

Development of Cultural History Learning Model Based on Ibrah Maw'izah in Madrasah in Banda Aceh

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ABSTRACT

The purpose of learning Islamic Cultural History is to learn from the historical journey of past civilizations. The purpose of this research is to understand the development of the Islamic Cultural History (SKI) learning model based on *Ibrah Maw'izah* in madrasahs in Banda Aceh City. This study uses a qualitative approach, with informants as Islamic Cultural History teachers at the MI, MTsN, and MA levels throughout Banda Aceh City. The results indicate that after receiving guidance and training on the Islamic Cultural History (SKI) learning model based on *Ibrah Maw'izah*, the learning activities have become very conducive. The students are enthusiastic about seeking out the concepts directed to them and then finding *ibrah* in the form of Qur'anic wisdom derived from the interpretations of renowned scholars. Students then categorize the types of *ibrah* based on the topics, guided by their teachers. In the Islamic Cultural History (SKI) learning activities implemented, teachers guide students to reflect on and appreciate the values contained within each form of *ibrah*, whether in the form of lessons, advice, or warnings. Teachers help students rethink and reflect in such a way that it touches their spiritual feelings, with the hope that these lessons can be applied in daily life. As a result, the Islamic Cultural History (SKI) learning model based on *Ibrah Maw'izah* is favored by students, and their academic performance has significantly improved. The conclusion of this research is that the development of the Islamic Cultural History (SKI) learning model based on *Ibrah Maw'izah* in madrasahs in Banda Aceh City is effective in improving students' performance, both academically and behaviorally, because it touches their emotions, encourages reflection, and motivates the practice of Islamic values in everyday life.

Keywords: Islamic Cultural History Learning Model, Ibrah Maw'izzah, Islamic Cultural History's Teacher

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1. INTRODUCTION

Islamic Cultural History (SKI) is one of the subjects of Islamic Religious Education (PAI) taught at the Madrasah Ibtidaiyah, Tsanawiyah, and Aliyah levels in Indonesia. SKI is aimed at helping students recognize, understand, and internalize Islamic history, which then serves as the foundation for their worldview (way of life) through activities such as guidance, teaching, practice, exemplary behavior, experiential learning, and habituation (Syurgawi & Yusuf 2020).

The goal of learning Islamic Cultural History (SKI) is to draw lessons from the historical journey of past communities, both those who obeyed Allah and His Messenger and those who rebelled, and to use these lessons as guidance and examples for life today and in the future, in order to attain happiness in both this world and the hereafter. As a branch of history, SKI is crucial for Muslims to study, as it helps them understand the successes and failures of earlier communities. After learning from history, it is up to this generation to shape its own future based on those reflections. The importance of SKI in formal education lies in its role in creating and building a generation that emulates the struggles and achievements of Islamic heroes in defending and spreading Islam. As the proverb says, "A great nation is one that values its heroes".

The position of history is very important in a country and religion. History also serves as one of the foundational pillars in the formation of education within a country, aiming to develop education optimally. The importance of learning lessons (ibrah) from history is mentioned in the Qur'an, Surah Yusuf, verse 111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَى الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝

Indeed, in their stories, there are truly lessons for people of sound reason. (The Qur'an) is not a fabricated tale, but a confirmation of what came before it, a detailed explanation of all things, and a guide and mercy for those who believe.

In the verse above, humans are encouraged to reflect (beri'tibar) and take lessons ('ibrah) from stories, natural phenomena, and historical events (Setiawan, 2021). In order for people to willingly draw lessons from stories, natural phenomena, and historical events, they need a form of da'wah (invitation to faith) that touches the heart. This is mentioned in the Qur'an, in Surah Al-Nahl, verse 125, with the concept of *maw'izah hasanah* (good advice):

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in the best way. Truly, your Lord knows best who has strayed from His path, and He knows best who is guided" (Surah Al-Nahl, verse 125). *Maw'izah* means reminding people of what can soften their hearts, such as rewards and punishments, so they accept advice. Muhammad Rasyid Ridha interprets *maw'izah* as advice and reminders of goodness and truth, delivered in any way that can touch the heart and inspire it to practice those teachings (Aziz, 2020). The role of SKI teachers as one of the nation's heroes in developing and advancing future generations of the religion and the country is highly

anticipated. In the field of education, the role of professional teachers is a key factor in improving the quality of human resources among their students (Yurizki et al., 2018).

