

Transformation of Islamic Religious Education Learning Materials: Implementation of Qur’anic and Hadith Elements in Primary School

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Keywords:	Abstract
<i>al-qur’an and hadith;</i> <i>learning outcomes;</i> <i>islamic religious education</i>	<i>This study examined the integration of Qur’anic and Hadith elements within the Religious Education curriculum of Islamic Elementary Schools, alongside an analysis of Imam Al-Ghazali’s perspective on the importance of early religious education in fostering faith and moral development within the Merdeka Curriculum, employing a qualitative methodology that combined content analysis of curriculum documents and textbooks with semi-structured interviews to ensure a rigorous and comprehensive investigation. The curriculum was structured in three phases: Phase A focused on the mastery of hijaiyah letters and the recitation of short surahs; Phase B emphasised the interpretation of selected verses and hadiths; and Phase C integrated memorisation, comprehension, and the practical application of religious values in daily life, with the observed school implementing innovative pedagogical resources and strategies to effectively blend theoretical knowledge, practical application, and technological advancements, thereby creating valuable and engaging educational experiences that not only strengthened religious observance but also nurtured morally upright and spiritually discerning students, equipping them to address global challenges while preserving their Islamic identity.</i>

INTRODUCTION

Background of the Study

Islamic Religious Education plays a crucial role in shaping students’ character and morality, especially at the primary school level. Within the context of Indonesia’s national education system, Islamic Religious Education does not only focus on religious knowledge, but also aims to instill life

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values that are relevant to students' daily experiences (Fahmi & Susanto, 2018). As an integral part of the curriculum, Islamic Religious Education seeks to develop individuals with noble character based on Islamic teachings, including peace, compassion, and mutual respect (Abdullah, 2022). These values are expected to be applied by students not only in understanding their religion but also in their everyday lives (Harto & Tastin, 2019). At the primary level, Islamic Religious Education learning materials cover various elements, one of which is the Qur'an and Hadith as the two main sources of Islamic teachings. These elements provide a strong spiritual and moral foundation for students (Muktamar et al., 2024). Qur'anic instruction in primary schools begins with the introduction of *hijaiyah* letters, followed by proper Qur'an recitation, as well as understanding the translation and content of selected verses. Similarly, Hadith instruction helps students grasp the moral messages conveyed and apply them in daily life (Wahidah & Suryadilaga, 2021).

The implementation of Qur'anic and Hadith instruction within primary schools encounters several challenges that impede its efficacy. A significant issue is that many students are limited to reading or memorising Qur'anic verses without comprehending their meanings, which obstructs the internalisation of the embedded moral and spiritual values (Putra & Syafrudin, 2020). Additionally, the absence of engaging pedagogical methods and relevant instructional media often renders the learning process monotonous and ineffective (Zahwa & Syafi'i, 2022). These challenges underscore the critical need for adopting innovative and interactive teaching strategies to ensure that Islamic Religious Education effectively fulfils its intended educational and spiritual objectives.

Problem of The Study

Although Qur'anic and Hadith instruction has become an integral part of the primary school curriculum, several key issues affect the effectiveness of this learning process. One major issue is the lack of teaching methods that align with students' developmental needs at each learning phase. In Phase A (grades 1–2), students often struggle with recognizing *hijaiyah* letters and reading the Qur'an correctly. In Phase B (grades 3–4), students face difficulties understanding the translation of Qur'anic verses. Meanwhile, in Phase C (grades 5–6), students require a deeper understanding of the content and relevance of Qur'anic verses and Hadiths to their daily lives (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2022).

In addition, the limited use of modern technology in Islamic Religious Education presents a significant challenge. In the digital era, traditional teaching methods often fail to engage students effectively. Instruction that relies solely on lectures or rote memorization without interactivity tends to reduce students' interest in learning (Aniqoh et al., 2021). Conversely, the use of educational technologies such as learning videos, Qur'an apps, and other digital platforms has been shown to enhance students' interest and motivation (Zahwa & Syafi'i, 2022). However, limited teacher proficiency in using technology and a lack of infrastructure support remain major obstacles to implementing these methods in many schools.

Research's State of the Art

Numerous studies have underscored the significance of employing age- and developmentally-appropriate pedagogical strategies in the delivery of Islamic Religious Education, particularly with regard to the Qur'an and Hadith (Wahidah & Suryadilaga, 2021). The implementation of Islamic Religious Education at the primary school level is structured across three distinct phases. Phase A concentrates on introducing *hijaiyah* letters and fostering proficiency in Qur'anic recitation with accurate *tajwid*. Phase B focuses on comprehending the translations of short surahs and the moral values embedded within them, whereas Phase C aims to cultivate a deeper understanding of the meanings of Qur'anic verses and Hadiths, alongside their practical application in everyday life (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2022). Within this framework, Islamic Religious Education at the primary level serves as a cornerstone for early character

formation and religious literacy, aligning seamlessly with the cognitive developmental stages of students.

In addition to this approach, various learning innovations have enriched the practice of Islamic Religious Education in primary schools. One notable method is project-based learning, which allows students to collaborate in creating projects related to the Qur'an and Hadith (Tasci, 2015). Research shows that this method not only improves conceptual understanding but also fosters students' social skills, collaboration, and critical thinking (Lubis & Yusri, 2020). Moreover, Islamic Religious Education instruction is increasingly integrating digital technology, such as educational apps and interactive videos, which enhance students' motivation and create more enjoyable learning experiences (Zahwa & Syafi'i, 2022). At Al-Azhar 36 Islamic Elementary School in Bandung, for example, technological integration has shown positive results in improving learning effectiveness, although broader implementation still requires further study.

The imperative for innovation in the pedagogy of Islamic Religious Education is robustly supported by an array of national and international research. For instance, Hasriadi et al. (2023) demonstrated that contextual teaching approaches significantly enhance the relevance of Islamic Religious Education materials to students' everyday lives. Similarly, Astuti et al. (2022) found that self-paced learning methodologies proved highly effective during the pandemic. Moreover, storytelling and the integration of daily routines have been identified as potent tools for embedding moral values (Ashrafi et al., 2022). The critical need for policies ensuring the right to religious education for Muslim students, particularly in minority-Muslim regions, has also been emphasised (Utami, 2022). Additionally, curricula grounded in life skills and competencies are recognised as effective in bolstering students' competitiveness and readiness for future challenges (Fauzi et al., 2023). Collectively, these findings unequivocally underscore the urgent need for innovative pedagogical strategies in primary school Islamic Religious Education to ensure the realisation of educational objectives that remain relevant to contemporary societal demands.

