary pedagogical practices. This approach was chosen because the focus of the research is not on measuring variables, but rather on exploring meaning, interpretation of values, and conceptual constructions sourced from Islamic normative texts. The main data sources in this study consist of verses of the Qur'an related to education, such as the concepts of wisdom, *mau'izhah hasanah*, and exemplary behavior, as well as the hadiths of the Prophet Muhammad SAW that emphasize the formation of morals and humanistic learning methods (Rosyadi, 2023). In addition, secondary data were obtained from scientific books, reputable international journal articles, and the results of previous research relevant to the theme of PAI learning, Islamic pedagogy, and the integration of religious values in education (Salam, 2023).

Data collection techniques were carried out through systematic documentation and literature searches, with selection criteria that considered source credibility, topic relevance, and contributions to strengthening the research's theoretical framework. The data analysis process used a content analysis method *with* a thematic approach, namely identifying, categorizing, and interpreting main themes related to the principles of learning in the Qur'an and Hadith. The analysis was carried out through several stages, namely data reduction to sort out relevant information, data presentation in the form of descriptive-analytical narratives, and drawing interpretive and argumentative conclusions (Rukhmana et al., 2022) (Achjar et al., 2023).

To maintain data validity, this study employed source triangulation techniques by comparing various literatures with different perspectives, and *cross-checking* the interpretations of the Qur'an and the hadith texts used. Furthermore, the researcher employed a hermeneutic approach to understanding religious texts, ensuring that the resulting meanings are not only literal but also contextual, in keeping with current developments. With this method, the study is expected to produce a comprehensive conceptual construction regarding the foundations of the Qur'an and Hadith in Islamic Religious Education (PAI) learning, while also offering a model of interpretation that is relevant to the needs of modern education. (Sulistiyo, 2023).

### 3. FINDINGS AND DISCUSSION

#### Research result

#### Identification of the pedagogical principles of the Qur'an and Hadith as the basis for Islamic Education learning

The findings regarding the identification of the pedagogical principles of the Qur'an and Hadith as the basis for Islamic Religious Education (PAI) learning stem from a fundamental problem in contemporary Islamic education practices, namely the dominance of a normative-textual approach that has not fully optimized the pedagogical dimensions contained in Islamic teaching sources. Islamic Religious Education learning is often trapped in the mere transfer of religious knowledge, without being followed by systematic efforts to internalize values through an approach that touches on the affective and behavioral aspects of students. In fact, the Qur'an and Hadith substantially contain applicable educational principles, such as the wisdom approach (wisdom in delivery), exemplary behavior ( *uswah hasanah* ), dialogue ( *hiwar* ), and habituation ( *ta'wid* ) which are relevant to modern pedagogical theory. This indicates that there is a need to reconstruct the understanding of the Qur'an and Hadith, not only as sources of law and doctrine, but also as a methodological foundation in learning.

Conceptually, this finding is strengthened by the views of Syed Muhammad Naquib al-Attas who stated that: *"Education in Islam is not merely the transmission of knowledge, but the instillation of adab"* .

This quote emphasizes that the essence of Islamic education lies in the formation of character and values, not merely mastery of teaching materials. In this context, the principles of role modeling and habituation are crucial, as values cannot simply be taught but must be demonstrated and continuously practiced. Furthermore, Abdurrahman An-Nahlawi also emphasized that Islamic educational methods include *targhib wa tarhib* , stories, and dialogue aimed at developing students' internal awareness. This statement reinforces the importance of a dialogical and persuasive approach as an integral part of Quranic pedagogy.

Thus, based on the analysis of the literature, it can be understood that the pedagogical principles in the Qur'an and Hadith have strong relevance to the development of more humanistic and contextual Islamic Religious Education (PAI) learning. The integration of the principles of wisdom, role models, dialogue, and habituation not only enriches learning strategies but is also key to building meaningful learning experiences. Therefore, these findings emphasize the importance of a paradigm shift in Islamic Religious Education (PAI) learning, from merely conveying teachings to a transformative educational process oriented toward the holistic development of students' character.

#### Integration of Qur'anic-Hadith values in the cognitive, affective, and psychomotor domains

The findings regarding the integration of Qur'anic and Hadith values in the cognitive, affective, and psychomotor domains stem from a fundamental problem in Islamic Religious Education (PAI) learning practices, which tend to focus solely on the cognitive aspect. In many educational contexts, learning success is often measured by the extent to which students are able to understand and memorize religious material, while the attitudinal (affective) and behavioral (psychomotor) dimensions have not received proportional attention. As a result, a gap arises between students' religious knowledge and their daily practices. Therefore, the integration of these three domains is an urgent need so that Islamic Religious Education (PAI) learning not only produces students who "know" but also "feel" and "practice" Islamic values in a concrete way.