Teachers are the spearhead of educational success, as they are professionals responsible for enhancing the knowledge, skills, and attitudes of their students so that they may one day contribute to the nation and the country (Yurizki et al., 2018). Given the importance of studying Islamic Cultural History (SKI) for future generations of Islam within a nation, the teaching methods, models, or approaches used by SKI teachers at Madrasah Ibtidaiyah (MI), Tsanawiyah (MTs), and Aliyah (MA) should be carefully selected to ensure that the objectives of SKI education are achieved. Therefore, to achieve these goals, there are various teaching methods, models, or approaches that SKI teachers at madrasahs in Banda Aceh need to consider, as outlined below.

According to Amalia Syurgawi and Muhammad Yusuf, there are seven (7) methods and models of teaching Islamic Cultural History (SKI), as well as eleven (11) characteristics of good teaching models that can or should be applied by SKI teachers (Syurgawi & Yusuf 2020). Next (Parhan & Budiyaniti; Nurti, 2020) There are three methods/models of teaching Islamic Religious Education (PAI) sourced from the Qur'an: the Uswāh ḥasanah method, the 'Ibrah Maw'izah method, and the Targhib-Tarhi method. According to Nia Nursaadah, the methods/models of PAI teaching encompass the study of the Qur'an, beliefs (akidah), morals (akhlak), fiqh/worship (ibadah), and Islamic cultural history. These can be applied according to Qur'anic methods, which include the amthal method, qishah method, ibrah mauidzah method, hiwar jadali method, uswah hasanah method, and targhib tarhib method (Nursaadah, 2022).

Based on the preliminary survey conducted by the author regarding the implementation of Islamic Cultural History (SKI) teaching at MI, MTs, and MA by SKI teachers in Banda Aceh, it can be conveyed that the methods/models of SKI teaching applied so far are: 1. Lecture, 2. Discussion, 3. Question and Answer, and 4. Pilgrimage (visiting historical sites). Besides these four methods/models, no other methods/models have been implemented by SKI teachers at MI, MTs, and MA in Banda Aceh. The lack of variation in the SKI teaching methods/models used by the teachers is due to a shortage of innovation among teachers in exploring the latest teaching materials, particularly regarding active, dynamic, engaging, and student-centered methods of SKI. The teaching materials or literature on SKI available in the madrasah library are also very limited. Additionally, students' interest and motivation to learn SKI are relatively low, as this subject is scheduled for the last period after the Zuhr prayer, when students are no longer

in a fresh state to focus on learning. This scheduling of SKI can also give students the impression that SKI is not an important, primary, and determining subject for their learning outcomes.

From the results of the preliminary survey conducted above, it is evident that the use of methods/models/teaching strategies for Islamic Cultural History (SKI) in madrasahs in Banda Aceh is very limited in variety. The lack of variation in these methods/models is one of the reasons for students' lack of interest in this subject and their low motivation to learn SKI. Therefore, the author believes that it is necessary to develop teaching methods for SKI in madrasahs in Banda Aceh as an effort to emphasize the importance of this subject, making it more appealing to students and increasing their interest in learning it.

Considering the various methods/models/teaching strategies for Islamic Cultural History (SKI) proposed by Amalia Syurgawi, Aam Abdussalam, and Nia Nursaadah mentioned above, the author observes that one of the teaching models suggested by Aam Abdussalam and Nia Nursaadah, namely the 'ibrah mau'izah model, is the least popular in SKI teaching at madrasahs in Banda Aceh. However, in the author's opinion, this model is the most relevant and applicable for teaching SKI, as stated in the earlier sections of this background/introduction.

"SKI is directed toward recognizing, understanding, and appreciating Islamic history, which then becomes the foundation of the students' worldview (way of life) through activities of guidance, teaching, practice, exemplary behavior, utilization of experiences, and habituation." (Syurgawi & Yusuf 2020).

The objective of learning Islamic Cultural History (SKI) is to draw lessons from the historical journeys of past communities, both those who obeyed Allah and His Messenger and those who rebelled, and to use these lessons as guidance and examples for current and future life in order to achieve happiness in this world and the Hereafter. Based on the background above, the author deems it important to conduct serious and focused scientific research on the teaching of SKI at MI, MTs, and MA in Banda Aceh.

