

Reconsidering Islamic Education Pedagogical Approach within Islamic Studies

Senata Adi Prasetya

Universitas Islam Negeri (UIN) Sunan Ampel, Surabaya
Email: smart08senata@gmail.com

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Abstract

This paper proposes a pedagogical approach to Islamic education in contemporary Islamic studies. During this time, Islamic studies in Indonesia tended to be approached with an approach such as integrative-interconnective that connects with the surrounding material row, but less include the approach of Islamic education pedagogy in it. The indoctrination process carried out by scholars so far uses a teaching process that is inseparable from the science of education itself. This paper argues that the Islamic education pedagogical approach should start from the very vital component of education, i.e. teacher since the teacher contributes significantly to the development of students in almost all aspects. Also, pedagogical competence is important to have as a part excellence. This conceptual paper, therefore, proposes and develops a model of the approach of Islamic education pedagogy ranging from philosophical foundations to the practice of Islamic education pedagogy. In this paper, this kind of approach is intended to enable teachers to be agents of change as well as facilitators in providing enrichment of more varied, innovative, and creative perspectives.

Abstrak

Artikel ini mengusulkan pendekatan pedagogis pendidikan Islam dalam kajian studi Islam kontemporer. Selama ini, kajian studi Islam di Indonesia cenderung didekati dengan pendekatan seperti integratif-interkoneksi yang menghubungkan dengan row material di sekitarnya, namun minim menyisipkan pendekatan pedagogi pendidikan Islam. Padahal, proses indoktrinasi yang dilakukan para kesarjanaan selama ini menggunakan proses pengajaran yang tidak terlepas dari keilmuan pendidikan itu sendiri. Sering kali proses pengajaran itu tidak kreatif, bahkan tidak mengakomodir berbagai metode dan strategi sehingga proses tersebut terasa jenuh dan membosankan. Artikel ini mendukung pendekatan pedagogi pendidikan Islam yang harus dimulai dari komponen pendidikan yang paling vital, yakni guru, karena guru memberikan kontribusi yang besar terhadap perkembangan siswa di hampir semua aspek. Selain itu, kompetensi

pedagogis penting untuk dimilikinya sebagai bagian yang tak terpisahkan. Oleh karena itu, makalah konseptual ini mencoba mengusulkan dan mengembangkan model pendekatan pedagogi pendidikan Islam mulai dari landasan filosofis hingga praktiknya. Dalam makalah ini, pendekatan semacam ini dimaksudkan untuk memungkinkan guru menjadi agen perubahan sekaligus fasilitator dalam memberikan pengayaan perspektif yang lebih variatif, inovatif dan kreatif.

Keywords

Islamic education, pedagogical approach, new approach, Islamic studies

Introduction

Islam has been an interesting object of study for both Muslims and non-Muslims over a long period of time. A number of methods and approaches have also been introduced. In due time, Islam is now no longer understood solely as a doctrine or a set of belief system. Nor is it interpreted merely as an historical process. Islam is a social system comprising of a complex web of human experience (Senata et al., 2021; Zuhriyah, 2007). Islam does not only consist of formal codes that individuals should look at and obey. It also contains some cultural, political and economic values (Azra, 2005, 2006a, 2006b, 2019) Given the complex nature of Islam it is no longer possible to deal with it from a single point of view.

Islam, like any other religion, serves as a belief system and cultural production that functions as a context in which works and textual norms are generated. It can be approached from various dimensions. Texts, including books and other forms of records, are always open to criticism and offer diverse approaches. Classical Islamic studies and contemporary studies face numerous challenges that require additional perspectives. Although classical texts may appear restrictive, new understandings and paradigms will continue to evolve, and fresh approaches with different perspectives will be crucial (Sirry, 2020). Similarly, contemporary issues are undoubtedly dynamic. Studies on current issues must flow dynamically in line with the development of Muslim societies with unforeseen patterns. Studies with new perspectives are always welcomed.

In this context, the study of Islam at the State Islamic Religious Higher Education Institutions (PTKIN) in Indonesia is undergoing dynamics. This dynamism aligns with the demands and challenges of the times it faces. Initially, at its inception, Islamic studies were oriented towards meeting the needs to prepare candidates for positions in the Ministry of Religious Affairs, as documented by the Institute for Islamic Studies in the Civil Service (Lembaga Kajian Islam Kedinasan ADIA)

(Mudzhar, 2000). As time has progressed, many IAIN (State Islamic Religious Institutes) have transformed into UIN (State Islamic Universities). Of course, this transformation necessitated the opening of new faculties that focus on general programs (Niam & Hilmy, 2020). The disciplines studied are not limited to the field of religious studies alone but also encompass general sciences with an Islamic perspective, such as psychology, communication, sociology, anthropology, and so on (Hilmy and Muzakki, 2005).

