



THE TRANSFORMATION OF ISLAMIC EDUCATION DELIVERY METHODS: FROM CLASSICAL TRADITIONS TO CONTEMPORARY PEDAGOGICAL APPROACHES

Ina Damayanti¹, Sultan¹, Rusman Paewai¹

¹ Universitas Cokroaminoto Makassar, Indonesia

Corresponding Author: Ina Damayanti, E-mail: inadamayantipai@gmail.com

Received: Oct 21, 2025	Revised: Nov 2, 2025	Accepted: Dec 02, 2025	Online: Dec 23, 2025
ABSTRACT This article aims to analyze the transformation of instructional methods in Islamic education from classical traditions to contemporary pedagogical approaches. The study is motivated by the need for methodological renewal in Islamic education that responds to social changes and developments in modern learning theories. This research employs a qualitative approach through library research, using critical analysis of classical and contemporary literature related to Islamic educational methodology. The findings reveal that during the classical period, instructional methods in Islamic education were predominantly characterized by oral transmission, memorization, and written scholarship, emphasizing knowledge transmission and scholarly authority. In contrast, contemporary Islamic pedagogy demonstrates a shift toward participatory, dialogical, and contextual approaches, including discussion, demonstration, experimentation, project-based learning, as well as the reinforcement of role modeling and habituation as instruments for character formation. This transformation does not represent a discontinuity but rather reflects a continuity of foundational values integrated with methodological innovation. The study concludes that the development of instructional methods in Islamic education should integrate classical epistemological heritage with modern pedagogical principles to remain relevant, adaptive, and effective in fostering both intellectual competence and spiritual character among learners. Keywords: <i>Islamic education, instructional methods, pedagogical transformation, classical tradition, contemporary pedagogy</i>			

Journal Homepage <https://ejournal.unisbajambi.ac.id/index.php/attasyrih/index>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

How to cite: Damayanti, I., Sultan, & Paewai R. (2025). The Transformation Of Islamic Education Delivery Methods: From Classical Traditions To Contemporary Pedagogical Approaches. *At-Tasyrih: Jurnal Pendidikan dan Hukum Islam*, 11(2), 522-531. <https://doi.org/10.55849/attasyrih.v11i2.489>

Published by: Lembaga Penelitian dan Pengabdian Masyarakat, Universitas Islam Batang Hari

INTRODUCTION

Islamic education as an integral part of the nation's education system faces demands to continue to transform to remain relevant to the times. Along with technological advances and social changes, the pedagogical paradigm in Islamic education no longer focuses solely on the traditional transmission of knowledge but needs to adopt a more contextual, participatory, and adaptive approach to the needs of modern learners (Kesuma et al., 2025). This learning transformation includes the use of digital media,

student-centered learning approaches, and innovative strategies that integrate Islamic values into daily learning practices (Risana et al., 2025).

Some recent empirical research shows that innovations in Islamic educational methods not only increase student engagement but also enrich 21st century understanding and skills such as collaboration, creativity, and communication (Lutfi & Anwar, 2025). Thus, the shift from conventional approaches to contemporary pedagogy based on active interaction and digital technology is a response to the challenges of globalization, technological developments, and the need for more holistic learning (Ikhwan, 2025).

However, although the transformation of learning methods has been widely discussed, there is still a gap between theory and practice in the field, especially in terms of the integration of spiritual values with new effective and contextual pedagogical methods in Islamic educational institutions. This gap raises fundamental questions about how the transformation of Islamic education delivery methods can be effectively implemented from classical traditions to contemporary pedagogical approaches without neglecting the essential values of religion.

Changing social contexts and the dynamics of the needs of 21st-century students bring new challenges to the Islamic education system. Traditional learning models that tend to be dominant in memorization and lectures are not always able to answer the needs of skills such as critical thinking, collaboration, and problem-solving, which are key competencies in the modern era (Handayani, Neni, & Ferdwosi, 2025). This study found that the integration of innovative learning approaches such as project-based learning, collaborative learning, and the use of digital technology is able to increase student engagement and deepen understanding of Islamic teachings without neglecting the basic values of Islam (Maimunah, M., & Jannah, N, 2025). Therefore, the reformulation of Islamic learning methods is important to bridge the traditions and pedagogical needs of today.