2. METHODS

This study uses a qualitative approach aimed at developing theories and describing complex realities to gain a deeper understanding. The qualitative research process involves important efforts, including: formulating questions and procedures, collecting specific data from participants, analyzing data inductively, and interpreting the meaning

of the data (Creswell, 2012). Essentially, it involves observing people in their environment, integrating with them, and striving to understand their language and interpretations of the surrounding world (Sugiyono, 2017). The research location will be conducted in MI, MTsN, and MA throughout Banda Aceh. The research period is from January 8 to June 8, 2024. The data sources in this study include primary and secondary data. Primary data consists of statements and actions from informants observed or interviewed, which are recorded through written notes, audio recordings, or photographs. The informants in this study are all SKI teachers in Banda Aceh. Secondary data includes written documents, photographs, and statistics. The data analysis used by the researcher is based on the Miles and Huberman model, which includes data collection, data reduction, data display, conclusion drawing, and verification.

3. FINDINGS AND DISCUSSION

The subject of Islamic Cultural History (SKI) aims to produce and cultivate a generation that emulates the struggles and achievements of Islamic heroes in defending and spreading Islam. Interviews with several informants, specifically SKI teachers at MI, MTsN, and MA across Banda Aceh, indicate that the teaching models frequently applied in the Islamic Cultural History curriculum include contextual teaching and discovery learning. These models are chosen to encourage students to actively engage in understanding Islamic history by connecting the material to real-life contexts and facilitating independent discovery.

Additionally, cooperative learning models are often utilized to enhance collaboration and discussion among students in solving historical problems. Students actively collaborate, share tasks, and exchange understandings, while the teacher facilitates discussions and provides guidance throughout the learning process. This active involvement of students helps create a dynamic classroom environment where discussions flow smoothly, allowing for a more engaging learning experience in the subject of Islamic Cultural History.

Disadvantages of learning models that are often applied to Islamic Cultural History (SKI) subjects include that the learning process which involves discussion, research and exploration requires more time compared to traditional learning methods. This can make it difficult for teachers to complete the entire curriculum. Students have different levels of understanding and skills. Some students may struggle with learning methods that require them to actively seek information and work in groups, activities

that are highly interactive and collaborative can make classroom management more difficult, more open discovery learning processes can produce variations in student understanding, which can be difficult to controlled. Not all students may get the same learning outcomes. As well as the limited experience of teachers in understanding learning models

"Based on the results of interviews with several sources, including Islamic Cultural History (SKI) teachers at MI, MTsN, and MA in Banda Aceh, the researcher provides training and guidance to the Islamic Cultural History (SKI) teachers at MI, MTsN, and MA in Banda Aceh to develop a model of Islamic Cultural History (SKI) learning based on *Ibrah Maw'izah* for a period of three months." "The researcher teaches and guides the SKI teachers on how to apply the *ibrah* method in their teaching. The stages that teachers must pay attention to in teaching SKI are as follows: The first stage is the pre-instructional phase, which is the preparation stage that determines the quality of using the *ibrah* method in the teaching and learning process. Important aspects in this phase include: First, developing the concepts to be presented according to the topics, including their foundations. Second, inventorying the types of *ibrah* that correspond to the topics to be presented, whether through Qur'anic verses or natural phenomena. At this stage, teachers need to search for and identify various forms of *ibrah* in the Qur'an and Sunnah. To facilitate the search for *ibrah*, it can be drawn from the interpretations provided by scholars of tafsir. The second stage is the instructional phase, which is the stage of applying the *ibrah* method in learning."

Furthermore, the researcher also explained the following steps: First; The orientation stage, namely this stage, the teacher explains the subject matter and basic concepts presented in the form of *lugawi* and meaningful meanings accompanied by a Qur'anic basis. Second; presentation of *ibrah* is the stage where the educator presents *ibrah* that has been determined previously, and which is adapted to the subject matter. Third; The convincing stage is the stage to direct students to *ibrah* through questions or comparisons with things that are closer to the student. Fourth; The internalization stage is the stage to appreciate the values contained in every form of *ibrah*, whether in the form of lessons, advice and also warnings. Fifth; The evaluation stage is the stage of reviewing what the teacher has conveyed. Sixth; The conclusion stage is the stage of bringing students to the satisfaction of thinking about matters of faith to educate *rabbaniyah* feelings.

Next, the researcher made observations on SKI teachers who had implemented the *Ibrah Maw'izah*-based Islamic cultural history (SKI) learning model in learning activities. The results of observations in several madrasas with the development of the Islamic Cultural History (SKI) learning model based on *Ibrah Maw'izah* are presented in Table 1 below.

Table 1. Observation results of SKI learning activities based on *Ibrah Maw'izah*

No	Stages	Steps	Student Activities	Time
Pre-instructional stage (preparatory stage)				
1.	Planning concepts based on foundations	Arrange the concept that will be presented according to the subject matter including its foundations.	Students look for concepts that the teacher will present with the subject matter including the basics.	
2.	Looking for <i>ibrah</i> from the Qur'an, the results of the interpretations of tafsir scholars.	Looking for <i>ibrah</i> from the form of <i>ibrah</i> from the Qur'aniyah, taken from the results of the interpretations of tafsir scholars.	Students seek <i>ibrah</i> from the form of <i>ibrah</i> from the Qur'aniyah, taken from the interpretations of tafsir scholars.	
3.	Take an inventory of the types of <i>ibrah</i> that are adapted to the subject matter	Take an inventory of the types of <i>ibrah</i> that are adapted to the subject matter that will be presented, both through Qur'anic verses and Kauniyah verses. teachers search for and find various forms of <i>ibrah</i> in the Koran and Sunnah.	Students make an inventory of the types of <i>ibrah</i> that are adapted to the subject matter that will be presented, both through Qur'aniyah verses and kauniyah verses. teachers search for and find various forms of <i>ibrah</i> in the al-Qur'an and sunnah.	

Instructional stage (stage of applying the ibrah method in learning)				
4.	Orientation	The teacher explains the subject matter and basic concepts presented in the form of lugawi and meaningful meanings accompanied by a Qur'anic basis.	Students pay attention to the subject matter and basic concepts presented by the teacher in the form of lugawi and meaningful meanings accompanied by foundations qur'ani.	
5.	Presentation of Ibrah	The teacher brings the ibrah that has been determined previously, and which is adapted to the subject matter.	Students listen to the ibrah that has been determined previously, and which is adapted to the subject matter	
6.	Convince students with questions and answers	The teacher directs students to ibrah through questions or comparisons with things that are closer to the students.	Students ask questions and compare ibrah with things that are closer to the students.	
7.	Internalization	The teacher invites students to appreciate the values contained in every form of ibrah, whether in the form of lessons, advice and also warnings.	Students appreciate the values contained in every form of ibrah, whether in the form of lessons, advice and also warnings.	
8.	Evaluation	The teacher reviews what has been said.	Students review the material that the teacher has presented.	

9.	Drawing conclusions	Teachers lead students to the satisfaction of thinking about matters of faith to educate feelings of rabbaniya	Students lead students to the satisfaction of thinking about matters of faith to educate feelings of rabbaniya	
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After conducting observations of the teachers of Islamic Cultural History (SKI) at MI, MTsN, and MA throughout Banda Aceh, the researcher proceeded to conduct interviews. Some informants stated that after being trained and guided on the Islamic Cultural History (SKI) learning model based on *Ibrah Maw'izah*, the SKI learning activities became very conducive. The students were enthusiastic about participating in the learning activities and eager to explore the concepts that had been directed to them. They sought lessons from the *ibrah* derived from Qur'anic interpretations provided by scholars. Subsequently, the students categorized different types of *ibrah* based on the main topics that had been guided by their teacher. In the implemented SKI learning activities, the teacher guided the students to reflect on and appreciate the values contained in each form of *ibrah*, whether in the form of lessons, advice, or warnings. This guidance led the students to think deeply and reflect, thereby touching their spiritual feelings with the hope that these values could be applied in their everyday lives. Thus, indirectly, the Islamic Cultural History (SKI) learning model based on *Ibrah Maw'izah* became popular among the students, and their learning outcomes experienced significant improvement.

Furthermore, the majority of informants stated that the *Ibrah-Maw'izah* method has a significant impact on students' achievements. This is because education through exemplification is expected to translate and express feelings or thoughts through actions or reality, thereby truly opening the way for its listeners. Thus, the *Ibrah-Maw'izah* method significantly influences students' learning achievements, particularly in relation to SKI learning, both in terms of content and behavioral improvement. Since the teacher is perceived as a role model, educators must be very careful and more gentle in their speech when delivering material in every SKI lesson.