Definitively, Islamic Studies is an academic discipline that examines Islam as a doctrine, institution, history, and the ethnographic life of Muslims through scientific, sociological, and anthropocentric perspectives (Said, 1977). In connection with this, Charles J. Adams offers some thoughts related to three applicative areas of Islamic Studies: (1) the issue of defining “Islam” and “religion”; (2) relevant approaches; (3) Islam as a field of research and study (Adams et al., 1991; Arif, 2008). Studies on Islamic Studies, multidisciplinary studies of Islam, and the like have been conducted, both directly addressing these issues and indirectly. Setya Yuwana Sudikan, for example, conducted a study on Interdisciplinary, Multidisciplinary, and Transdisciplinary Approaches in Literary Studies (Sudikan, 2015).

Then, Masdar Hilmy and Akh. Muzakki examined the new dynamics of Islamic studies, discussing the dynamics and approaches in studying Islam, both in the West and the Islamic world, as well as in Indonesia (M. dan A. M. Hilmy, 2005). Meanwhile, M. Luthfi Musthofa and Helmi Syaifuddin (eds.) focused on the study of how the integration of knowledge and religion is pursued in the book “Islamic Intellectualism: Tracing the Roots of Integration of Knowledge and Religion” (Mustofa & Syaifuddin, 2007).

Furthermore, Mark Woodward explores *Islamic and religious studies: Challenges and opportunities for twenty-first century Indonesia* (Woodward, 2009), and similar topics are also investigated by Léon Buskens and Annemarie Van Sandwijk in their work on *Islamic studies in the twenty-first century: transformations and continuities* (Buskens & Van Sandwijk, 2016). Moreover, Amin Abdullah explicitly associates Islamic studies with the study of social sciences and humanities in Islamic religious higher education institutions (PTKIN) (M. A. Abdullah, 2006, 2014, 2020; M. A. Abdullah & Kartanegara, 2003). In recent times, Islamic studies have been approached with various methodologies such as multidisciplinary, interdisciplinary, and transdisciplinary, as highlighted by Mujamil Qomar (Qomar, 2014, 2020; Turmudi et al., 2021). Similarly, Léon Buskens and Annemarie Van Sandwijk argue that there are numerous approaches in Islamic studies, including law, theology, history, culture and religion, and gender (Buskens & Van Sandwijk, 2016; Fauzan, 2017; Koren & Nevo, 1991).

Based on the literature review above, this article proposes an approach to Islamic Education Pedagogy in Islamic studies. The argument is that Islamic Education Pedagogy continues to serve as a means of enlightenment, especially in Indonesia, which is the most multicultural country in terms of religion, culture, ethnicity, language, race, and traditions. This is because Islamic education is a collection of different ideas, values, methods, and goals that come from God's absolute revelation and prophetic hadith and are always up to date. This means that Islamic education functions as a control as well as a guide in the development of human civilization (Azra, 2019; Azra et al., 2007; Ni'mah & Ariati, 2023). Islamic education is genuinely structured and predictable, with the ability to provide a comprehensive portrayal of Islam that is truly expected by society. This includes key stakeholders such as university leaders, public servants, religious leaders, and religious movements both domestically and internationally.

Method

This article employs a literature review (library research) method, relying on secondary data sources to gather information. In the world of research, there are two main types of data sources: primary and secondary. While primary research involves collecting new data directly from individuals or sources, secondary research involves analyzing existing data already collected by someone else. One common source of this research is published research reports and other documents. The data analysis method comprises of content analysis for dataset categorization and thematic discourse analysis to answer the pre-set research questions. Additionally, the methodology covers the ethical and legal considerations relating to secondary online data and reporting the research findings of such data.

Results and Discussion

What is Islamic Studies? A Philosophical Question

The study of Islam is a part of a tradition that commenced within Western academia on a professional scale approximately two centuries ago, consistently intertwined with social concerns. In the early 19th century, a pivotal inquiry revolved around the organizational framework for the Muslim populace residing in newly established colonies such as England, India, the Dutch East Indies, and subsequently, territories including Algeria, France, and others (Buskens & Van Sandwijk, 2016). Roughly a century later, the issue of colonial governance assumed critical importance, particularly in relation to the declaration of jihad by the Ottoman caliphate in an effort to assist their German allies (Nielsen, 2023).