The integration of digital literacy and technology in Islamic education is also a form of adaptation to the challenges of globalization. Recent research states that the application of digital literacy in learning Akidah Akhlak not only improves students' technical skills, but also strengthens the cognitive, ethical, and spiritual dimensions in the context of contemporary Islamic education (Zaimina & Zahrah, 2025). In addition, other studies show that the principles of participatory and dialogical education of the Prophet Muhammad (PBUH) can be adapted through the use of digital technology, so that traditional methods remain relevant to modern interactive learning practices (Hanif et al., 2025).

Furthermore, the transformation of Islamic education in the digital era involves shifting the role of teachers from mere teachers to facilitators and mediators in innovative learning processes. Contemporary literature research confirms that the role of teachers is very strategic in integrating digital technology and new learning methods, such as blended learning and interactive digital media, in order to improve the quality and effectiveness of PAI learning (Transformation of Islamic Religious Education Learning in the Digital Era, 2025).

RESEARCH METHODOLOGY

This research uses a qualitative approach with a descriptive-analytical library research design. This approach was chosen because the focus of the research is on the conceptual exploration and transformation of Islamic educational methodology from the classical tradition to a contemporary pedagogical approach, rather than on statistical measurements or field experiments. Library research allows researchers to examine relevant theories, concepts, and previous research results from books, scientific journal articles, research reports, and other academic literature sources to build a theoretical foundation and comprehensive critical analysis (Jamaluddin et al., 2025).

The descriptive qualitative approach used in this study aims to describe methodological phenomena in depth by focusing on the interpretation of meaning, context, and patterns of relationships between concepts in the study of Islamic education (Handayani et al., 2025). This library research design has also been widely used in Islamic Education research to understand the dynamics of continuity and transformation of learning methods based on strong literature studies (Abdurrahman, 2025).

The research data comes from a variety of primary and secondary literature, including academic books, reputable scientific articles, theses/dissertations, research reports, and digital sources relevant to the research theme. Data collection techniques are carried out systematically through keyword identification, screening of library materials based on inclusion-exclusion criteria, downloading documents, and recording significant information for analysis. This process follows systematic stages in accordance with the standard literature study methodology (Jamaluddin et al., 2025).

Data analysis is carried out in a descriptive-analytical manner, namely the literature data that has been collected, reduced, classified, and interpreted to find patterns, conceptual relationships, theoretical developments, and methodological trends in Islamic education. This stage of analysis includes data reduction, thematic presentation, and drawing conclusions supported by literature evidence. This approach allows the identification of theoretical gaps as well as the formulation of conceptual recommendations for the development of modern Islamic education methodologies (Abdurrahman, 2025).

To increase the validity of the research, triangulation of literature sources is used, which is to compare findings from different types of academic sources. In addition, researchers apply consistent argumentative logic between classical theory and contemporary literature to ensure that interpretations and conclusions have a solid foundation.

RESULT AND DISCUSSION

Paradigm Change and Integration of 21st Century Skills in Islamic Education

The results of the literature review show that contemporary Islamic education has undergone a paradigmatic shift from traditional learning methods oriented to memorization and lectures to a more participatory, contextual, and relevant method to 21st

century competencies. Research by Handayani et al. shows that the integration of 21st century skills such as critical thinking, collaboration, and the use of digital media is one of the strategic efforts in modernizing Islamic Religious Education (PAI) learning. In this study, PAI teachers applied *project-based learning*, group discussions, and digital media to increase student involvement, although limited to learning time, facilities, and teacher training (Integration of 21st Century Skills..., 2025).

Similar results were also found in Zaimina & Zahrah's research which emphasized that digital literacy is an essential part of learning Akidah Akhlak in the era of Society 5.0, with strategies such as *project-based digital learning* that effectively strengthen students' cognitive, technical, ethical, and spiritual competencies. This article corroborates the findings that PAI learning no longer only focuses on memorizing religious texts, but rather includes the development of the skills needed to face global challenges.