Gap Study & Objective

Despite the identification of various teaching approaches and methods, there remains a research gap in the in-depth examination of Qur'anic and Hadith instruction at the primary school level, particularly within the context of the Merdeka Curriculum. Previous studies have primarily focused on the effectiveness of specific methods without taking into account the curriculum's flexibility, which offers teachers greater opportunities for innovation. Additionally, limited attention has been given to the integration of technology with project-based approaches in Islamic Religious Education. For instance, Asril et al. (2023) developed online Islamic Religious Education materials but did not emphasize project-based learning, while Tasci, (2015) highlighted the teacher's role in shaping Islamic character without addressing the Merdeka Curriculum context.

Several studies have also savotressed the importance of contextual and integrative approaches. Kavonius and Ubani, (2020) emphasized that Islamic education can serve as a foundation for early moral development, while Abdullah (2022) recommended a competency- and life skills-based curriculum. Other studies, such as Ihwanah et al. (2024), examined differentiated learning to strengthen character education in the digital era, and focused on character content integration in online materials (Sijamhodžić-Nadarević, 2023). Additionally, storytelling, habituation, and role modeling have been identified as highly effective strategies for instilling moral values (Saiin & Raadiamoda, 2022; Zulkifli et al., 2022). Altinyelken, (2021) added that Islamic Religious Education has significant potential to foster intercultural values such as tolerance and mutual respect, particularly in diverse societies, demonstrating the broader relevance of Qur'anic and Hadith learning in primary schools. However, the integration of technology and active strategies such as PBL in Qur'an and Hadith instruction has not yet been thoroughly explored.

Based on the background and problem formulation presented earlier, this study aims to comprehensively explore the implementation of Qur'anic and Hadith instruction across Phases A, B, and C at Al-Azhar 36 Islamic Primary School in Bandung. The primary focus is to describe the teaching practices aligned with students' developmental stages in each phase and to analyze the methods and media used to support learning objectives. In addition, this study seeks to identify the challenges faced by teachers during the instructional process in each phase. Based on the findings, the study is expected to provide practical and applicable recommendations to enhance the quality of Islamic Religious Education instruction, particularly through the implementation of creative teaching methods and the optimization of technology use, in line with the principles of flexibility and differentiation promoted by the Merdeka Curriculum.

METHOD

Type and Design

This study employed a qualitative approach aimed at thoroughly exploring the teaching process of Qur'anic and Hadith elements across Phases A, B, and C at Al-Azhar 36 Islamic Primary School in Bandung. This approach was selected as it allows the researcher to comprehensively understand the experiences, perspectives, and instructional practices of Islamic Religious Education teachers (Busetto et al., 2020). The research design used was a case study, focusing on an in-depth exploration of a single location or specific case. In this case, the research site was Al-Azhar 36 Islamic Primary School. The case study design enabled the researcher to uncover various contextual aspects of teaching, including objectives, methods, media, and assessment forms in the instruction of Qur'an and Hadith (Wang & Zhou, 2016).

Data and Data Sources

The data in this study consisted of both primary and secondary sources. Primary data were obtained through interviews with Islamic Religious Education teachers teaching in Phases A, B, and C, providing direct insights into teaching practices, strategies, and challenges faced during the instruction of Qur'anic and Hadith elements. Meanwhile, secondary data were collected through documentation and literature review, including the Merdeka Curriculum Learning Outcomes (Capaian Pembelajaran), Islamic Religious Education and Character Education textbooks, journal articles, and other relevant sources (Prada-Ramallal et al., 2018). These secondary sources were used to support the analysis and interpretation of primary data and to understand the policy framework and learning materials being implemented.

Data Collection Technique

Data collection in this study involved two main methods: semi-structured interviews and document analysis. Interviews were conducted with Islamic Religious Education teachers who teach in Phase A (grades 1–2), Phase B (grades 3–4), and Phase C (grades 5–6) at Al-Azhar 36 Islamic Primary School. The interview guide was designed in the form of open-ended questions covering key aspects such as learning objectives, instructional methods, teaching media, evaluation strategies, and challenges encountered in teaching Qur'anic and Hadith elements. The semi-structured interview approach was chosen to provide flexibility for the researcher to explore the subjective experiences of participants while maintaining focus on the research objectives (Kallio et al., 2016).

In addition to interviews, data were also obtained through document analysis to support and complement information from the interviewees. Documents analyzed included lesson plans (RPP), Merdeka Curriculum Learning Outcomes (CP), Islamic Religious Education and Character Education textbooks, and other instructional tools used by teachers in the teaching and learning process. This document analysis aimed to assess the alignment between lesson planning and classroom practices,

as well as to understand the curricular framework underlying the implementation of Qur'an and Hadith instruction (Bowen, 2009).

Data Analysis

Data analysis in this study applied Miles and Huberman's (1983) interactive analysis model, which consists of three main stages: data reduction, data display, and conclusion drawing/verification. Data reduction involved selecting and filtering relevant data from interview and document findings. The data were then presented in descriptive narrative form to illustrate research findings such as teaching practices, methods applied, teaching media used, and the challenges and solutions encountered by teachers. The final stage was conclusion drawing, carried out iteratively and continuously through data verification to ensure the validity and reliability of the findings. This procedure allowed the researcher to identify thematic patterns and formulate practical recommendations for the implementation of Qur'an and Hadith instruction in primary schools.

RESULTS

Theme 1: Holistic Learning Objectives of Islamic Religious Education Based on Learning Outcomes

The learning objectives of Islamic Religious Education in the Merdeka Curriculum are aimed at shaping students holistically, with a strong emphasis on enhancing spirituality and noble character. Through intensive guidance, students are taught to cultivate compassion, tolerance, and mutual respect as foundational values in their lives. Islamic Religious Education learning does not merely focus on understanding the core principles of Islam such as sound faith (*'aqidah ṣaḥīḥah*) and character formation based on the teachings of *Ahlus Sunnah wal Jamā'ah* but also integrates instruction on Islamic law (*sharī'ah*) and the historical development of Islamic civilization. Students are expected to apply these teachings in their daily lives, whether in their relationship with the Creator, with themselves, fellow citizens, humanity at large, or the natural environment. Furthermore, Islamic Religious Education also aims to guide students to think critically by developing sound, accurate, and wise reasoning in drawing conclusions and making decisions. This is essential in preventing the emergence of radicalism and liberalism that conflict with Islamic teachings.