In this context, scholarly endeavors leverage these issues to scrutinize and explore the underpinnings of colonialism within the realm of Islamic studies. Such academic traditions contribute to the accumulation of knowledge, even if some aspects are nearly forgotten or overlooked, and bear witness to significant transformations in interests, inquiries, methodologies, aesthetics, and ethics. Although the fascination with delving into the Muslim world, as exemplified by the works of (Niebuhr, 1788-1815), has persisted over the past four decades, there has been a noteworthy shift from philological and historical approaches to anthropological and other social sciences concerning Islam (Nielsen, 2023). In certain nations, the dominance of anthropology has now been supplanted by the prominence of political science and its derivatives, such as international relations and security studies (Buskens & Van Sandwijk, 2016).

From this standpoint, certain colonial questions indirectly guide scholars to delve beyond mere philological inquiries into realms such as ethnography and law. Christiaan Snouck Hurgronje, for instance (1857-1936), built upon this foundation and emerged as a key architect of Islamic academic studies, alongside his Hungarian counterpart Ignaz Goldziher. Snouck Hurgronje was a discerning philologist, an Indonesianist cum Dutch scholar, and a contributor to the *Encyclopaedia of Islam*, with its third edition still published by Brill in Leiden. In this regard, Snouck Hurgronje can be considered one of the pioneers of the ethnographic approach to Islam, yet his successors were primarily inclined towards philological methods (Armoyanto et al., 2023; Hurgronje, 1916).

It must be acknowledged that the study of Islam is more vibrant in the West than in the East. The dynamism of Islamic studies in the West is driven by the Western inclination to comprehend the lives of Eastern people across various facets of their existence, encompassing religion, social dynamics, economics, politics, and culture. Such endeavors are commonly referred to as Orientalism. Within Western higher education, academic studies of Islam (Islamology) are offered at prestigious universities in America, including Harvard University, UCLA, the University of Chicago, Yale University, and others (Niam & Hilmy, 2020). The focus of these studies does not center solely on doctrinal teachings; rather, it tends to be directed towards the implementation of Islamic teachings in the broad context of social practices (Ismail, 1997).

Regarding organizational structure and institutionalization, Islamic studies in Western universities are often positioned as part of area studies, such as in the Department of Middle Eastern Studies or the Department of Near Eastern Studies. However, there are also instances where Islamic studies find placement in specialized departments, specifically designated as Islamic Studies departments. However, it was only after Edward Said

published Orientalism in 1978 that academic communities paid greater attention to this topic, making it a new focus of study. Said strongly criticized colonial knowledge about the Orient, especially Islam and Muslim society, which he believed was intertwined with colonial interests that sought to understand Islam only to establish control and domination over Muslims (Hasan, 2022) This work has had a significant and broad impact on the development of social sciences and humanities to this day, giving birth to, for instance, so-called subaltern and post-colonial studies, which established Orientalism as their foundational text. Since the publication of Said's work, critical readings of Western representations of Islam have emerged across various regions of the world, offering more nuanced understandings of the development of Islam.

The academic study of Islam in higher education generally focuses on the areas of history and dynamics of academic institutions, research approaches, and methodologies, as well as the objects of study. As said by Masdar Hilmy and Akh. Muzakki, Islamic studies in Indonesian higher education institutions are integral to the 'academic representation' of Muslim communities, expressed terminologically as *dirasah Islamiyah* in Arabic or Islamic studies in English (M. dan A. M. Hilmy, 2005). This academic representation differs from the religious representation of Muslim communities, manifested in the spirit of engaging in religious activities framed within *majlis ta'lim* (study sessions) and *majlis dhikir* (communal remembrance gatherings) (M. dan A. M. Hilmy, 2005). Meanwhile, academic representation can be observed in various Islamic studies conducted through diverse learning centers, ranging from madrasahs, schools, and Islamic boarding schools (i.e. pesantren) to universities (A. Abdullah, 2017; Assegaf et al., 2012; Suleiman & Shihadeh, 2007).

In the contemporary era, Islamic studies have evolved into a distinct field of study separate from exegesis and other religious sciences (*ulum al-din*). In this context, Islamic studies seem to adopt Redfield's terminology of the "little tradition". Redfield characterizes this tradition as centrifugal, adapting to local wisdom, dialects, and customs. In Indonesia, Islamic studies as an academic discipline has become a distinct trend, particularly within State Islamic Higher Education Institutions (PTKIN) (M. A. Abdullah, 2006, 2014).