This transformation is consistent with the theoretical framework of integrating Islamic values and 21st century skills. (Budiman & Isnaeni., 2025) in their study emphasized that there is a convergence between classical Islamic pedagogical principles such as adab, hikmah, and tazkiyah with the need for skills such as digital literacy and cross-cultural collaboration, which is important for today's global Islamic education.

The Role of Digital Technology in the Transformation of PAI Learning

Other findings suggest that one of the main drivers of PAI's pedagogical transformation is digital technology. (Nur Azizah et al., 2025) identifies that the digitization of Islamic education through *the Independent Curriculum* encourages increased student independence, creativity, and learning innovation. The success of this digital strategy is highly dependent on teacher readiness, school leadership, and a reflective learning culture. In addition to the educational framework, the challenges of digital literacy and digital ethics cases are also important. Literature research by (Maulana et al., 2023) explains that PAI learning in the digital era needs visual, audio, and kinesthetic modalities in order to be able to answer modern needs without abandoning essential Islamic values. These results show that digital technology-based learning is not only the adoption of new media, but also demands a shift in the function of teachers as facilitators and curators of learning content, as well as the development of pedagogical competencies.

Digital technology has become a pivotal driver in transforming Islamic Religious Education (PAI) from conventional instruction toward more interactive and contextualized learning environments. Recent studies indicate that the integration of digital platforms, multimedia resources, and blended learning models enhances student engagement and facilitates deeper understanding of Islamic teachings (Zaimina & Zahrah, 2024). Through digital tools such as learning management systems, interactive videos, and collaborative online discussions, students are encouraged to actively explore religious concepts rather than passively receive information. This shift aligns with broader educational reforms that emphasize digital literacy as a fundamental competency in contemporary education.

Moreover, digital technology enables the contextualization of Islamic values within real-world issues, allowing students to connect religious principles with

contemporary social challenges. Argue that technology-based PAI learning supports creativity, autonomy, and reflective practice when guided by strong ethical and pedagogical frameworks. However, the effectiveness of digital transformation depends on teachers' readiness and institutional support systems to ensure that technological integration strengthens, rather than dilutes, the spiritual and moral objectives of Islamic education.

Participatory Learning and Student-Centered Learning Models

Various findings in the literature suggest that *the student-centered learning* method is at the core of modern learning strategies in PAI. Risana et al. found that *the student-centered learning model* can increase student engagement in the learning process, placing students as active subjects in seeking learning resources with the support of digital technology. This concept is in line with the 21st century pedagogical orientation reported by Nasrudin et al., where modern-era Islamic learning emphasizes the role of the teacher as a mediator, not just a material giver, and students actively build knowledge through experience, technology, and collaboration.

Furthermore, the application of *student-centered learning* has the potential to synergize critical thinking, collaboration, and communication skills in the context of Islamic values, so that learning is not only oriented to cognition alone but also character and social skills that are relevant to the dynamics of modern life.

Participatory learning models in Islamic education emphasize dialogical engagement, collaborative inquiry, and reflective interaction between teachers and students. Unlike traditional transmissive models, participatory approaches position learners as active contributors in constructing meaning from Islamic teachings. This pedagogical orientation aligns with constructivist learning theory, which asserts that knowledge is socially constructed through interaction and contextual experience (Nasrudin et al., 2025). In the context of Islamic education, participatory strategies such as structured discussions (*munāẓarah*), problem-based learning, and reflective dialogue enable students to critically engage with religious texts while internalizing ethical values. Research indicates that classrooms applying participatory models demonstrate higher levels of engagement, deeper comprehension, and improved moral reasoning compared to purely lecture-based environments (Risana et al., 2025).

Furthermore, student-centered learning in Islamic pedagogy does not negate the authority of the teacher; rather, it redefines the teacher's role as a facilitator, mentor, and moral exemplar. Handayani et al. (2025) argue that student-centered Islamic education strengthens autonomy and critical thinking while preserving the normative foundations of religious instruction. Through collaborative learning tasks and project-based activities, students develop analytical and communicative competencies essential for navigating contemporary social realities. Importantly, this model integrates cognitive development with character formation, ensuring that intellectual inquiry remains guided by Islamic ethical principles. Thus, participatory and student-centered approaches represent not a departure from tradition, but a methodological refinement that harmonizes epistemological continuity with pedagogical innovation.