Islamic Religious Education also emphasizes the importance of caring for the environment as part of the student's responsibility as Allah's steward (*khalīfah*) on earth. Students are encouraged to actively protect and preserve their surroundings, implementing the concept of ecological responsibility in line with Islamic teachings. This goal is closely tied to the development of individuals who uphold the values of unity and togetherness, thereby strengthening bonds of human brotherhood (*ukhuwwah basyariyyah*), religious brotherhood (*ukhuwwah Islāmiyyah*), and national brotherhood (*ukhuwwah waṭaniyyah*). By understanding and appreciating religious, ethnic, and cultural diversity, students are expected to actively contribute to building an inclusive and harmonious social environment in accordance with Islamic and national values.

Theme 2: Analysis of Qur'an and Hadith Teaching in Islamic Religious Education

Insights from the interviews indicate that the principal objective of incorporating Qur'anic and Hadith elements across Phases A, B, and C of Islamic Religious Education is to equip students with foundational skills in reading, translating, and understanding the content of the Qur'an, with a particular focus on short surahs and selected Hadiths. One interviewee articulated this aim, stating, "The purpose of teaching Qur'anic and Hadith elements is to enable students to read, translate, and comprehend the content of short surahs and selected Hadiths, with the expectation that they will apply these teachings in their daily lives." (DS, PAI Teacher, Personal Communication, 23 October 2024).

The objective of Qur'anic and Hadith instruction is pivotal not only for fostering cognitive development but also for cultivating robust character in students. Through this education, students are guided to internalise core Islamic values, such as honesty, responsibility, and tolerance, which are indispensable for nurturing individuals of profound spiritual depth capable of applying Islamic principles across diverse facets of daily life. Furthermore, Qur'anic and Hadith learning facilitates a comprehensive understanding of Islamic teachings, encompassing sound faith ('aqidah ṣaḥīḥah), exemplary character, and the historical development of Islamic civilisation, while contextualising these principles within Indonesia's rich cultural and religious diversity.

Additionally, this instruction seeks to hone students' critical thinking and analytical skills, enabling them to address complex life challenges with discernment. A thorough engagement with these sacred sources fosters rational and judicious decision-making, cultivating a balanced and moderate outlook (wasāṭiyyah) that guards against radicalism and liberalism. This approach reinforces an Islamic identity that harmonises with the principles of unity amid Indonesia's religious, cultural, and ethnic pluralism.

Adopting a practice-oriented pedagogical framework, the curriculum transcends theoretical instruction by encouraging students to actively apply Islamic teachings in real-world contexts. This encompasses living out Islamic principles in their relationships with the Creator, themselves, others, and the environment. Consequently, Qur'anic and Hadith education not only enriches religious knowledge but also moulds students into spiritually and emotionally mature individuals, well-equipped to navigate global challenges while steadfastly preserving their religious identity.

Theme 3: Learning Outcomes of Qur'an and Hadith Elements in Phases A, B, and C

The Learning Outcomes of Islamic Religious Education and Character Education for the Qur'an and Hadith elements in Phases A, B, and C possess distinct characteristics that support students' development in understanding and practicing Islamic teachings. In Phase A, instruction focuses on recognizing *hijaiyah* letters and their diacritical marks (harakat), as well as reading short surahs from the Qur'an properly. This phase aims to equip students with a solid foundation in Qur'anic literacy, enabling them to master basic reading skills accurately. In addition, students are introduced to both the textual and contextual meanings of short surahs, and are encouraged to understand and apply their content in daily life. This early education fosters love and deep appreciation for the Qur'an as a Muslim's primary guide in life.

In Phase B, learning involves reading short surahs or verses from the Qur'an and articulating their core messages effectively. Students are also introduced to Hadiths regarding the obligation of prayer and the importance of maintaining good relations with others, with a strong emphasis on applying these teachings in everyday contexts. This phase shows that learning extends beyond technical mastery of Qur'anic reading to include moral and social teachings found in the Hadith. It plays a vital role in shaping students' character to be virtuous and socially sensitive in accordance with Islamic values.

In Phase C, learning outcomes advance further as students are expected to read, memorize, write, and understand the core messages of short surahs and Qur'anic verses particularly those that emphasize diversity with accuracy and clarity. This indicates that students at this phase are ready to engage with Islamic teachings more deeply. Instruction in Phase C emphasizes students' ability to integrate religious teachings into daily life in more complex ways, such as interpreting and applying Islamic perspectives on diversity in social interactions. The goal also reflects values of love and reverence for the Qur'an and the Prophet's Hadith as fundamental sources of spiritual and moral development. Through an emphasis on both contextual and textual understanding of the Qur'an and Hadith, students are expected to become individuals of noble character, critical thinking ability, and profound spiritual depth.

Theme 4: Synchronization of Learning Outcomes with Islamic Religious Education and Character Textbooks

The Islamic Religious Education and Character Education textbooks for grades 1 to 6 within the Merdeka Curriculum clearly reflect a synchronization between the Learning Outcomes (Capaian Pembelajaran or CP) of the Qur'an and Hadith elements and the developmental characteristics of students at each phase. These textbooks integrate the Qur'an and Hadith learning objectives with the primary aim of developing students' fundamental skills in reading, translating, and understanding the contents of the Qur'an and Hadith. In Phase A, learning focuses on the introduction of *hijaiyah* letters, harakat (diacritical marks), and the ability to properly recite short surahs from the Qur'an. Phase B emphasizes the ability to read Qur'anic verses and explain their core messages, as well as apply Hadiths concerning prayer and maintaining good relationships with others in daily life. In Phase C, the learning outcomes expand to include memorization, writing, and deeper understanding of Qur'anic messages related to diversity, along with the application of those values in social contexts. These textbooks also stress the importance of loving and respecting the Qur'an and the Prophet's Hadith as the primary guides for a Muslim's life, while providing students the space to internalize religious values in their everyday experiences. This synchronization ensures that Qur'an and Hadith learning outcomes are implemented in a continuous and coherent manner, supporting the development of students with noble character and the competence to face global challenges.