In addition to the "little tradition", Redfield employs the term "great tradition" to describe a tradition rooted in the teachings of the religion itself (Redfield, 1955, 1956). McKim Marriot observed that when the "little tradition" and 'great tradition' interact, they give rise to two reciprocal movements (Singer & Cohn, 1968). Marriot labels these movements as upward and downward. According to him, civilizations or the structure of

traditions develop in two phases - Orthogenetic and Heterogenetic (Marriott, 1955).

In the great tradition, Islam as a religion is not only concerned with the spiritual realm but also endeavors to address human selfish desires while prioritizing spiritual values. However, most canonical religions impart high values in various interpretations. Furthermore, they actively engage with local cultures and political systems, leading canonical religions to be consistently entangled in endless conflicts (M. A. Abdullah, 2006). Throughout human history, the tradition of interpreting sacred texts has gradually evolved. Social hierarchies based on the ability to comprehend and master the understanding of sacred texts tend to materialize and are accompanied by rules and structural norms (M. A. Abdullah, 2014). Scholars and leaders in each religion develop by the prevailing circumstances. Rules rooted in behavioral conduct based on sacred texts flourished during the medieval period, making a significant contribution to the rise of textual-spiritual religiosity. This development coincided with the rapid evolution of traditions interpreting sacred texts more contextually (Stake, 1995).

In this context, the scriptural tradition, as a great tradition, plays a significant role in shaping an individual's religious identity. Therefore, a critical approach is essential in interpreting it (critical phase). Indeed, there are certain religious verses or doctrinal references that may seem to explicitly endorse violence, whereas their true intent may be different. This is where Islamic studies assume a central role in fostering critical thinking to understand the context of such religious verses or references.

Certainly, the evolution from *'Ulūm al-Dīn* to *al-Fikr al-Islāmy* and *Dirāsāt Islāmiyyah* is an inevitability. *'Ulūm al-Dīn*, representing the conventional-traditional knowledge of Islam, emphasizes the study of “language” and “text”, fundamentally linked to the belief system (dialectical theology) and ritual (M. A. Abdullah, 2014). On the other hand, *al-Fikr al-Islāmy* (Islamic Thought) as an agent of Islamic human agency is primarily grounded in “reason”. Furthermore, *Dirāsāt Islāmiyyah* (Islamic Studies) as a new intellectual tool is chiefly based on the scientific paradigm of social studies and research (M. A. Abdullah, 2014). From the perspective of intellectual discourse and its development, these three stages are highly significant as they involve human experiences in historical-empirical development. This process engages not only outsiders but also insiders—namely, students and scholars of Islamic studies—who often find it challenging to make clear distinctions among these three stages.

Absence of Pedagogical Diversity in the Islamic Studies Curriculum

Absence of diverse Islamic studies understandings within the curriculum another problem of the current Islamic Studies. One possible

reason for this, amongst others, is claimed to be political motivations underlying the designing of Islamic studies curriculum and textbooks (Ucan, 2019). That is, some contend that protecting national unity and identity by inspecting ethnic and sectarian divisions has become a justification for states to present Islam in a contained and controlled way in the official curriculum. The aim thus becomes to create “a single, unified Muslim identity through the suppressing of national ethnic and demoninational differences of the students (Altan, 2003; Thobani, 2011).

In general, religious instruction that is not inclusive of diversity, but rather than seeks to deliver pre-established religious knowledge does not meet the expectations of young Muslims as it falls short of providing a deeper insight into their faith tradition and of contributing meaningfully to developing their religious identity (Thobani, 2011). It is equally insufficient in enriching young children with secular backgrounds as it becomes no more than a burden for them to memorise religious facts. Therefore, to achieve comprehensive IS, alongside a solid and foundational knowledge of Islamic beliefs and practices, students need to engage with diverse religious and cultural interpretations within Islam, including models and diversities learning. For them to better understand the conflicts in the Muslim world, for example, including the current tensions and war between Israel and Palestina, or the political and religious motivations of groups, such as Sunni, Shi'ah, NU and Muhammadiyah, the largest Muslim organization in the Indonesia to promote moderate Islamic teachings.

Furthermore, there is also the problem of students' faith backgrounds not being acknowledged properly, being only recognized and represented at a mere general level in the curriculum (Ipgrave, 2004). Muslim pupils often come to the classroom with a strong prior Islamic knowledge because of their strong cultural and parental heritages (Ucan, 2019). However, this knowledge is not taken into consideration or is mostly taken for granted by the teachers, curriculum designers, and policy-makers of IS. Students coming from different streams of Islam are usually silenced, which also results in mainstream students not getting a chance to explore the diverse, rich variety within Islam.