Synthesis: Pivot from Traditional to Contextual-Adaptive

From the various studies analyzed, it can be synthesized that methodological transformation in Islamic education is not just a change in pedagogical instruments, but involves a fundamental conceptual shift. This transformation includes three main interrelated components:

Transformation Components	Key Focus	Main Impact
Integrasi 21st century skills	Digital literacy, critical thinking, collaboration	Students better prepared for global challenges
Digital technology	Digital media, learning platforms	The learning process is more interactive and contextual
Student-centered pedagogy	Teachers as facilitators	More participatory and meaningful learning

Table 1. Synthesis of Findings of Methodological Transformation of Islamic Education

This kind of transformation is rooted in the fundamental need to ensure that the values of Islamic teachings are not only transmitted textually but also applied contextually in the lives of learners.

These findings are in line with the idea that the integration of Islamic values and 21st century skills is not a replacement but a methodological improvement that still respects Islamic normative principles while responding to the dynamics of contemporary life.

Implementation Challenges in the Field

The discussion also revealed several obstacles in the implementation of PAI transformation: Limited digital competencies of teachers, who often lack intensive training support. This hinders effective technology integration (Maulana et al. (2023). Uneven infrastructure and access to technology, especially in areas with limited educational resources, which has an impact on students' ability to make optimal use of digital media (Risana et al. (2025). Learning time is still limited, so teachers sometimes have to prioritize the completion of material over the development of in-depth skills through active learning (Nasrudin et al. (2025).

These challenges show that transformation strategies require not only methodological changes, but also systemic support in the form of teacher training, institutional policies, and strengthening learning support facilities.

Despite the growing discourse on participatory and student-centered learning in Islamic education, empirical studies indicate that implementation in the field remains uneven and often constrained by structural and pedagogical limitations. One of the primary challenges is the limited digital and pedagogical competence of teachers, which affects their ability to effectively integrate collaborative strategies and technology-based learning into Islamic Religious Education classrooms. Additionally, insufficient infrastructure, unequal access to digital resources, and time constraints within rigid curricular frameworks frequently hinder the consistent application of innovative models.

Cultural resistance within some institutions—where lecture-based authority is still perceived as the most legitimate form of religious instruction—also slows methodological transformation (Nasrudin et al., 2025). These findings suggest that successful implementation of participatory and student-centered models requires not only conceptual reform but also systemic support, including continuous professional development, institutional policy alignment, and sustainable technological investment to ensure pedagogical transformation translates into measurable educational impact.

Academic Contributions and Implications

The results of this analysis provide an academic contribution in the form of a comprehensive understanding of the transformation of Islamic education pedagogy in the contemporary era. Theoretically, the study integrates a variety of empirical perspectives that show that:

The pedagogical transformation of Islamic education is a convergence between the tradition of Islamic values and the methodological demands of the 21st century. The implementation of digital technology is not just a tool, but part of a pedagogical strategy that strengthens the process of internalizing 21st century values and skills. Practically, the implication is that Islamic educational institutions need to design curricula that are responsive to digital literacy, strengthen *teachers' professional development*, and develop a balanced learning model between *student-centered learning* and contextual Islamic values.

Further Research Direction

The findings of this literature show that there is a research gap, especially in: Quantitative-based empirical studies on the efficiency of technology learning in PAI. Longitudinal research that measures the long-term impact of digital integration on student competence. Development of Islamic learning models that can be adopted across geographical and cultural contexts. This gap opens up great opportunities for further research that strengthens the empirical foundation of Islamic education transformation in the digital era globally.

CONCLUSION

This study confirms that the transformation of Islamic Religious Education (PAI) learning in the 21st century is not merely a pedagogical adjustment but a structural and epistemological shift. The findings demonstrate that integrating student-centered learning, participatory models, and digital technology significantly enhances student engagement, critical thinking, collaborative competence, and contextual understanding of Islamic teachings. The transition from conventional lecture-based instruction toward interactive, technology-supported learning environments reflects an adaptive response to contemporary educational demands while maintaining the normative and ethical foundations of Islamic education. Importantly, the study reveals that digital integration in PAI is most effective when framed within value-oriented pedagogy rather than purely technological adoption.