Theme 5: Implementation of Qur'an and Hadith Materials in Phases A, B, and C at Al-Azhar 36 Islamic Primary School

The implementation of Islamic Religious Education and Character Education materials particularly the Qur'an and Hadith elements at Al-Azhar 36 Islamic Primary School Bandung is carried out gradually and systematically, in accordance with the developmental characteristics and needs of students at each phase. In Phase A (grades 1–2), the learning process focuses on building basic Qur'anic reading skills, especially through the engaging and intensive introduction of *hijaiyah* letters. A teacher explained, "In grade 1, students are introduced to *hijaiyah* letters, and in grade 2, they begin reading them. The focus at this phase is on reading and memorizing short surahs." (DS, PAI Teacher, Personal Communication, 23 October 2024). This phase emphasizes not only cognitive aspects but also the development of spiritual foundations through habituation. Teachers use various visual media and communicative methods to make the introduction of letters and surah memorization more enjoyable and less psychologically burdensome. Such habituation is essential to establishing a strong foundation in Qur'anic reading, which becomes a key asset for more advanced skills in the subsequent phases.

In Phase B (grades 3–4), Qur'an and Hadith instruction begins to focus on understanding the meaning and moral messages of the verses being read. At this stage, teachers introduce the *tamyiz* method, a translation technique that combines basic Arabic grammar with a simplified version of the "*Quantum Nahwu-Shorof*" theory. The goal is for students not only to read but also to comprehend the core messages of verses relevant to their lives. Teachers emphasize that such comprehension is important for shaping children's moral and religious awareness from an early age. Students are also introduced to selected Hadiths closely related to everyday life contexts such as the importance of prayer, speaking politely, and maintaining good relationships with peers and family. Learning activities at this stage include simple discussions and practical exercises to help students not only understand but also internalize these teachings reflectively.

In Phase C (grades 5–6), the instruction of Qur'an and Hadith elements is designed to further encourage critical and collaborative thinking, as well as the ability to articulate understanding actively. Teachers begin implementing a combination of various teaching methods such as group discussions, presentations, and task-based thematic projects. One teacher noted, "Grade 6 students are guided to understand the content of the surahs, memorize them, and write about them in a more collaborative

way, such as through discussions and presentations.” (DS, PAI Teacher, Personal Communication, 23 October 2024). Activities like creating PowerPoint presentations, writing comprehension notes, and answering oral questions become part of the routine. A variety of learning media is used, including textbooks, digital worksheets, and interactive classroom television. This approach encourages students to participate more actively and enhances their logical thinking and communication skills.

Beyond content delivery, teachers strive to design contextually relevant learning that is closely aligned with students’ everyday lives. To help students grasp abstract concepts such as diversity, tolerance, and social responsibility, teachers use interactive discussions in simple and accessible language. As one teacher explained, “Students respond better when I explain using their own language.” (DS, PAI Teacher, Personal Communication, 23 October 2024). Project-based learning is also applied through various creative activities, such as Qur’anic calligraphy, short Islamic-themed dramas, and educational videos on selected Hadiths. These activities give students the opportunity not only to understand religious texts but also to express those values in meaningful, real-life ways.

The implementation of this material and instructional approach is supported by a comprehensive and holistic evaluation system that measures students’ achievements across multiple dimensions. In addition to cognitive written tests, teachers also conduct assessments through oral exams, guided discussions, and individual or group projects. A key form of evaluation is Qur’anic reading proficiency, which is tested at least four times a year to monitor students’ progress continuously. For students who struggle with reading or memorization, the school provides a special support program called the “Qur’an Clinic,” which offers additional coaching sessions to help them improve their recitation and memorization skills through intensive guidance from teachers.

The application of the Merdeka Curriculum in Islamic Religious Education at this school provides ample room for teachers to design more creative, adaptive, and student-centered learning experiences. The flexibility of the curriculum allows teachers to create lessons that emphasize not only reading, writing, and memorization but also understanding, value reflection, and real-life application. “The Merdeka Curriculum allows students not only to read, write, and memorize but also to understand through projects and other engaging activities,” said one teacher (DS, PAI Teacher, Personal Communication, 23 October 2024). By integrating thematic, project-based, and digital approaches, the teaching of Qur’an and Hadith becomes more relevant to contemporary developments while remaining in harmony with the humanistic and transformative values of Islamic education.

DISCUSSIONS

Theme 1: Holistic Learning Objectives of Islamic Religious Education Based on Learning Outcomes

The learning objectives of Islamic Religious Education are to shape students into individuals who possess faith, piety, and noble character as the primary foundation of their lives (Kamal, 2023). Islamic Religious Education is designed to provide deep understanding of Islamic teachings, covering aspects of faith (*īmān*), worship (*‘ibādah*), ethics (*akhlāq*), and social interactions (*mu‘āmalah*), while also encouraging students to practice these teachings in their daily lives (Riyadi, 2015). Through this learning process, students are expected to integrate religious values into various aspects of their lives individually, socially, and within the context of cultural and religious diversity. In addition, Islamic Religious Education aims to build strong student character grounded in Islamic values (Adnan, 2022). By prioritizing experiential and practice-based learning, Islamic Religious Education helps students internalize values such as honesty, responsibility, tolerance, and social concern (Shofiyah et al., 2023). These goals go beyond the mastery of religious knowledge and also include the formation of attitudes and behaviors that reflect noble character. With this approach, students are expected to become

individuals who contribute positively to society, create harmony, and maintain unity amidst diversity (Hilmin, 2024).

Furthermore, Islamic Religious Education aims to prepare students to face global challenges while remaining grounded in Islamic values (Hasanah et al., 2024). In an increasingly complex world, students need critical thinking skills, an inclusive mindset, and adaptive capabilities without losing their religious identity (Irham, 2017). Islamic Religious Education is designed to equip students with a holistic worldview that is not only relevant locally but also applicable in global contexts (Musyafak & Subhi, 2023). This positions Islamic Religious Education as a vital pillar in the formation of a future generation that is moral, ethical, and competent. Ultimately, the primary goal of Islamic Religious Education is to produce individuals who can live their lives according to the principles of Islam while making meaningful contributions for the benefit of humanity (Judrah et al., 2024). With structured and integrated instruction, Islamic Religious Education plays a role in shaping a generation that is not only devout in worship but also able to promote Islamic values of *rahmatan lil 'ālamīn* (mercy to all creation) within society (Darlan et al., 2021).