To illustrate, in Indonesia, as articulated by Amin Abdullah, when he introduced the need to scrutinize, search for, and construct methods, approaches, theoretical frameworks, and the importance of prior research for the development of scholarly contributions to knowledge for postgraduate students, i.e., master's and doctoral candidates, they expressed a profound unfamiliarity with such inquiries and issues. Almost all alumni of the faculty, not to mention scholarly institutions managed by the community and Islamic boarding schools (i.e. pesantren), asserted that they had never been introduced to these matters by their undergraduate professors (M. A. Abdullah, 2003).

Social, political, economic, religious pluralism, military, gender, environmental, contemporary social sciences, and humanities issues, as well as their methodologies and approaches, according to Amin Abdullah, are scarcely touched upon in social and Islamic studies in Indonesia, especially in IAIN/STAIN (M. A. Abdullah, 2003). Expressions like “to be religious today is to be interreligious” still feel highly absurd and unthinkable, even assumed impossible within the scholarly traditions of anthropology, philology, psychology, archaeology, and the like. Perhaps there is merit in Ebrahim Moosa's statement when providing an introduction to Fazlur Rahman's work, *“Revival and Reform in Islam: A Study of Islamic Fundamentalism,”* as follows:

...having raised the question of international relations, politics, and economics, that does not mean that scholars of religion must become economist or political scientists. However, the study of religion will suffer if its insights do not take cognizance of how the discourses of politics, economics and culture impact on the performance of religion and vice-verse” (M. A. Abdullah, 2003; Rahman, 2021).

From this explanation, it is evident that Amin Abdullah has pioneered and developed what is referred to as the integrative-interconnective approach, which has implications for the scholarly framework across all state Islamic universities in Indonesia. However, the author acknowledges that this approach still requires refinement, particularly in enhancing the process of learning Islamic studies to be more creative, innovative, and engaging beyond mere lecture-based instruction. Various teaching models are needed that emphasize the development of the “know-why” aspect rather than merely conveying “know-what”.

Reconsidering Islamic Educational Pedagogy: The Several Proposed Models

The adoption of a novel approach to Islamic education as a holistic and integrated body of knowledge is indeed an imperative necessity. Historically, Islamic education has often been confined to the teaching of Islamic Religious Education (IRE) in schools or madrasahs, lacking an inclusive approach that encompasses the entire spectrum of Islamic knowledge. *‘Ulūm al-Dīn*, evolving into a distinct subject, particularly in the form of Islamic Thought (*al-Fikr Islamiy*), has provided a systematic and organized academic foundation (M. A. Abdullah, 2014).

For example, Fazlur Rahman and Abdullah Saeed have made significant contributions through their works presenting comprehensive Islamic thought (Rahman, 1982, 2020; Saeed, 2006). Their books delve into various aspects of Islamic knowledge, encompassing Quranic and Sunnah Sciences, Legal Thought, Theological Perspectives, Sufism, Philosophical Thought, and Modern Political Trends in Islam. These thoughts are not only profound but also embrace the diversity of Islamic disciplines, thereby laying the groundwork for Islamic education as a novel and integrated approach.

Hence, reconsidering the pedagogy of Islamic education within Islamic studies is a crucial endeavor to ensure the relevance, effectiveness, and depth of students' understanding of the taught material. The following are several aspects that can be considered in redesigning the pedagogy of Islamic education within Islamic studies:

1. Critical Pedagogy

Through the landmark text, *Pedagogy of the Oppressed*, Paulo Freire became widely regarded as the founder of critical pedagogy. Critical pedagogy embraces the belief that educators should encourage learners to examine power structures and patterns of inequality through an awakening of critical consciousness in pursuit of emancipation from oppression (Breuing, 2011). A central tenet of Freire's critical pedagogy is "*conscientizacao*" or critical awareness that precedes action. Critical awareness begins when learners become aware of sociopolitical inequities and then take action to mitigate those contradictions (Seal & Smith, 2021).

Freire was critical of the "banking" model of education, which views learners as empty, inferior, passive recipients of a teacher's knowledge. Freire argued this approach discourages critical thinking and dehumanizes both the learner and the teacher (Freire, 1996). Alternatively, Freire advocated for a "problem-posing education," fueled by dialogue where:

Critical pedagogues develop five steps of the critical praxis employed in teaching practices which should engage both teachers and students. The five stages include: identifying a problem, analyzing the problem, creating a plan of action to address the problem, implement the plan of action, and analyzing and evaluating the action (Raihani, 2020). In classroom, this critical praxis mandates that its instruction should be developed on the existing knowledge of students and should utilize it for benefit of current learning. In essence, students construct their own knowledge and awareness through meaningfully challenging interactions with society in order to solve problems of inequalities (Raihani, 2020). This strongly indicates that classroom and society are closely connected, teachers are critically aware of both dominating and oppressed cultures in both places, and engage students in corresponding activities.

2. Contextual pedagogy: linking learning to the real world.

The Contextual Teaching and Learning (CTL) approach is an approach involving active students in the learning process to discover the concepts learned through to knowledge and experience of the students. Similar to Piaget's opinion learning gives students an actives trying to do new things by relating their experiences and building their own minds. When students to connecting Islamic studies with real life, then students can looking between a conceptual to be learned with a concept that has been studied. So that, students can developing of Islamic studies connection ability. Also, CTL learning can be successful, when learning used a collaborative

interaction with students, a high level of activity in the lesson, a connection to real-world contexts, and an integration of science content with other content and skill areas. Therefore, CTL learning can be applied and extended by teachers to Islamic studies in primary to high schools.

Learning in context can help students appreciate the relevance of disciplinary knowledge and skills, increasing their motivation and engagement. Meanwhile, learning that takes place outside the context in which knowledge and skills are to be applied can limit or reduce a student's capacity to transfer and use that knowledge in the real world or in a new environment. While contextualising learning can present challenges for educators and designers of learning experiences, leveraging context can enhance the learning experience and learner outcomes (*Contextual Learning, 2022*).

The principle of "Contextual learning" explores how bringing learning into context can make the experience more meaningful to students. As part of the process of exploring content across different contexts and seeing how it is relevant, a contextualised learning experience prepares students for life outside the classroom (*Contextual Learning, 2022*). Students start to conceptualise how the knowledge they have gained during their studies is relevant to their intended profession, the workplace, other aspects of life, and the world more broadly (Riedy et al., 2023). Contextualising learning in this way allows a more seamless transition from higher education to the world of work. For example, conducting and designing experiments with the scientific method and enquiry helps science students think critically about assumptions of knowledge that are pervasive in society.

Principle 1: Learning as becoming: what do students become as a result of their HE experience?

Principle 3: Emotions and learning: what role do emotions play in how and why students learn?

Principle 4: Interactive learning: more than teamwork makes the dream work.

In the context of CTL, the contextual learning referred to in this article is the sacred texts containing legal dictums that must be "subordinated" to the dynamic realities and diverse challenges of life. According to Masdar Hilmy, if texts have traditionally played a central role in the legal decision-making process, moving forward, the context should be given greater consideration than the text (Hilmy, 2013). This does not imply that the text is unimportant; rather, prioritizing the text above all else implies a hindrance to the generation of thoughtful products that may not necessarily be relevant to the needs of modern society (Hilmy, 2013).

Therefore, putting learning in context can make the learning experience more engaging and internally motivating for the student. This in turn can connect the learning experience more closely to life outside the classroom,

thus making it relevant and memorable and reducing difficulty when applying new concepts to unfamiliar situations. Contextual professional learning also introduces students to what it means to be a practitioner in their intended profession. It can help students develop their professional identity and efficacy as a future member of a particular profession. Contextualisation also introduces students to other perspectives of other peers and disciplines and how those align with their own and in their unique contexts.

3. Empowering Students: The 5E Model Explained

Teachers who can incorporate instructional models like the 5E Model into their classrooms help students build a strong foundation of knowledge through active participation. This method encourages active student participation, such as group discussions, simulations, or problem-based projects (Lesley University, n.d.). This can encourage critical thinking and the application of Islamic concepts in everyday life. When choosing an instructional model, teachers seek strategies that help students gain a complete understanding of new concepts. They aim to engage students, motivate them to learn, and guide them toward skill development. One of the ways to do that is by incorporating inquiry-based approaches like the 5E Model, which is grounded in active learning (Lesley University, n.d.).

Research suggests that there is a set order of events that facilitates learning, known as a learning cycle. Educators J. Myron Atkin and Robert Karplus argued in 1962 that effective learning cycles involve three key elements: exploration, term introduction, and concept application (Gu, 2023). In their scheme, exploration allowed the learners to become interested in the subject at hand, raise questions, and identify points of dissatisfaction with their current understanding. Introduction of new ideas and terms, primarily by the instructor, but negotiated by both instructor and students, followed.

The concept proposed by Atkin and Karplus, known in alternative terms as critical pedagogy, has been articulated by McKernan, as cited by Raihani, critical pedagogy adalah a movement involving relationships of teaching and learning so that students gain a critical selfconsciousness and social awareness and take appropriate action against oppressive forces (McKernan, 2013; Raihani, 2020) Critical pedagogy, therefore, wants to challenge and change structural and cultural inequalities in school, respects differences and promotes equalities, incorporates a moral vision to un-oppress the oppressed, and to question one-self and one's society (Raihani, 2014, 2020). By doing so, school eventually may become a place for promoting social equality and justice in society increasingly marked by diversity.