The findings of this research are consistent with several previous studies (Maknun et al., 2017) stated that the *Ibrah Maw'izah* method in the STAD learning model was effective in improving student learning achievement. Furthermore, this is in line with the research results (Amin, 2018)

That one of the educational methods found in the Qur'an and hadith is the "ibrah and mau'izah" method, because by applying the "ibrah and mau'izah" method in learning activities it can touch feelings, educate the soul, and raise enthusiasm. Next, the results of the research show that the use of the ibrah mau'izah approach in presenting nahwu with nazham Alfiyah at the Baitul Hikmah Haurkuning Tasik Malaya Islamic boarding school is quite encouraging. This is proven by the many achievements obtained by the Islamic boarding school in competitions in the field of yellow books (Pahri Lubis, 2018). History is a field of science that must be studied by nations and generations of people.

History lessons must impress the people who study them, especially about the history of Islamic culture, which is the best culture for creating and building a generation that emulates the struggles and achievements of Islamic heroes in defending and spreading the Islamic religion (Syurgawi & Yusuf, 2020).

The Ibrah and Mauizah method has been proven to have an instructional impact, namely: First; encourages contemplation, appreciation and contemplation of the greatness of God. Second; reminding the meaning and impression of awakening feelings to obey and carry out God's commands. Third; creates an impression of wonder and awe at the greatness of Allah, thus becoming a driving force in realizing righteous deeds. Apart from that, the ibrah-maw'izah method also has a number of accompanying impacts, including: First; cultivating the faith of monotheism. Second; lead students to the satisfaction of thinking. Third; uploading rabaniyah feelings. Fourth; foster a sense of obedience to God. Fifth; foster healthy thinking. Sixth; directs the purification and cleansing of the soul. So the ibrah and mauizah methods convey material using words that contain advice and reminders about the good and bad of something. This method is done by touching the qolbu, encouraging the child to practice it (Tri Na'imah, 2019).

The ibrah method involves reflection and thinking, which is generally interpreted as drawing lessons from each event. Ibrah is a psychological condition that leads a person to understand the essence of an event that is seen, observed, measured and concluded with common sense. The results of this process can influence a person's heart to submit to Allah SWT and encourage Islamic behavior. The aim of the ibrah method is to provide intellectual satisfaction in religious matters, which can move, educate or strengthen religious feelings. Lessons from Ibrah can be learned through inspirational stories, natural phenomena, or various events, both from the past and the present. Meanwhile, the mau'izah method refers to advice that serves as a reminder of goodness and truth in a way that touches the heart, thereby arousing enthusiasm to put the advice into practice.

Mau'izah must include three important elements: (a) Goodness and truth, such as ethics, congregational prayers, and good deeds; (b) Motivation to do good deeds; (c) Warning about sins arising from transgressions, both against oneself and others (Ikhwani, 2024 ; Saiful, 2022).

The *Ibrah Maw'izah* method is very effective if the teacher pays attention to the situation and condition of the students. In describing this method, teachers need to consider these four things, namely: First; physical factors of the teacher, meaning that the teacher's physical appearance must reflect the content of the advice, such as clothing, facial expressions, speech and voice intonation. Second; the student's historicity factor, meaning that teachers must understand the general background of their students' lives, starting from the social background where the students were born and raised: Farmers, traders, or employees. Third; factors in the world of students, meaning advice tailored to the age level and understanding of students. Fourth; communication factor, meaning that the teacher's words must be understood by students and the teacher must use language commonly used by students (Aziz, 2020).

4. CONCLUSION

The conclusion of this article emphasizes that learning Islamic Cultural History (SKI) aims to form a generation that emulates the struggle of Islamic heroes in defending and spreading religion. The resource person hopes that improvements in SKI learning outcomes can be achieved through in-depth understanding of concepts by teachers, as well as the application of *Ibrah Maw'izah*-based learning models. Research shows that the development of an Islamic Cultural History (SKI) learning model based on *Ibrah Maw'izah* in madrasas in Banda Aceh City is effective in improving student achievement, both in terms of academics and behavior, because it touches feelings, encourages reflection, and motivates them to practice Islamic values in everyday life.

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