

DEVELOPMENT OF A HAJJ RITUAL LEARNING MODEL BASED ON ISLAMIC EDUCATIONAL VALUES IN THE MADRASAH CURRICULUM

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Abstrak

Penelitian ini bertujuan mengembangkan model pembelajaran manasik haji berbasis nilai-nilai pendidikan Islam dalam kurikulum MAS Al Washliyah 49 Pasar Lembu, Kabupaten Asahan. Penelitian ini menggunakan pendekatan kualitatif dengan desain fenomenologi untuk mengeksplorasi pengalaman hidup guru dan peserta didik dalam pembelajaran manasik haji. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam semi-terstruktur, dan dokumentasi yang melibatkan guru Fiqih, peserta didik, kepala madrasah, serta pengelola bidang kurikulum. Data dianalisis menggunakan model interaktif Miles dan Huberman, yang diperkuat dengan triangulasi sumber, triangulasi teknik, dan member check. Hasil penelitian menunjukkan adanya kesenjangan antara penguasaan prosedural peserta didik terhadap tata cara ibadah haji dan internalisasi nilai-nilai pendidikan Islam yang terkandung di dalamnya. Penelitian mengidentifikasi delapan nilai yang dapat diintegrasikan dalam pembelajaran manasik haji, yaitu tauhid, keikhlasan, kesabaran, kedisiplinan, ketaatan, persamaan derajat, ukhuwah Islamiyah, dan tanggung jawab sosial. Berdasarkan temuan tersebut, dirumuskan model pembelajaran kontekstual melalui enam tahapan, yaitu Orientasi Nilai, Persiapan Simulasi, Pelaksanaan Simulasi, Refleksi Individual, Refleksi Bersama, serta Internalisasi dan Komitmen Nilai. Model ini mengintegrasikan pengalaman langsung, pembentukan nilai secara sistematis, refleksi, fasilitasi guru, dan konteks kelembagaan Al Jam'iyatul Washliyah sebagai kerangka penguatan pendidikan ibadah Islam yang bermakna.

Kata Kunci: Manasik Haji, Nilai-Nilai Pendidikan Islam, Model Pembelajaran

Abstract

This study aims to develop a Hajj ritual learning model based on Islamic educational values within the curriculum of MAS Al Washliyah 49 Pasar Lembu, Asahan Regency. The study employed a qualitative approach with a phenomenological design to explore the lived experiences of teachers and students in Hajj ritual learning. Data were collected through participatory observation, semi-structured in-depth interviews, and documentation involving Fiqh teachers, students, the head of the madrasah, and curriculum administrators. Data were analyzed using the interactive model of Miles and Huberman, supported by source and technique triangulation and member checking. The findings reveal a gap between students' procedural mastery of Hajj rituals and their internalization of the Islamic values underlying worship. The study identified eight values that can be integrated into Hajj learning: tawhid, sincerity, patience, discipline, obedience, equality, Islamic brotherhood, and social responsibility. Based on these findings, a contextual learning model was formulated through six stages: Value Orientation, Simulation Preparation, Simulation Implementation, Individual Reflection, Collective Reflection, and Value Internalization and Commitment. The model integrates experiential learning, systematic value formation, reflection, teacher facilitation, and the institutional context of Al Jam'iyatul Washliyah, providing a contextual framework for strengthening meaningful Islamic worship education.

Keywords: Hajj Rituals, Islamic Educational Values, Learning Model

INTRODUCTION

Islamic education is fundamentally not merely a process of transferring knowledge but a comprehensive effort to develop human beings who possess intellectual competence, spiritual maturity, noble character, and social responsibility. Within the Islamic educational tradition, knowledge is expected to be manifested in attitudes, behavior, and daily practices so that learning produces meaningful changes in students' personalities. Character formation, therefore, constitutes an integral dimension of Islamic education because educational success cannot be measured solely by students' cognitive achievement but also by their ability to internalize and practice Islamic values in their lives (Abbas et al., 2021; Solihin et al., 2020). This orientation becomes particularly important in madrasah education, where religious learning is expected to connect theological understanding with practical religious experience. Consequently, learning Islamic worship should not stop at the mastery of concepts and procedures but should facilitate students' internalization of the values underlying those practices.

One of the areas that offers substantial opportunities for such integration is Hajj ritual learning. As the fifth pillar of Islam, Hajj contains a comprehensive range of educational values, including faith, sincerity, patience, discipline, equality, sacrifice, solidarity, and brotherhood. The sequence of Hajj rituals provides not only procedural knowledge about religious obligations but also an experiential context through which students can understand the relationship between worship and character formation. Islamic education that effectively integrates religious values into learning can contribute to the development of students' religious character and moral awareness (Azhari, 2024; Syarnubi et al., 2021). Therefore, Hajj ritual learning should ideally be designed as an educational experience in which students understand the procedures of worship while simultaneously experiencing and reflecting upon the Islamic values embedded within each stage of the ritual.

In practice, however, the implementation of Fiqh learning, including Hajj ritual instruction, continues to face pedagogical challenges. Learning frequently emphasizes conceptual explanations, memorization, and assessment of students' ability to reproduce religious knowledge. Mansir (2021) highlights the continuing relevance of conventional instructional models in Fiqh learning and the need for approaches that respond more effectively to students' actual learning contexts. Similarly, the effectiveness of Islamic Religious Education depends substantially on the extent to which curriculum implementation can transform religious knowledge into meaningful learning experiences (Jumaeda, 2022). This condition demonstrates that the problem of Hajj ritual learning is not simply related to the availability of instructional materials but concerns the development of a learning model capable of integrating knowledge, practice, experience, and value internalization within a coherent pedagogical process.

Recent studies have demonstrated the potential of practical and contextual approaches in Hajj ritual learning. Amin et al. (2025), for example, demonstrate that practical Hajj simulation can function as a contextual strategy for connecting Fiqh knowledge with students' real-life experiences. Nasiri and Solehatunnisa (2022) similarly show the relevance of cooperative learning through the Learning Together model in improving students' understanding of Hajj rituals.

Meanwhile, Ihsan et al. (2025) developed digital miniature-based instructional materials for Hajj rituals, demonstrating the potential of innovative media to facilitate students' understanding of worship procedures. Although these studies provide important contributions, their primary emphasis remains on instructional strategies, learning media, or students' understanding of ritual procedures. The integration of Islamic educational values as the fundamental philosophical and pedagogical basis of a comprehensive Hajj learning model, particularly within the context of a Madrasah Aliyah, remains insufficiently explored.

This gap becomes increasingly significant when Hajj ritual learning is situated within the institutional and cultural context of MAS Al Washliyah 49 Pasar Lembu, Asahan Regency. As an educational institution under Al Jam'iyatul Washliyah, the madrasah possesses a distinctive Islamic educational identity that emphasizes religious commitment, moral character, and the cultivation of Islamic values. Consequently, the development of a Hajj learning model should not simply adopt a general instructional model but should accommodate the institutional character and educational orientation of the madrasah. Previous studies indicate that curriculum development becomes more relevant when it responds to the specific educational context in which it is implemented (Ansori, 2021). Likewise, the internalization of Islamic values requires systematic integration within learning activities rather than their presentation as supplementary moral advice (Abidin, 2020; Mulyawati et al., 2024).

The urgency of developing such a model is also strengthened by broader developments in Islamic education. Contemporary learning increasingly emphasizes active participation, project-based experiences, critical thinking, independence, and meaningful engagement rather than passive memorization (Fauzi et al., 2025; Inayati & Pratiwi, 2025; Nurdiana & Romelah, 2024). In this context, Hajj ritual learning offers a particularly appropriate setting for experiential and value-oriented learning because students can directly observe, practice, interpret, and reflect upon religious practices. The revitalization of Fiqh learning consequently requires more than improving textbooks or instructional techniques; it requires a pedagogical reconstruction that places students' learning experiences and value formation at the center of the process (Rahmi et al., 2025).

The novelty of this study lies in developing a Hajj ritual learning model that explicitly integrates Islamic educational values into the curriculum of MAS Al Washliyah 49 Pasar Lembu, Asahan Regency. Rather than treating Hajj rituals merely as procedural religious knowledge, the proposed model positions each learning stage as an opportunity for students to internalize faith, sincerity, patience, discipline, equality, responsibility, and Islamic brotherhood. This orientation is consistent with research emphasizing that character education becomes more meaningful when Islamic ethical values are systematically embedded within educational processes (Taja et al., 2021; Halim et al., 2025). Furthermore, the model is developed in response to the specific institutional context of an Al Washliyah madrasah, thereby providing contextual relevance that distinguishes it from models primarily designed around technology, generic instructional strategies, or other educational objectives.

Based on these considerations, this study aims to develop a Hajj ritual learning model based on Islamic educational values within the curriculum of MAS Al Washliyah 49 Pasar Lembu, Asahan Regency. The study is expected to contribute theoretically to the development of value-based Islamic learning models and practically to the improvement of Hajj ritual instruction in madrasah education. More broadly, the study seeks to strengthen the position of Islamic worship learning as an educational process that does not merely teach students how to perform religious rituals but also enables them to understand, experience, and internalize the moral and spiritual values embodied in those rituals.

METHOD

This study employed a qualitative approach using a phenomenological research design to explore the lived experiences of teachers and students in Hajj ritual learning. A phenomenological approach was considered appropriate because the study sought to understand how participants experienced, interpreted, and attributed meaning to the learning process from their own perspectives. Rather than evaluating the effectiveness of Hajj ritual instruction solely through external indicators, the study focused on the subjective experiences of participants and the meanings they constructed through their involvement in learning activities. This approach enabled the researchers to examine how religious knowledge, practical experience, and Islamic educational values were experienced and internalized within the context of madrasah education.

The study was conducted at MAS Al Washliyah 49 Pasar Lembu, Asahan Regency, North Sumatra, over a period of approximately two months. Participants were selected purposively based on their direct involvement and knowledge of Hajj ritual learning. The primary informants consisted of four Fiqh teachers who were directly responsible for planning and implementing Hajj-related learning activities. Students from Grades X and XI were also selected purposively to represent learners who had participated in the relevant learning process. Supporting informants included the head of the madrasah and two vice principals responsible for curriculum affairs. The selection of participants was intended to obtain diverse perspectives regarding the planning, implementation, experience, and interpretation of Hajj ritual learning within the madrasah context.

Data were collected through three complementary techniques: participatory observation, semi-structured in-depth interviews, and documentation. Participatory observation was conducted during Hajj ritual learning sessions to examine instructional practices, teacher–student interactions, student participation, practical activities, and the ways Islamic educational values were incorporated into the learning process. Semi-structured in-depth interviews were conducted with all selected informants to explore their experiences, perceptions, interpretations, and reflections concerning Hajj ritual learning. Documentation was used to complement observational and interview data by examining relevant curriculum documents, syllabi, lesson plans, teaching materials, and documentation of learning activities.

Data trustworthiness was established through source triangulation, technique triangulation, and method triangulation. Source triangulation involved comparing information obtained from teachers, students, the head of the madrasah, and curriculum administrators. Technique

triangulation was conducted by comparing findings from observations, interviews, and documentation. Member checking was also employed by returning relevant interpretations to participants to verify whether the researchers' understanding corresponded with their actual experiences and intended meanings.

Data analysis followed the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing and verification. Data reduction involved selecting, organizing, and focusing the collected information on patterns related to participants' experiences and the internalization of Islamic educational values. The reduced data were subsequently displayed through descriptive narratives and categorical matrices to facilitate the identification of relationships and recurring meanings. Conclusions were drawn iteratively and continuously verified against the collected evidence until the resulting interpretations were firmly grounded in participants' lived experiences. Through this systematic process, the study generated an empirically grounded understanding that served as the basis for formulating a Hajj ritual learning model based on Islamic educational values appropriate to the institutional context of MAS Al Washliyah 49 Pasar Lembu.

RESULTS AND DISCUSSIONS

Lived Experiences of Teachers and Students in Hajj Ritual Learning

The first finding reveals a significant gap between the ideal objectives of Islamic worship education and the actual experience of Hajj ritual learning at MAS Al Washliyah 49 Pasar Lembu, Asahan Regency. Interviews with four Fiqh teachers consistently demonstrated that teachers were aware of the limitations of the existing learning process. Although students were generally able to identify the pillars, obligatory elements, and recommended practices of Hajj, teachers felt that such knowledge had not sufficiently developed into meaningful religious understanding and personal internalization. One teacher with more than twelve years of teaching experience expressed concern about whether students truly understood the spiritual significance behind the rituals they studied, particularly why wuquf at Arafah represents a central element of the Hajj experience. This finding indicates that cognitive mastery and spiritual understanding do not necessarily develop simultaneously.

The teachers' experiences also revealed structural constraints that contributed to this gap. Limited instructional time, curriculum demands, and the pressure to complete prescribed learning outcomes restricted opportunities for practical activities, reflection, and meaningful discussion. Teachers reported having attempted several instructional variations but acknowledged that these efforts had not yet been integrated into a systematic learning model. This finding is consistent with broader evidence that the implementation of Islamic Religious Education requires stronger alignment between curriculum objectives and learning experiences rather than focusing exclusively on content delivery (Jumaeda, 2022). It also reinforces the argument that Islamic educational values need to be embedded systematically within instructional processes rather than treated as additional moral messages (Syarnubi et al., 2021).

Students' experiences reflected a similar gap. Most students demonstrated adequate procedural knowledge but found it difficult to articulate the emotional, spiritual, and moral meanings associated with Hajj rituals. Learning about tawaf, sa'i, wuquf, and other rituals was often perceived as learning about distant religious practices rather than experiencing a meaningful educational process connected to their own lives. At the same time, students showed considerable enthusiasm toward practical activities, simulations, group work, and opportunities to participate directly in learning. This finding supports the growing emphasis on active and experiential approaches in Islamic education, including project-based learning, which provides students with opportunities to engage directly with learning tasks and develop independence and critical thinking (Fauzi et al., 2025; Nurdiana & Romelah, 2024).

The experiences of teachers and students therefore demonstrate a reciprocal pattern: both groups recognize the limitations of predominantly theoretical learning and express a need for a more meaningful learning experience. The problem is not necessarily the absence of awareness but the absence of a pedagogically coherent model capable of connecting religious knowledge, practical experience, reflection, and value formation. This finding strengthens the need for a contextual model of Hajj ritual learning that moves beyond procedural mastery toward the internalization of Islamic educational values.

Internalization of Islamic Educational Values through Hajj Ritual Learning

The second finding concerns the presence and absence of Islamic educational values within the actual learning experience. Observations showed that teachers frequently introduced values such as sincerity, patience, obedience, discipline, equality, and Islamic brotherhood when explaining Hajj rituals. However, these values were generally presented verbally and were not consistently translated into activities through which students could experience, practice, and reflect upon them. Thus, the values were cognitively recognized but were not always transformed into embodied learning experiences. This condition is important because character education in Islamic contexts requires continuous integration between knowledge, habituation, interaction, and exemplary practice (Abbas et al., 2021; Solihin et al., 2020).

A different pattern emerged during practical simulation activities. When students were directly involved in performing simulated Hajj rituals, opportunities for spontaneous value expression became more visible. For example, during one simulation, a student assigned to act as a group guide voluntarily assisted a slower classmate rather than continuing independently. The student interpreted the action as an expression of Islamic brotherhood that had previously been discussed by the teacher. This moment demonstrates how values can move from abstract concepts toward meaningful personal experience when students are placed in situations that require them to act upon those values. In this sense, practical learning does not merely strengthen students' procedural understanding but creates social situations in which Islamic values can become observable through behavior.

The analysis identified eight Islamic educational values that can be systematically integrated into Hajj ritual learning: tawhid, sincerity, patience, discipline, obedience, equality, Islamic

brotherhood, and social responsibility. These values correspond to the broader orientation of Islamic character education, in which religious learning is expected to cultivate ethical behavior and responsible social relations (Abbas et al., 2021; Syarnubi et al., 2021). They also reinforce the view that character formation is most meaningful when values are incorporated into the learning environment and students' daily interactions rather than presented exclusively as theoretical content (Azhari, 2024).

The finding is also relevant to the development of Fiqh learning. Farida's (2024) study demonstrates the importance of integrating character values into Fiqh instruction, while Mulyawati et al. (2024) emphasize the potential of classroom management and learning interactions as spaces for character internalization. The present study extends this perspective by demonstrating that Hajj ritual simulation can become a pedagogical environment for value formation when each activity is intentionally connected to a particular Islamic value and followed by reflection. Consequently, the effectiveness of value-based Hajj learning depends not simply on how many values teachers mention but on how systematically students are given opportunities to experience, practice, interpret, and internalize those values.

This finding also explains why practical Hajj learning has considerable pedagogical potential. Amin et al. (2025) demonstrate the contextual value of Hajj simulation in connecting Fiqh knowledge with real-life situations, while Nasiri and Solehatunnisa (2022) show that collaborative learning can support students' understanding of Hajj rituals. The present study develops this insight further by positioning simulation not merely as a method for understanding procedures but as a medium for cultivating Islamic character.

Development of a Value-Based Hajj Ritual Learning Model

The third finding resulted in the formulation of a Hajj ritual learning model based on Islamic educational values. The model was developed from the experiences and needs identified among teachers and students and subsequently organized into a systematic pedagogical framework. Rather than importing a predetermined instructional model, the model was constructed contextually by connecting the lived experiences of participants with principles of Islamic education and the institutional characteristics of MAS Al Washliyah 49 Pasar Lembu. This approach is consistent with the argument that curriculum development becomes more relevant when it responds to the specific context and educational needs of the institution in which it is implemented (Ansori, 2021).

The model is founded on five interconnected principles: direct experience as the core of learning, systematic integration of Islamic values, reflection as an essential learning component, teachers as facilitators of meaning and value internalization, and contextualization within the Islamic educational orientation of Al Jam'iyatul Washliyah. These principles distinguish the model from approaches that emphasize only procedural knowledge or instructional media. They also correspond with contemporary efforts to transform Islamic Religious Education from memorization-oriented learning toward active, meaningful, and value-oriented experiences (Wafa et al., 2025; Rahmi et al., 2025).

The model consists of six sequential but interconnected stages: Value Orientation (Ta'aruf al-Qiyam), Simulation Preparation (I'dad al-Mumarah), Simulation Implementation (Tanfidz al-Mumarah), Individual Reflection (Tafakkur al-Fardi), Collective Reflection (Tafakkur al-Jama'i), and Value Internalization and Commitment (Tadakhkhul al-Qiyam). The first stage introduces the Islamic values associated with Hajj rituals and establishes their significance. The second prepares students cognitively, emotionally, and procedurally for the simulation. The third provides direct experience through the performance of Hajj rituals. The fourth encourages students to reflect individually on their experiences, while the fifth creates a collective space for sharing interpretations and learning from peers. The final stage transforms reflection into personal commitment and intended behavioral practice.

The structure of the model reflects the principle that religious learning should move progressively from knowledge to experience, reflection, meaning, and commitment. This orientation is supported by contemporary Islamic education research emphasizing active learning, project-based engagement, and character development (Fauzi et al., 2025; Inayati & Pratiwi, 2025; Sari & Handayani, 2025). It also responds to the continuing need to revitalize Fiqh learning so that textbooks and instructional activities become more closely connected to meaningful learning outcomes (Rahmi et al., 2025).

Importantly, teachers responded positively to the proposed model because its structure reflected challenges they had already experienced in their own teaching practices. The model was therefore perceived not as an externally imposed innovation but as a systematic formulation of practices and aspirations that had previously remained fragmented. This contextual character represents an important contribution of the study. The resulting model positions Hajj ritual learning not simply as instruction about religious procedures but as a transformative educational process in which students learn to understand, practice, reflect upon, and internalize Islamic values. In this respect, the model provides a contextual contribution to Islamic education by connecting Fiqh knowledge, experiential learning, character formation, and the institutional identity of an Al Washliyah madrasah within one coherent pedagogical framework.

CONCLUSIONS

This study concludes that Hajj ritual learning at MAS Al Washliyah 49 Pasar Lembu, Asahan Regency, still faces a significant gap between students' procedural understanding and the internalization of the Islamic values embodied in Hajj worship. The lived experiences of teachers and students demonstrate that conventional, predominantly theoretical instruction provides sufficient opportunities for students to memorize Hajj procedures but remains limited in facilitating meaningful religious experience, reflection, and character formation. The study further reveals that Islamic educational values—including tawhid, sincerity, patience, discipline, obedience, equality, Islamic brotherhood, and social responsibility—become more meaningful when students encounter them through direct participation and structured reflection rather than merely receiving verbal explanations. Based on these findings, the study formulated a contextual Hajj ritual learning model consisting of six stages: Value Orientation, Simulation Preparation, Simulation

Implementation, Individual Reflection, Collective Reflection, and Value Internalization and Commitment. The model integrates direct experience, systematic value formation, reflective learning, teacher facilitation, and contextualization with the educational identity of Al Jam'iyatul Washliyah. Its principal contribution lies in connecting Hajj ritual instruction with Islamic character formation within a model developed from the actual experiences and needs of teachers and students. The model therefore offers a contextual pedagogical alternative for transforming Hajj learning from procedural instruction into an experiential process that strengthens students' religious understanding, moral character, and commitment to applying Islamic values in everyday life.

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