The 5E Model is based on the constructivist theory to learning, which suggests that people construct knowledge and meaning from experiences. By understanding and reflecting on activities, students are able to reconcile

new knowledge with previous ideas (Eisenkraft, 2003; Ruiz-Martín & Bybee, 2022). According to subject matter expert Beverlee Jobrack, “*Educational movements, such as inquiry-based learning, active learning, experiential learning, discovery learning, and knowledge building, are variations of constructivism.*” In the classroom, constructivism requires educators to build inquiry, exploration, and assessment into their instructional approach. In many ways, this means the teacher plays the role of a facilitator, guiding students as they learn new concepts.

The findings of Atkin and Karplus directly informed the creation of the 5E Model, which focuses on allowing students to understand a concept over time through a series of established steps, or phases (Atkin & Karplus, 1962). These phases include Engage, Explore, Explain, Elaborate, and Evaluate.

First, engage. In the first phase of the learning cycle, the teacher works to gain an understanding of the students’ prior knowledge and identify any knowledge gaps. It is also important to foster an interest in the upcoming concepts so students will be ready to learn. Teachers might task students with asking opening questions or writing down what they already know about the topic. This is also when the concept is introduced to students for the first time. *Second, explore.* During the exploration phase, students actively explore the new concept through concrete learning experiences. They might be asked to go through the scientific method and communicate with their peers to make observations. This phase allows students to learn in a hands-on way.

Third, explain. This is a teacher-led phase that helps students synthesize new knowledge and ask questions if they need further clarification. For the Explain phase to be effective, teachers should ask students to share what they learned during the Explore phase before introducing technical information in a more direct manner, according to (Duran & Duran, 2004). This is also when teachers utilize video, computer software, or other aides to boost understanding.

Fourth, elaborate. The elaboration phase of the 5E Model focuses on giving students space to apply what they’ve learned. This helps them to develop a deeper understanding. Teachers may ask students to create presentations or conduct additional investigations to reinforce new skills. This phase allows students to cement their knowledge before evaluation.

Fifth, evaluate. The 5E Model allows for both formal and informal assessment. During this phase, teachers can observe their students and see whether they have a complete grasp of the core concepts. It is also helpful to note whether students approach problems in a different way based on what they learned. Other helpful elements of the Evaluate phase include self-assessment, peer-assessment, writing assignments, and exams.

Finally, concept application provided learners with opportunities within the classroom to apply their new ideas, try out their new understandings in

novel contexts, and evaluate the completeness of their understanding (Tanner, 2010). Reconsidering the pedagogy of Islamic education within Islamic studies, therefore, can contribute to creating a dynamic learning environment that is both relevant and capable of enhancing the understanding and application of Islamic values in everyday life.

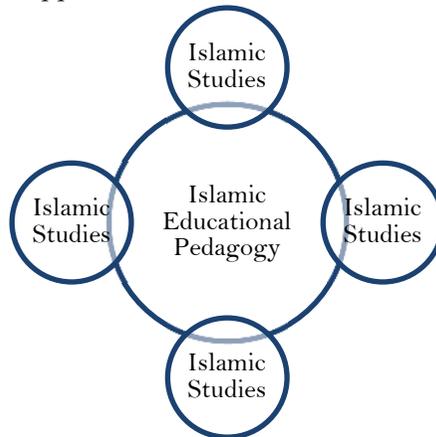


Figure 1. Model of Islamic educational pedagogical approach

As Figure 1 suggests, Islamic educational pedagogy encompasses the entire spectrum of Islamic studies, including Quranic studies, Hadith, Islamic jurisprudence, history, turath, and so forth. This implies that, as an Islamic studies approach, Islamic education integrates itself into the study of Islam, encompassing both instructional aspects and methods, as well as strategies, evaluations, and outcomes.

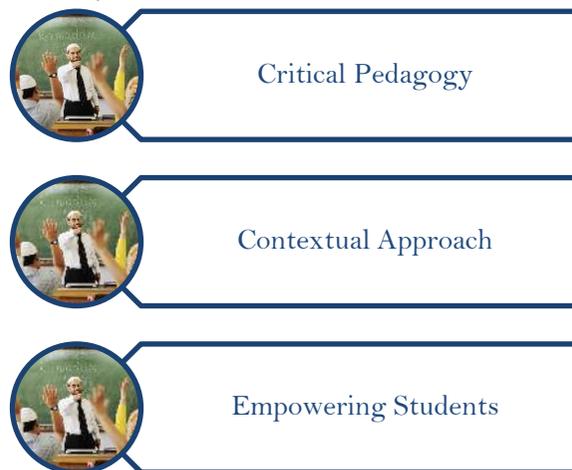


Figure 2. The Several Proposed Models of Islamic Educational Pedagogical Approach

As Figure 2 suggests, the model starts with a very fundamental aspect of education, i.e. changes in teaching philosophical foundations. Teaching philosophy of student teachers need to be oriented to support critical pedagogy, which is not at all the process of knowledge transfer like in the traditional mode of instruction. It is a process by which students construct knowledge by utilizing resources and existing knowledge. Student teachers should understand well the principle of constructivism theory as a basis for their teaching practices in combination with a critical way to develop consciousness of social realities. Traditional teaching philosophy which puts emphasis on teacher-centered approaches is no longer appropriate as it stifles students' critical thinking capacity and imposes obedience and loyalty to what they are limited to reason. So, the philosophy of teaching in supporting critical pedagogy considers education as a process of humanizing human beings.

Second, contextual approach. In the Quranic studies, for example, the contextual approach referred to in this is the sacred texts containing legal dictums that must be "subordinated" to the dynamic realities and diverse challenges of life. According to Masdar Hilmy, if texts have traditionally played a central role in the legal decision-making process, moving forward, the context should be given greater consideration than the text. This does not imply that the text is unimportant; rather, prioritizing the text above all else implies a hindrance to the generation of thoughtful products that may not necessarily be relevant to the needs of modern society (Hilmy, 2013).

Moreover, the contextual approach is more nuanced in the pursuit of 'meaning' within the Quranic text, although the specifics of this approach vary significantly among scholars. A common characteristic of this approach is the argumentation concerning the meaning of Quranic verses or hadiths that cannot be indeterminately (Saeed, 2005, 2006, 2013, 2016). In this sense, the meaning will continually evolve, contingent upon socio-historical aspects, cultural context, and the linguistic framework that encompasses it. Such an approach enables individuals to consider the context of each word and attain a more relevant understanding within the interpretive situation.

Third, empowering students. Teacher, in this regard, is designed to enable the students to shape, or perhaps reshape, the design and dimensions of his or her understanding of that larger "Islam" by presenting a substantial body of literary evidence on what both the Quran and Muslims understood by that term and its contexts (Peters, 1993).

For all its broadness, the evidence is limited, however. It is constituted of words rather than deeds, and words derived from highest of high literary traditions. Education in Islam is directed to create an independent individual who will be responsible for his or her actions not only in the world but also in hereafter (Najiyah et al., n.d.; Prasetia et al., 2021). The relationship between teacher and student in Islamic history is often described as

refraining students from critical thinking, as well as, religious experiences because they are instructed to obey whatever teachers command is not fully understood correctly (Raihani, 2020). In my view, such a relationship does not prohibit students from critically thinking or asking challenging questions but is more about respectful interactions between students to teachers. In the history of Islamic learning, discussions and debates were used as part of the constructive learning methods by Islamic scholars.

Conclusion

No one would deny that in recent years, there has been an explosion of interest in studying Islam globally, both within Muslim communities and beyond. Islamic education and the field of Islamic Studies, as investigated by Azyumardi Azra in Southeast Asia, are no exceptions to this trend. Such heightened interest has contributed to significant changes in how Islamic studies are conceptualized and taught in the region. Lately, there is a growing tendency to employ new disciplinary approaches in understanding various phenomena influenced by religion in Muslim societies, thereby creating a “queue” of contributors eager to participate in Islamic studies. Therefore, the pedagogical approach to Islamic education remains relevant for integration into Islamic studies or serves as a new approach, simultaneously constituting an inseparable part of scholarly disciplines within Islam itself. However, one limitation of this model is that it has not been tested empirically through a proper research and development approach, but it serves as a useful trigger for further development. Keeping the limitation in mind, the proposed model can serve as one of the strategies by the government particularly the Ministry of Religious Affairs in mainstreaming Islamic moderation in education.

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Conflict of Interests

The corresponding author is also responsible for having ensured collective agreement between co-authors in all matters regarding manuscript publication. Therefore, the corresponding author needs to

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Ethical Considerations

This statement clarifies the ethical behaviors of all parties involved in the act of publishing an article in *Jurnal Penelitian Pendidikan Islam*.

Disclaimer

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