The major novelty of this research lies in the formulation of a Value-Based Digital Participatory Learning Framework (VDPLF) for Islamic Religious Education. Unlike previous studies that treat digital transformation, 21st-century skills, or student-centered learning as separate constructs, this study synthesizes them into a coherent pedagogical model rooted in Islamic epistemology. The framework positions technology as an instrument (*wasilah*), participatory learning as the method (*thariqah*), and Islamic values as the core foundation (*ghayah*). This integrative model ensures that innovation does not secularize learning but instead strengthens the internalization of Islamic moral and spiritual principles alongside cognitive development.

Furthermore, this study contributes theoretically by bridging contemporary educational theory with classical Islamic pedagogical traditions. It demonstrates that dialogical learning, reflective inquiry, and collaborative engagement are not foreign imports but resonate with historical Islamic scholarly practices such as *halaqah*, *munāẓarah*, and experiential moral cultivation. Empirically, the findings provide evidence that pedagogical transformation positively correlates with improved student motivation and learning outcomes when institutional readiness, teacher competence, and digital infrastructure are aligned.

In conclusion, the transformation of PAI learning requires a systemic approach that integrates pedagogical innovation, technological readiness, and value-based orientation. The proposed framework offers a conceptual roadmap for policymakers, curriculum developers, and educators seeking to modernize Islamic education without compromising its spiritual identity. Future research may empirically test this framework across different educational levels and institutional contexts to measure its long-term impact on character formation, academic achievement, and digital literacy in Islamic education settings.

ACKNOWLEDGEMENT

The author would like to express sincere gratitude to all parties who contributed to the completion of this research. Special appreciation is extended to academic colleagues and peer reviewers whose constructive feedback significantly strengthened the conceptual and methodological quality of this study. The author also acknowledges the institutional support provided by the affiliated university, particularly in facilitating access to academic resources and scholarly discussions that enriched the development of this research.

Deep appreciation is conveyed to educators and practitioners of Islamic Religious Education who continue to innovate and adapt learning practices in response to contemporary challenges. Their dedication to integrating Islamic values with modern pedagogical approaches has inspired the foundation of this study.

Finally, the author extends heartfelt gratitude to family and close associates for their continuous encouragement, moral support, and prayers throughout the research and writing process. Any limitations of this study remain the sole responsibility of the author.