In the context of the Merdeka Curriculum issued by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), the objectives of Islamic Religious Education focus on shaping students' character in a holistic manner (Wardani et al., 2023). This curriculum aims to develop deep religious understanding while integrating religious values into students' everyday behavior (Minabari et al., 2024). Grounded in the Learning Outcomes (Capaian Pembelajaran, CP), Islamic Religious Education does not merely teach the memorization of religious concepts, but also encourages students to develop spiritual awareness, critical thinking skills, and the ability to apply Islamic values in a pluralistic society (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2022). One of the key components of CP in the Merdeka Curriculum is the formation of the Pancasila Student Profile, which includes being faithful, devoted to God Almighty, and possessing noble character (Hamzah et al., 2022). In this regard, Islamic Religious Education functions as a learning medium that emphasizes not only cognitive aspects but also affective and psychomotor domains (Bahari, 2023). Instruction is directed toward internalizing the values of *tawhīd* (oneness of God), worship, ethics, and social conduct, so that students are able to apply Islam as a practical guide for life (Sholeh, 2014). Through project-based approaches and character strengthening, Islamic Religious Education is expected to foster attitudes of tolerance, social awareness, and nationalism that are in harmony with Islamic values (Alhashmi et al., 2020).

In addition, the Merdeka Curriculum emphasizes flexibility in the learning process, including in the teaching of Islamic Religious Education. This aligns with the results of an interview with a teacher of Islamic Religious Education and Character Education at Al-Azhar 36 Islamic Primary School in Bandung, who stated, "According to the teacher, the Merdeka Curriculum provides flexibility in teaching Islamic Religious Education, particularly in the Qur'an and Hadith elements. This allows students not to be constantly presented with monotonous learning such as reading, writing, and memorizing." Moreover, in the Merdeka Curriculum Islamic Religious Education textbook, there are various projects set in accordance with learning objectives. Teachers have greater freedom to contextualize learning based on students' needs and local challenges they face (Baharuddin et al., 2024). For example, in ethics instruction, teachers can relate the material to real-life social issues such as the importance of maintaining interfaith harmony or the positive impact of honesty and integrity in daily life. With this approach, students not only understand religious concepts theoretically but are also able to implement them in real-life situations, including in the context of Indonesia's cultural and

religious diversity. The ultimate goal of Islamic Religious Education instruction based on CP in the Merdeka Curriculum is to shape individuals who are not only intellectually capable but also spiritually and emotionally mature (Astuti et al., 2024). In a globalized era filled with challenges, Islamic Religious Education functions to equip students with a strong moral foundation and the ability to adapt to changes over time. Thus, graduates are expected to not only compete globally but also uphold Islamic values of *rahmatan lil 'ālamīn*. This curriculum reflects the government's effort to develop a generation that excels academically while also demonstrating social responsibility, strong character, and commitment to Islamic teachings (Kosim et al., 2023).

To reinforce the implementation of Islamic Religious Education objectives within the Merdeka Curriculum, various previous studies also demonstrate the effectiveness of this approach in shaping students' character holistically. For instance, a study by Astuti et al. (2024) shows that the Merdeka Curriculum is relevant in improving the quality of Islamic education, as it allows teachers the freedom to develop contextual learning that is responsive to students' needs, which positively impacts the formation of students' religious character and social skills. Another study by Jasiah et al. (2024) reveals that the implementation of the Merdeka Curriculum by Islamic Religious Education teachers at the secondary level significantly promotes the integration of Islamic values into more applicable learning, both through intracurricular and character-based project approaches. These findings are in line with the results of interviews with teachers at Al-Azhar 36 Islamic Primary School in Bandung, who emphasized the flexibility of the Merdeka Curriculum in designing Qur'an and Hadith materials to be more contextual and meaningful. Thus, the support from various research findings strengthens the argument that the objectives of Islamic Religious Education in the Merdeka Curriculum are not merely about transferring knowledge but about transforming Islamic values into real-life student experiences.

Theme 2: Analysis of Qur'an and Hadith Teaching in Islamic Religious Education

Based on an interview with a teacher of Islamic Religious Education and Character Education at Al-Azhar 36 Islamic Primary School in Bandung, it was stated that "The main objective of teaching the Qur'an and Hadith elements is to enable students to read, translate, and understand the content of the Qur'an (particularly short surahs) and the Hadiths taught. Furthermore, it is expected that students will be able to apply these values in their daily lives." This statement aligns with the core characteristics of the Islamic Religious Education and Character Education subject, particularly in the Qur'an and Hadith elements, which employ a holistic approach encompassing cognitive, affective, and psychomotor aspects. The emphasis on accurate reading and writing of the Qur'an and Hadith highlights the importance of religious literacy as a foundation for deeper understanding. This skill goes beyond pronunciation or copying text and ensures that students are able to read and write in accordance with the rules of *tajwid* and proper grammar. Consequently, this competency builds a basis for more meaningful interaction with the primary sources of Islamic teachings (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2022).

Beyond the technical aspects, Islamic Religious Education and Character Education also provide space for understanding the meanings of the Qur'an and Hadith both textually and contextually. The textual approach helps students comprehend verses or Hadiths literally, while the contextual approach encourages them to examine the relevance of these teachings in modern life. This indicates that the subject is designed not only to instill memorization but also to foster critical thinking skills that enable students to connect religious messages with the challenges of everyday life. Such understanding is vital in forming individuals who are not only religious but also capable of contributing productively to society (Nurhayati & Nuâ, 2022).

Another key characteristic is the emphasis on practicing the values contained in the Qur'an and Hadith. This reflects a practical approach aimed at shaping Islamic behavior in daily life. By integrating religious teachings into concrete actions, this subject helps students internalize values such as honesty, compassion, and responsibility (Mustadi, 2006). This practice not only supports students' moral development but also creates a positive school culture, where Islamic values guide interactions and problem-solving. In addition, the subject instills a deep love and respect for the Qur'an and Hadith as the primary sources of guidance for Muslims. This is achieved through various methods, such as experiential learning, inspiring stories from Islamic history, and reflective discussions. This emphasis aims to foster profound reverence for the sacred texts and the teachings of Prophet Muhammad (peace be upon him), so that students do not merely perceive them as academic obligations but as sources of inspiration for living life (Rafsanjani & Razaq, 2019). With this integrated approach, Islamic Religious Education and Character Education in the Qur'an and Hadith elements create a balance between theoretical learning and practical application. The education is not only focused on content mastery but also on the development of strong character and the implementation of values in life. In an increasingly complex society, the existence of this subject becomes even more relevant in producing a generation that is not only knowledgeable but also moral and capable of positively contributing to the advancement of Islamic civilization.

Aligned with this integrated approach that emphasizes a balance between theory and practice in teaching the Qur'an and Hadith, several previous studies further reinforce the importance of strengthening literacy, contextual understanding, and value internalization in Islamic education. For instance, a study by Abitolkha and Ismail, (2020) asserts that the Qur'anic curriculum in primary schools must be dynamically developed not only to teach reading skills but also to build students' spiritual and social competencies through contextual understanding of Islamic teachings. Meanwhile, research by Ihwanah et al. (2024) found that the use of differentiated instruction methods in teaching Islamic Religious Education can enhance students' active participation and encourage the practice of values such as discipline, responsibility, and empathy in real-life contexts. These two studies demonstrate that teaching strategies that are relevant and adaptive to students' conditions play a crucial role in forming deep understanding and consistent Islamic behavior, as implemented in the Qur'an and Hadith instruction at Al-Azhar 36 Islamic Primary School in Bandung.

Theme 3: Learning Outcomes of Islamic Religious Education and Character Education in the Qur'an and Hadith Elements Phases A, B, and C

The learning outcomes of Islamic Religious Education and Character Education based on the Qur'an and Hadith elements in Phases A, B, and C reflect the gradual development of students' abilities. Phase A begins instruction with the foundational introduction of *hijaiyah* letters, harakat (diacritical marks), and joined *hijaiyah* letters. This focus is essential because mastery of the *hijaiyah* script is the foundation of Qur'anic literacy. Furthermore, the ability to read short surahs properly is introduced as an initial step in building correct Qur'anic reading skills. This approach establishes a strong foundation that enables students to progress to more complex stages of learning.

In Phase B, the learning outcomes emphasize the ability to read short surahs or Qur'anic verses and understand their main messages. This comprehension reflects a transition from technical ability to deeper conceptual understanding. Students are also introduced to Hadiths relevant to everyday life, such as the obligation of prayer and maintaining good relationships with others. Beyond understanding, students are expected to apply these teachings in real-life practice. This illustrates the

integration of cognitive, affective, and psychomotor aspects, with the aim of shaping Islamic character from an early age.

Phase C continues to strengthen Qur'anic reading skills by adding elements of memorization, writing, and understanding the core messages of verses that relate to important themes such as diversity. Students are encouraged to delve deeper into the meaning of surahs and Qur'anic verses so that they not only read but also understand the relevance of the messages within the context of daily life. The emphasis on the theme of diversity reflects a response to contemporary needs, where values of tolerance and respect for differences are increasingly important. Thus, Islamic Religious Education and Character Education in Phase C not only build religious competence but also foster national insight and inclusive social attitudes.

The entirety of these phases demonstrates a structured and progressive approach to teaching the Qur'an and Hadith. Beginning with the mastery of technical basics in Phase A, moving toward conceptual understanding and application in Phase B, and culminating in the integration of values into more complex real-life situations in Phase C. Each phase is designed to ensure that students not only possess technical skills but are also capable of internalizing Qur'anic and Hadith values in their daily lives. This process creates continuity that supports students' spiritual and moral development step by step. Through this approach, Islamic Religious Education and Character Education based on the Qur'an and Hadith elements play an important role in shaping individuals who are not only knowledgeable about religion but also capable of applying Islamic teachings contextually and meaningfully. This makes Islamic Religious Education and Character Education a strategic subject that can address the challenges of character education while simultaneously strengthening students' spirituality in the midst of modern life dynamics (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2022).

The relevance of a gradual approach in the Qur'an and Hadith learning outcomes, as outlined in Phases A, B, and C, is also reinforced by a number of previous research findings. A study by Baharuddin et al. (2024) emphasizes that an Islamic Religious Education curriculum relevant to contemporary challenges must be designed gradually and contextually so that students can grow spiritually and socially, while also being responsive to multicultural environments. In a similar context, research by Darlan et al. (2021) shows that Islamic Religious Education plays a central role in shaping student character from an early age through a structured learning sequence, starting from basic literacy to the understanding of national values. Both studies support the idea that Islamic Religious Education learning outcomes in the Qur'an and Hadith elements must be designed with consideration of students' developmental needs and the ever-changing demands of society. Referring to these research findings, the gradual approach applied in Phases A, B, and C is not only theoretically valid but also proven effective in the practice of contextual and transformative education.

Theme 4: Synchronization of Learning Outcomes for the Qur'an and Hadith Elements Based on the Islamic Religious Education and Character Education Textbooks

The Islamic Religious Education and Character Education textbooks for students and teachers serve as the main guidelines in the learning process at schools (Shunhaji, 2019). Based on an analysis of the Learning Outcomes (Capaian Pembelajaran/CP) in the Qur'an and Hadith elements across Phases A, B, and C, it appears that, in general, the Islamic Religious Education and Character Education (PAI BP) textbooks have covered the majority of the learning targets outlined in the Merdeka Curriculum. However, to ensure full alignment, a more in-depth review of the textbook content for each phase is necessary.

Based on an interview with one of the Islamic Religious Education and Character Education teachers, it was stated, “In the lower phase or Phase A (grades 1–2), grade 1 students are introduced to *hijaiyah* letters, while grade 2 students begin to be trained to read, particularly *hijaiyah* letters. Overall, in this phase, students focus solely on reading and memorization.” (DS, PAI Teacher, Personal Communication, 23 October 2024). Furthermore, in the Phase A textbooks, the focus is on the introduction of *hijaiyah* letters, harakat, and the recitation of short surahs. Both student and teacher books generally provide material and exercises to build these skills. Activities such as recognizing letters, arranging joined letters, and practicing short verse recitation are commonly integrated into worksheets or Qur’anic reading guides. However, the effectiveness of learning can be influenced by the approach used. Some books tend to provide memorization or repetition exercises without offering engaging contexts for students. Therefore, teacher guides should offer more creative teaching strategies to better motivate students in understanding these foundational materials. One example of instructional material in the Phase A textbook by Nurzakun and Santoso (2021) discusses *hijaiyah* letters (grade 1 student book, Chapter 1, page 6), harakat on *hijaiyah* letters (grade 1 student book, Chapter 1, page 8). Another example is found in the book by Maemunatun, (2022) regarding short Qur’anic surah recitation (grade 2 student book, Chapter 1, page 5) and the teaching of joined *hijaiyah* letters (grade 2 student book, Chapter 1, page 14) (See Figure 1, Figure 2, Figure 3 below).



Figure 1. Teaching materials regarding hijaiyah letters

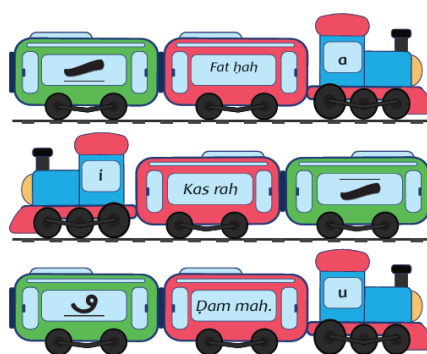


Figure 2. Teaching material regarding hijaiyah letter harakat

Huruf Asli	Bentuk Huruf Hijaiah Bersambung		
	Di Awal	Di Tengah	Di Akhir
ب	بـ	ـبـ	ـبـ
ت	تـ	ـتـ	ـتـ
ث	ثـ	ـثـ	ـثـ
ج	جـ	ـجـ	ـجـ
ح	حـ	ـحـ	ـحـ
خ	خـ	ـخـ	ـخـ
س	سـ	ـسـ	ـسـ
ش	شـ	ـشـ	ـشـ
ص	صـ	ـصـ	ـصـ
ض	ضـ	ـضـ	ـضـ

Figure 3. Instructional resources on cursive hijaiyah letters

The same teacher further explained, “Meanwhile, in Phase B or more specifically grades 3 and 4, students are introduced to translating Qur’anic verses.” (DS, PAI Teacher, Personal Communication, 23 October 2024). In the Islamic Religious Education and Character Education textbooks, Phase B includes the ability to read short surahs, understand and apply their main messages. Most textbooks provide relevant material. Student books usually include translations and simple explanations of Qur’anic verses being taught, along with stories or illustrations that help students understand Hadiths related to the obligation of prayer and maintaining good relationships. Teacher books offer guidance to facilitate discussion on the application of these values. However, the materials are often textual and do not sufficiently reflect the diverse life contexts of students. Therefore, additional modules or more applicable activity guides are needed to support students in internalizing these values. One example is found in the Phase B textbook by Ghazali and Wasti (2021), which discusses translating Qur’anic verses (grade 3 student book, Chapter 1, page 13), and the introduction of Hadiths regarding the obligation of prayer (grade 3 student book, Chapter 6, page 140). In another textbook by Faozan and Jamaluddin (2021), Hadiths about maintaining good relationships with others are introduced (grade 4 student book, Chapter 6, page 114). (See Figure 4, Figure 5, and Figure 6 below)

Pesan pokok Surah al-'Alaq ayat 1-5 antara lain:

- Perintah membaca, berarti perintah belajar.
- Pentingnya kegiatan membaca.
- Allah menciptakan manusia dari segumpal darah.
- Pena sebagai alat mengembangkan pengetahuan.
- Allah adalah Tuhan Yang Maha Mulia.
- Allahlah yang memberikan ilmu pengetahuan kepada manusia.
- Membaca adalah kunci ilmu.

Figure 4. Instructional content explaining the primary message of a concise surah

Kosakata/Mufradāt Hadis Salat Berjemaah

Terjemahan	Kosakata / مُفْرَدَات
Salat berjemaah	صَلَاةُ الْجَمَاعَةِ
Lebih utama	تَفَضُّلٌ
Salat sendirian	صَلَاةُ الْفَذِّ
Dengan dua puluh tujuh	بِسَبْعٍ وَعِشْرِينَ
Derajat	دَرَجَةً

Figure 5. Instructional material on the interpretation of the hadith concerning the obligation to pray

Rasulullah saw. memerintahkan kita untuk bersilaturahmi. Bacalah hadis berikut!

... وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُصِلْ رَحِمَهُ
(مُتَّفَقٌ عَلَيْهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ)

Artinya:

Barang siapa yang beriman kepada Allah dan hari akhir, maka hendaklah mempererat silaturahmi (Muttafaq 'Alaih dari Abu Hurairah r.a.).

Figure 6. Instructional resource on the interpretation of the hadith pertaining to fostering harmonious relationships with others

As for Phase C, the teacher explained, “And in Phase C, specifically grades 5 and 6, students are introduced to memorizing, understanding, and learning the content of excerpts from Qur’anic verses.” (DS, PAI Teacher, Personal Communication, 23 October 2024). In the Islamic Religious Education and Character Education textbooks, Phase C emphasizes the ability to read, write, memorize, and understand messages from verses about diversity. The textbooks for students and teachers generally offer material to support reading and memorization, but the understanding of the theme of diversity is often not deeply explored. Messages of tolerance and respect for differences may be included but are not always explicitly applied to students' social contexts. This presents a challenge for teachers to develop supplementary materials that meet student needs. An example of instructional material in the Phase C textbook by Bedowi and Anwar (2021) discusses the content of Qur’anic verses related to diversity (grade 5 student book, Chapter 6, page 133). In the textbook by Nazirwan and Abdullah (2023), there is a lesson on the key message of Surah ad-Duha (grade 6 student book, Chapter 1, page 14) (See Figure 7 and Figure 8 below).

Broadly speaking, the Islamic Religious Education and Character Education textbooks for both students and teachers effectively cover the majority of Learning Outcomes across Phases A, B, and C, though there remains scope for enhancement. The content could be delivered in a manner that is more pertinent, practical, and closely aligned with students’ everyday experiences. Furthermore, incorporating innovative pedagogical strategies into teacher guides would significantly enhance student understanding, particularly in phases requiring the seamless integration of values into daily life. Such refinements would ensure full alignment between the learning outcomes and the Islamic Religious Education and Character Education textbooks, thereby advancing the achievement of more holistic religious education objectives.



Figure 7. Teaching materials about diversity



Figure 8. Teaching material regarding the main message in Surah ad-Duha

Theme 5: Implementation of Qur'an and Hadith Materials in Islamic Religious Education and Character Education Across Phases A, B, and C at Al-Azhar 36 Islamic Primary School Bandung

Islamic Religious Education and Character Education are key subjects in shaping students' religious character. At Al-Azhar 36 Islamic Primary School Bandung, the implementation of Qur'an and Hadith materials for Phases A, B, and C is structured and flexible in accordance with the Merdeka Curriculum. In an interview with one of the Islamic Religious Education teachers, it was revealed that the teaching methods and learning media are adapted to the developmental needs of students at each phase. In Phase A (grades 1–2), students in grade 1 are introduced to *hijaiyah* letters, while in grade 2, they begin to be trained to read them. The main focus of this phase is the recitation and memorization of short surahs from the Qur'an as an initial step to build strong religious literacy.

In Phase B (grades 3–4), instruction begins to introduce students to translating Qur'anic verses using the *tamyiz* method. This method incorporates the theory of "Quantum *Nahwu-Shorof*," which is designed to simplify students' understanding of Arabic grammar structures. Students are also encouraged to understand the meaning of Qur'anic verses more deeply, going beyond mere memorization. In Phase C (grades 5–6), the *tamyiz* method continues to be applied, with added emphasis on exploring the content of the verses. Teachers also integrate innovative approaches, such as helping students memorize through movement-based techniques, which have proven effective in enhancing retention and making memorization easier.

The use of learning media at this school is highly varied, including textbooks, digital television, and additional instructional tools. This diversity allows for more dynamic and engaging learning experiences. In grade 6, teachers employ group discussion methods where students collaborate to create PowerPoint presentations. This process not only enhances their understanding of verse content but also develops their critical thinking, teamwork, and communication skills. Project-based approaches, such as creating Qur'anic calligraphy, are also implemented to foster students' creativity while bringing them closer to Qur'anic values. Nevertheless, challenges remain, particularly when working with students who struggle to read the Qur'an. Teachers emphasize that mastery of reading is the key to success in learning the Qur'an, as it affects other skills such as writing, translating, and memorizing. To address this, teachers conduct reading assessments regularly at least four times per year to monitor students' progress. Additionally, communication with homeroom teachers and parents is conducted routinely to ensure that students receive optimal learning support at home.

The teaching approach at Al-Azhar 36 Islamic Primary School also includes the delivery of inspirational stories to illustrate the importance of the Qur'an in everyday life. Teachers often share relevant stories, such as one about a glowing grave associated with the blessings of a pious child who diligently recited the Qur'an. These narratives provide students with concrete illustrations of the Qur'an's benefits as a guide for life, both in this world and the hereafter. Assessment methods are not limited to written tests, but also include oral exams, discussions, and projects, allowing students to be evaluated on cognitive understanding as well as their application of values learned.

A wealth of research underscores the efficacy of diverse pedagogical strategies in enhancing Qur'anic and Hadith instruction within Islamic Religious Education. For instance, Maor et al. (2023) demonstrate that employing varied teaching methods, such as group discussions and creativity-driven projects, significantly heightens students' engagement and understanding, particularly in the study of the Qur'an and Hadith. The inherent flexibility of the Merdeka Curriculum empowers educators to adapt materials and approaches to the specific needs of their students, a practice exemplified at the observed Islamic primary school, where innovative methods in Qur'anic and Hadith instruction are prioritised to cultivate religious literacy and robust Islamic character. These findings align with those of Darlan et al. (2021), who highlight those collaborative strategies, including group discussions and value-based projects, enhance student engagement in religious education and promote the internalisation of Islamic values within real-world social contexts. Likewise, Ihwanah et al. (2024) reveal that differentiated approaches—encompassing a range of methods, media, and assessment techniques—positively influence students' religious character development and critical thinking skills. Collectively, these studies affirm that the adaptability of the Merdeka Curriculum can be harnessed to foster responsive, creative, and meaningful learning environments, as evidenced by the practices at the observed Islamic primary school. By integrating technical methodologies, spiritual values, and holistic assessment strategies, Islamic Religious Education transcends the mere dissemination of religious knowledge, serving as a pivotal instrument for nurturing a comprehensive Islamic character.

The integrated approach between methods, media, evaluation, and parental support shows that the implementation of Islamic Religious Education and Character Education materials at Al-Azhar 36 Islamic Primary School Bandung is not merely theoretical but also practical and responsive to students' real needs. Collaboration among teachers, students, and parents creates a learning ecosystem that supports the balanced development of children's spiritual, emotional, and intellectual aspects. This approach reflects the understanding that religious education is not just about conveying information but involves a process of value internalization that requires active involvement from all parties. By

continuously developing relevant, innovative, and contextual teaching strategies in accordance with contemporary developments and student characteristics, the school effectively equips students with 21st-century skills rooted in Islamic values. Skills such as critical thinking, collaboration, and noble character become essential foundations for students to confidently and ethically face future life challenges.

CONCLUSION

This study constitutes a notable contribution to the field of Islamic Religious Education, specifically in the pedagogy of Qur'anic and Hadith elements within primary education. Its originality stems from a meticulous analysis of phase-based instruction (Phases A, B, and C), intricately aligned with the Merdeka Curriculum framework, which grants educators the flexibility to devise innovative, adaptable, and developmentally appropriate learning experiences. The research demonstrates that the adoption of the *tamyiz* method (utilising simplified grammar for verse translation), the incorporation of digital media (such as interactive television and PowerPoint presentations), and the implementation of project-based activities (including calligraphy and presentations of Qur'anic content) significantly enhances students' understanding of the Qur'an and Hadith, while cultivating essential 21st-century skills, such as collaboration, critical thinking, and communication. As such, this study not only enriches the existing scholarly literature but also advances practical, contextually relevant pedagogical strategies tailored to the demands of contemporary education. Nevertheless, the study is constrained by limitations in its scope and methodology. Conducted at an Islamic primary school in Bandung, its findings may not be broadly generalisable to institutions with differing social, cultural, or geographical contexts. Consequently, future research is encouraged to pursue comparative studies across diverse educational settings to evaluate the consistency and transferability of this approach. Moreover, subsequent studies should employ quantitative or mixed-methods approaches to robustly assess the efficacy of the *tamyiz* method and its impact on Qur'anic literacy, religious comprehension, and the development of students' moral character. Finally, sustained support from governmental and educational authorities remains imperative, particularly through continuous professional development for Islamic Religious Education teachers, enabling them to develop creative and contextually appropriate teaching strategies that address the challenges of education in today's digital and multicultural society.

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