Conceptually, this finding is reinforced by the educational taxonomy framework developed by (Noor et al., 2020) which states that: *"educational objectives can be classified into three domains: cognitive, affective, and psychomotor"* .

This quote emphasizes that holistic learning must encompass all dimensions of student development. In the context of Islamic education, this integration has deeper relevance because the values of the Quran and Hadith are not only meant to be understood but also internalized and

practiced. Similarly, Omar Mohammad Al-Toumy Al-Syaibany stated that Islamic education aims for *"the balanced growth of the total personality of man through training of the spirit, intellect, and body ."* This statement indicates that the balance between intellectual, spiritual, and practical aspects is at the core of Islamic education itself.

Based on the analysis of these two perspectives, it can be understood that the integration of cognitive, affective, and psychomotor domains in Islamic Religious Education (PAI) learning is not merely a pedagogical approach, but a philosophical requirement in Islamic education. The values of the Qur'an and Hadith must be presented in learning experiences that touch the consciousness, shape attitudes, and guide students' actions on an ongoing basis. Thus, these findings confirm that the success of Islamic Religious Education (PAI) learning lies in its ability to connect knowledge with appreciation and practice, thus producing individuals who are not only intellectually intelligent but also possess character and noble morals.

### **Transformation of the Islamic Education approach from textual to contextual-reflective**

The findings regarding the transformation of Islamic Religious Education (PAI) learning approaches from textual to contextual-reflective stem from empirical issues showing that learning practices are still dominated by doctrinal delivery of material, with an emphasis on memorization and literal understanding of religious texts. This approach tends to produce students who understand Islamic teachings cognitively but are unable to relate them to the realities of their daily lives. As a result, the values of the Quran and Hadith are often perceived as normative concepts and far removed from the students' social context. Therefore, a transformation of the learning approach to a more contextual and reflective one is needed, so that Islamic teachings can be understood as relevant and applicable guidelines for life.

Conceptually, this finding is strengthened by the view (Hamid, 2025) which states that: *"Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students"* .

This quote emphasizes the importance of dialogic and contextual learning, where students are not merely objects but also active subjects in the learning process. In the context of Islamic Religious Education (PAI), this approach allows for critical reflection on the values of the Quran and Hadith in real life. Furthermore, Rachmad (2022) also states that *"education is not preparation for life; education is life itself,"* indicating that the learning process must be directly connected to students' life experiences.

Based on the analysis of these two perspectives, it can be understood that the transformation towards a contextual-reflective approach is an inevitable necessity in Islamic Religious Education (PAI) learning. The values of the Qur'an and Hadith need to be presented in the form of relevant, dialogical, and reflection-based learning experiences, so that students are able to internalize the meaning of Islamic teachings more deeply. Thus, learning is not only a process of knowledge transfer, but also a process of developing awareness and critical thinking skills in facing various life issues. These findings confirm that the contextual-reflective approach is an effective strategy for making Islamic Religious Education (PAI) learning more meaningful, adaptive, and transformative.

## **Discussion**

### **Identification of the pedagogical principles of the Qur'an and Hadith as the basis for Islamic Education learning**

Interpretation of these findings indicates that the identification of pedagogical principles in the Qur'an and Hadith emphasizes the need for a paradigm shift in Islamic Religious Education (PAI) learning from mere knowledge transfer to a holistic and transformative process of internalizing values. This is in line with the view of Syed Muhammad Naquib al-Attas, who emphasized that Islamic education is oriented towards the formation of *adab* , namely the integration of knowledge and character within students. This perspective shows that the principles of exemplary behavior and habituation are not merely additional methods, but rather the core of the educational process itself. In addition, the

dialogical approach ( *hiwar* ) in Islamic Religious Education learning is in line with the constructivist theory expressed by (Maknuniyah et al., 2025) , which states that learning occurs through meaningful social interaction and communication. In this context, dialogue becomes a means of building understanding and awareness of values in students.

Furthermore, the principle of exemplary behavior ( *uswah hasanah* ) in the Qur'an and Hadith aligns with Albert Bandura 's social learning theory , which asserts that individuals learn through the process of observing and imitating behavioral models. This strengthens the teacher's position as a central figure in shaping students' character. Meanwhile, the concept of habituation ( *ta'wid* ) is related to the behaviorist theory popularized by (Afima & Murhayati, 2025) , which emphasizes the importance of repetition and reinforcement in shaping behavior. Thus, this finding not only has a normative basis in the Qur'an and Hadith, but also gains strong legitimacy from various modern educational theories, thus strengthening the argument that Islamic Religious Education learning based on Qur'anic pedagogical principles is relevant, scientific, and applicable in today's educational context.

### **Integration of Qur'anic-Hadith values in the cognitive, affective, and psychomotor domains**

Interpretation of these findings indicates that the integration of Qur'anic and Hadith values in the cognitive, affective, and psychomotor domains is not merely a technical learning issue, but rather an epistemological and philosophical necessity in Islamic education. This emphasizes that the Islamic Religious Education learning process must be directed towards the formation of a complete human being ( *insan kamil* ), where knowledge, attitudes, and actions develop harmoniously. This perspective aligns with the affective taxonomy theory developed by (Mannan & Salabi, 2024) , which emphasizes that internalization of values occurs through stages of acceptance, response, assessment, organization, and characterization of values within an individual. This means that Qur'anic and Hadith values are not simply conveyed but must be gradually processed until they become part of the student's personality.

In addition, the integration of these three domains is also relevant to the *experiential learning theory* put forward by (Efendi & Irrubai, 2025) , which states that effective learning occurs through a cycle of concrete experience, reflection, conceptualization, and active experimentation. In the context of Islamic Religious Education (PAI), Islamic values need to be presented in real-life experiences so that students can connect concepts and practices. Furthermore, this approach is also in line with the concept of *holistic education* developed by (Ahmad, 2026) , which emphasizes the importance of developing intellectual, emotional, and spiritual aspects in an integrated manner. Thus, this finding reinforces the strong theoretical basis for integrating cognitive, affective, and psychomotor domains in Islamic Religious Education (PAI) learning, while also serving as a strategic approach to developing students who not only understand Islamic teachings but also internalize and consistently practice them in their daily lives.

### **Transformation of the Islamic Education approach from textual to contextual-reflective**

Interpretation of these findings indicates that the transformation of the Islamic Religious Education learning approach from textual to contextual-reflective represents an epistemological shift from *the transmission of knowledge model* to *the construction of meaning* , where students are no longer positioned as passive recipients, but as active subjects building understanding through experience and reflection. This perspective is in line with the constructivism theory proposed by (Yuwono et al., 2025) which emphasizes that learning occurs when students actively construct knowledge based on interactions with the environment and meaningful learning experiences. In this context, the values of the Qur'an and Hadith are not sufficiently conveyed literally, but need to be contextualized to have relevance to the real lives of students.

Furthermore, the reflective approach in learning is also related to the concept of *reflective thinking* developed by (Prabowo, Al Fawaz, et al., 2025) , which emphasizes the importance of the reflective process in critically understanding and solving life's problems. This reinforces the point that Islamic

Religious Education (PAI) learning must encourage students not only to understand Islamic teachings but also to reflect on and apply them in various social situations. Furthermore, this finding is also relevant to the theory of *contextual teaching and learning* popularized by (Prabowo, Purnomo, et al., 2025), which states that learning becomes meaningful when the material is linked to the students' real-life contexts. Thus, the integration of contextual and reflective approaches in Islamic Religious Education (PAI) has a strong theoretical basis and is an effective strategy for developing critical awareness and application skills in students in implementing Islamic values in real life.

#### 4. CONCLUSION

Based on the research results and discussion, it can be concluded that Islamic Religious Education (PAI) learning based on the Qur'an and Hadith requires a more integrative, contextual, and transformative paradigm reconstruction. The identification of Qur'anic pedagogical principles such as wisdom, exemplary behavior, dialogue, and habituation shows that the sources of Islamic teachings are not only normative, but also contain methodological dimensions that are relevant to the development of modern learning. In addition, the integration of Qur'anic and Hadith values in the cognitive, affective, and psychomotor domains emphasizes that PAI learning must be directed at the formation of students' personalities as a whole, not only on mastery of knowledge, but also on internalization of values and implementation in real life.

Furthermore, the transformation of the learning approach from textual to contextual-reflective is an urgent need so that Islamic values can be understood in a relevant and applicable manner in accordance with the social dynamics of students. This finding is supported by various theoretical perspectives that show that effective learning is dialogic, experience-based, and oriented towards the formation of meaning. Thus, this study confirms that Islamic Religious Education learning based on the Qur'an and Hadith has great potential to be developed into an educational model that is not only normatively religious, but also adaptive, humanistic, and capable of forming students' character holistically and sustainably.

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