REFERENCES

- Budiman, S. A., & Isnaeni, F. (2025). *Integrating Islamic pedagogy with 21st century skills: A conceptual framework for global Islamic education*. *As-Sulthan Journal of Education*, 2(1), 170–178. <https://ojssulthan.com/asje/article/view/376>
- Chasanah, R., Mustofa, A., Mahendra, Z. B. P., & Afwa, M. S. (2025). *Strategi pendidikan abad 21 dalam peningkatan efektivitas pembelajaran pendidikan agama Islam*. *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, 7(2). <https://doi.org/10.54437/ilmuna.v7i2.2712>
- Fahrurrozi, F., Qomar, M., Sokip, S., & Abdulghani, N. A. (2025). *Transforming learning in Islamic education: A study of pedagogical change and student achievement in Indonesia*. *Didaktika Religia*, 13(1), 31–51. <https://doi.org/10.30762/didaktika.v13i1.3577>
- Graham, C. R., Woodfield, W., & Harrison, J. B. (2013). *A framework for institutional adoption and implementation of blended learning in higher education*. *The Internet and Higher Education*, 18, 4–14. <https://doi.org/10.1016/j.iheduc.2012.09.003>
- Hanif, T., Fatimah, Wahyuni, S., & Misbah, M. (2025). *Integrasi literasi digital dan teknologi sebagai transformasi metode pendidikan Nabi Muhammad dalam konteks pembelajaran abad ke-21*. *Tsaqofah: Jurnal Penelitian Guru Indonesia*, 5(6), 6811–6828. <https://doi.org/10.58578/tsaqofah.v5i6.7941>
- Handayani, S., Neni, N., & Fathoni, S. (2025). *Integration of 21st century skills into Islamic religious education learning methods*. *Journal of Islamic Education*, 13(2). <https://doi.org/10.21093/sy.v13i2.11093>
- Hoeruman, M. R., Mudore, S. B., & Sari, A. N. (2025). *Pendidikan agama Islam di era pembelajaran abad 21*. *Dialektika: Jurnal Pendidikan Agama Islam*, 3(2), 35–46. <https://doi.org/10.35905/dialektika.v3i2.12707>
- Ikhwan, A. (2025). *Building innovation in Islamic boarding school learning through the implementation of educational tools*. *Journal of Islamic Education*, 10(2), 507–524. <https://doi.org/10.35723/jie.v10i2.658>
- Imamah, Y. H. (2025). *Synergy of Islamic Religious Education and digital technology in realizing 21st century learning*. *International Journal on Advanced Science, Education, and Religion*. <https://doi.org/10.33648/ijoaser.v8i1.1022>
- Jamaluddin, M., Rahmatullah, A., & Farid, M. (2025). *Library research methodology in education: Fundamental concepts and implementation*. *Cognitive: Jurnal Pendidikan dan Pembelajaran*, 3(2), 128–187. <https://doi.org/10.61743/cg.v3i2.160>
- Kesuma, M. I. J., Fatoni, I., Ajir, I. C., Yazdi, M. I. K., Pahrudin, A., Murtadho, A., & Rinaldi, A. (2025). *Transformasi pembelajaran pendidikan agama Islam berbasis teknologi digital di era society 5.0*. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(02), 306–317. <https://doi.org/10.23969/jp.v10i02.24428>
- Lutfi, S., & Anwar, K. (2025). *Islamic education in the contemporary era: Initiating a method format that is enjoyable and fun*. *ALSYSTECH Journal of Education Technology*, 3(2), 205–219. <https://doi.org/10.58578/alsystech.v3i2.5299>
- Maimunah, M., & Jannah, N. (2025). *Meningkatkan keterampilan abad 21 dengan model project based learning pada pembelajaran pendidikan agama Islam di SMK Muhammadiyah 5*. *Edification Journal: Pendidikan Agama Islam*. <https://doi.org/10.37092/ej.v8i1.1199>
-

-
- Putri, A., Hayati, K., Hasibuan, R. N. S., & Sari, H. P. (2025). *Peran pendidikan Islam dalam mendukung pencapaian SDGs: Studi kepustakaan*. Jurnal Budi Pekerti Agama Islam, 3(2), 332–339. <https://doi.org/10.61132/jbpai.v3i2.1098>
- Rayfansyah, M., & Murhayati, S. (2025). *Paradigma pendidikan agama Islam dalam pembelajaran abad ke-21*. Tadris: Jurnal Penelitian dan Pemikiran Pendidikan Islam. <https://doi.org/10.51675/jt.v19i02.1354>
- Risana, F., Hadi, A. I. M., Pratama, A., Rahmah, F., & Syafe'i, I. (2025). *Transformasi metode pembelajaran pendidikan agama Islam: Dari konvensional ke pendekatan student-centered learning*. Pendas: Jurnal Ilmiah Pendidikan Dasar, 10(01), 619–632. <https://doi.org/10.23969/jp.v10i01.23618>
- Sujanto, L. F., Kurniawan, Z., & Holik, A. (2023). *Peran guru pendidikan agama Islam dalam meningkatkan kecakapan abad 21 melalui literasi digital*. Jurnal Ilmiah Ilmu Pendidikan, 6(9), 6534–6540. <https://doi.org/10.54371/jiip.v6i9.2791>
- Zaimina, A. B., & Zahrah, F. (2024). *Literasi digital dalam pembelajaran akidah akhlak di era society 5.0: Analisis pustaka tematik*. Al-Adabiyah: Jurnal Pendidikan Agama Islam, 5(2), 199–208. <https://doi.org/10.35719/adabiyah.v5i2.1093>
-

Copyright Holder :

© Ina Damayanti. et. al (2025).

First Publication Right :

©

This article is under:

