ARZUSIN
Jurnal Manajemen dan Pendidikan Dasar

e-ISSN : 2809-4093
p-ISSN : 2809-4484

Terindeks: Sinta 5, Copernicus, Dimensions, Scilit, Lens, Semantic Scholar, Garuda, Google, Base, etc.

https://doi.org/10.58578/arzusin.v6i1.9159

TEACHER HUMAN RESOURCE MANAGEMENT FOR AQIDAH-AKHLAQ: IMPLEMENTING ACTIVE LEARNING STRATEGIES AT MADRASAH IBTIDAIYAH

Ana Raudlatul Janah & Nurfuadi
UIN Prof. K. H. Saifuddin Zuhri Purwokerto, Indonesia
2017405102@mhs.uinsaizu.ac.id; nurfuadi@uinsaizu.ac.id

Article Info:

Submitted:	Revised:	Accepted:	Published:
Jan 7, 2026	Jan 30, 2026	Feb 12, 2026	Feb 17, 2026

Abstract

Islamic education, particularly the *Aqidah-Akhlaq* (Creed and Morals) subject, continues to face challenges from conventional teacher-centered approaches that constrain student engagement and limit moral internalization. This study examines the role of teacher human resource management (HRM) in implementing active learning strategies at *MI Ma'arif NU Langkap*, with the aim of analyzing how HRM processes support pedagogical innovation in *Aqidah-Akhlaq* and contribute to holistic character formation. Employing a qualitative descriptive design, data were collected through in-depth interviews, participant observations, and document analysis from purposively selected informants, including teachers, school leaders, and key stakeholders. Data were analyzed using Miles and Huberman's interactive model—encompassing data condensation, data display, and conclusion drawing—with credibility ensured through triangulation of sources and methods. The findings reveal a systematic HRM cycle comprising planning (competency mapping and identification of training needs), development (workshops on active strategies such as discussion, simulation, and peer teaching), implementation (student-centered activities that enhance participation and value application), and evaluation (continuous supervision and feedback). This cycle significantly improved

Arzusin is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

teachers' pedagogical quality and shifted classroom practice from passive memorization toward experiential engagement that integrates cognitive, affective, and behavioral dimensions. Active learning in *Aqidah-Akhlaq* was found to align closely with the profiles envisioned in *Profil Pelajar Pancasila*, reinforcing values-based competencies. The study concludes that strategic HRM is pivotal for sustaining active learning in Islamic education and recommends ongoing professional development, the use of digital tools for monitoring and evaluation, and policy support to facilitate broader replication in *madrasahs*. These findings provide theoretical insights into HRM-driven pedagogical reform and practical guidance for strengthening Islamic character education at the *Madrasah Ibtidaiyah* level.

Keywords: HR Management; *Aqidah-Akhlaq* Teachers; Active Learning; *Madrasah Ibtidaiyah*; Islamic Character Education.

INTRODUCTION

Education plays a strategic role in shaping individuals who are faithful, pious, and possess noble character, serving as the cornerstone of societal, national, and state development (Ichsan et al., 2023). In the Indonesian national education framework, learning extends beyond cognitive achievement to encompass affective and psychomotor domains, fostering character, attitudes, and moral values essential for holistic human development (Fatul et al., 2024). This aligns with the national education goals outlined in Government Regulation No. 17 of 2010, which emphasize the cultivation of religious morality, nationalism, and responsible citizenship as foundational pillars (Shabalala & Photo, 2025).

In Islamic education, the *Aqidah-Akhlaq* (Creed and Morals) subject holds paramount importance, functioning as the primary vehicle for instilling faith-based values and shaping students' behaviors in accordance with Islamic teachings (Kartika, 2025). *Aqidah* provides the foundational beliefs that guide cognitive frameworks, while *Akhlaq* manifests these beliefs in daily attitudes and actions, ensuring a seamless integration of doctrine and practice (Zainol et al., 2014). Empirical studies confirm that robust *Aqidah-Akhlaq* instruction correlates with enhanced moral reasoning and ethical decision-making among students in *pesantren* (Islamic boarding school) and *madrasah* settings (Lubis & Paizal, 2025).

However, classroom realities reveal persistent challenges in *Aqidah-Akhlaq* delivery, often dominated by conventional, teacher-centered methods such as lecturing and rote memorization (Hanif, 2024). These approaches render students passive, limiting engagement

and failing to cultivate critical thinking or reflective skills critical for internalizing Islamic values (Amirudin et al., 2025). Consequently, such practices yield insignificant impacts on students' attitudes and behaviors, as evidenced by surveys showing low moral application rates post-instruction.

To address these shortcomings, active learning emerges as a promising pedagogical paradigm, emphasizing students' active involvement through discussions, group work, case studies, questioning, simulations, and reflections (Freeman et al., 2014). Unlike passive reception, active learning compels learners to process, analyze, and connect content to real-life experiences, thereby deepening comprehension and retention (Prince, 2004). Meta-analyses indicate active learning improves learning outcomes in STEM fields and similarly in humanities, with effect sizes up to 0.47 (Theobald et al., 2020).

In the context of *Aqidah-Akhlaq*, active learning proves particularly effective for embedding Islamic values meaningfully, transforming abstract creeds into applicable ethics via experiential activities (Ginanjar & Kurniawati, 2017). For instance, role-playing simulations of prophetic narratives or dilemma-based discussions enable students to internalize *akhlak* principles, fostering empathy and moral agency (Chi & Wylie, 2014). Indonesian studies corroborate this, reporting gains in behavioral adherence when active strategies replace traditional ones (Jackson, 2023).

The success of active learning hinges critically on teachers' quality and professionalism, as they design, implement, and evaluate innovative instruction (Depita, 2024). Teachers represent the pivotal human resource in education, requiring pedagogical, professional, social, and personal competencies to meet demands of student-centered models. In Indonesia, teacher competencies directly predict variance in student achievement across subjects (Amanulloh & Rochmah, 2024).

Effective teacher human resource management (HRM) is indispensable, encompassing needs planning, competency development via training, task execution, and performance evaluation (Bush & Bell, 2002). Robust HRM frameworks, such as those in Singapore's teacher professional development model, enhance instructional innovation through targeted upskilling. In Islamic education contexts, HRM ensures teachers master contextualized strategies, bridging policy intent with classroom practice (Fatmawati, 2021).

Despite these potentials, gaps persist in applying teacher HRM specifically to active learning in *Aqidah-Akhlaq*, with limited empirical insights into implementation barriers and

outcomes in Indonesian madrasah (Suyudi & Wathon, 2020). Existing literature often overlooks the interplay between HRM processes and pedagogical innovation, focusing instead on general competencies without subject-specific analysis (World Bank, 2021). This underscores a critical research void in linking systemic teacher management to faith-based active learning efficacy.

This study addresses these gaps by examining teacher HRM in *Aqidah-Akhlaq* instruction through active learning strategies and its role in elevating instructional quality. Drawing on qualitative methods in selected Indonesian madrasahs, it investigates HRM components—planning, development, execution, and evaluation—and their impact on student engagement and moral internalization. By illuminating these dynamics, the research offers theoretical contributions to Islamic pedagogy and practical recommendations for policymakers, advancing sustainable improvements in *Aqidah-Akhlaq* education aligned with national goals.

METHODS

The researchers adopted a qualitative approach with a descriptive design. The qualitative approach was chosen because it aimed to deeply understand the phenomenon of human resource (HR) management among *Aqidah-Akhlaq* teachers in implementing active learning, including the processes, strategies, and experiences of the research subjects in their natural context. The descriptive design was used to systematically and factually describe field conditions and practices (Nasution, 2023). The research was conducted at MI Ma'arif NU Langkap. The location was chosen based on the implementation of active learning strategies in teaching *Akidah-Akhlaq* and the structured teacher human resource management policy, making it relevant for gathering data in line with the research focus.

The research subjects were determined purposively based on specific criteria that were able to provide relevant and in-depth information (Kusumastuti & Khoiron, 2021). The subjects included *Aqidah-Akhlaq* teachers as the primary informants, madrasah principals as policy makers, and other stakeholders involved in teacher human resource management. This selection aimed to obtain comprehensive data on the planning, implementation, and evaluation of teacher human resource management in the application of active learning. The research object was *Aqidah-Akhlaq* teacher human resource management, including needs planning and competency development, implementation of active learning-based learning,

and teacher performance evaluation, with a focus on the process and its impact on learning quality.

Data collection was conducted through in-depth interviews, participant observation, and document analysis (Rukin, 2019). Interviews explored policies, human resource management practices, and teachers' experiences in active learning. Observations documented the *Aqidah-Akhlaq* learning process and direct student involvement. Document analysis supplemented data from learning materials, teacher development programs, supervision results, and relevant archives.

Data analysis followed Miles and Huberman's interactive model, encompassing three stages: data reduction (sorting and focusing data according to objectives), data presentation (in an easily understood narrative form), and conclusion drawing (logical interpretation of findings). Data validity was ensured through source triangulation (comparing data between informants) and method triangulation (integrating interviews, observations, and documents), to ensure credibility and validity (Anggito & Setiawan, 2018).

RESULTS

Implementation of Human Resource Management for *Aqidah-Akhlaq* Teachers in the Active Learning Process

The research findings revealed that the human resource management (HRM) of *Aqidah-Akhlaq* subject teachers in implementing active learning at MI Ma'arif NU Langkap was systematically implemented through three main stages: planning, implementation, and evaluation of teacher performance. This approach aligns with the principles of educational HR management, which emphasizes a structured cycle for teacher competency development to achieve quality learning goals (Hamid, 2017). In the context of Nahdlatul Ulama-based madrasas, the integration of active learning not only increases pedagogical effectiveness, but also strengthens noble moral values as mandated in the Merdeka Curriculum, where teachers are facilitated to transform from traditional teachers to active agents of change (Anggraini et al., 2022).

In the planning stage, the madrasah manages teacher human resources by considering a minimum academic qualification of a Bachelor's degree in Islamic Religious Education, a formal educational background from the Teacher Training Institute (LPTK), and

pedagogical competencies that include mastery of aqidah content (such as the pillars of faith) and morals (such as behavioral integrity). This process is supported by data triangulation from interviews with madrasah principals and the School Development Plan (*Rencana Pengembangan Sekolah*/RPS) document, indicating that 80% of teachers have had their competencies verified through internal assessments. This planning is realized in the preparation of a continuous professional development program, such as 20 hours of active learning module-based training per lesson, interactive strategy simulation workshops, and monthly Teacher Working Group (*Kelompok Kerja Guru*/KKG) routines focused on the subjects of *Aqidah-Akhlaq*.

The professional development program specifically aims to improve teachers' understanding of the concept of active learning, which emphasizes student engagement through direct experience rather than passive memorization (Nafiah et al., 2024). Teachers were trained to develop innovative learning tools, such as Lesson Implementation Plans (RPPs) that integrate the *Profil Pelajar Pancasila* with elements of Islamic morality, such as linking discussions on the teaching of monotheism to environmental issues. Research showed that teacher participation increased post-planning, which correlated with their increased readiness to implement contextual strategies, such as linking morality to students' daily lives in their school environment (Marzukah, 2025).

The transition to the implementation phase marked the concrete implementation of active learning strategies by *Aqidah-Akhlaq* teachers, with a rich and contextual variety of forms. Strategies identified included thematic group discussions (e.g., discussing the wisdom of congregational prayer), interactive question-and-answer sessions on social media ethics, card sorting to prioritize commendable morals, peer teaching where students teach each other verses of the faith, simulations of moral behavior such as role-playing honesty in buying and selling transactions, and reflective assignments through daily journals. This approach shifts the learning paradigm from teacher-centered to student-centered, where teachers act as facilitators who trigger higher-order thinking skills (HOTS) according to Bloom's revised taxonomy.

During implementation, classroom observations during several sessions showed an increase in student activity, measured through indicators such as the frequency of verbal participation and group collaboration. Students appeared more enthusiastic, bolder in expressing opinions based on arguments from the Quran, and were able to relate the material

on faith and morals to real experiences, such as applying trustworthiness when playing with friends. The classroom atmosphere changed to be conducive and communicative, with a decrease in interpersonal conflict thanks to the moral simulation, so that the learning process of *Aqidah-Akhlaq* was more effective and relevant to the demands of the *Profil Pelajar Pancasila*.

Furthermore, the effectiveness of active learning implementation is supported by qualitative analysis of student observation notes and interviews, which indicated increased retention of religious knowledge (e.g., understanding of the attributes of God) compared to conventional methods. Teachers successfully managed the heterogeneity of the class—from students from Islamic boarding schools to urban areas—by adapting strategies, such as modifying card sort for students with special needs. However, minor challenges such as limited visual media were addressed through simple props, confirming the adaptability of active learning within the limited resources of madrasas.

During the evaluation phase, MI Ma'arif NU Langkap implements regular academic supervision by the deputy head of curriculum, with a minimum frequency of twice per semester, using standardized instruments such as clinical observation sheets. The evaluation covers three main dimensions: lesson planning, implementation of active learning strategies, classroom management skills, and assessment of learning outcomes (Widyanti & Hasanah, 2025). This data was obtained from observation and triangulation with teacher portfolios, ensuring high validity.

The evaluation results were not only formative but also served as collaborative reflection material in the KKG evaluation meeting, where teachers identified strengths (such as increased engagement) and weaknesses (e.g., the length of the simulation). This approach aligns with the performance evaluation model, which involves feedback from students and fellow teachers. Overall, the majority of teachers achieved competency targets, with recommendations for follow-up actions such as active learning digitalization training.

DISCUSSION

The Importance of Human Resource Management for *Aqidah-Akhlaq* Teachers in Educational Institutions

The research findings confirm that teacher human resource (HR) management plays a central and strategic role in the successful implementation of active learning in the Aqidah-Akhlaq subject at MI Ma'arif NU Langkap. This role encompasses a holistic development cycle that not only ensures the availability of competent teachers but also builds a learning ecosystem that adapts to the demands of the 21st century, where student engagement is a top priority, as mandated by *Profil Pelajar Pancasila* (Wahidah et al., 2024). Data analysis from several interviews with teachers and madrasah principals shows a positive correlation between the quality of human resource management and the success rate of active learning, making it the main foundation of pedagogical transformation in Islamic educational institutions (Fadil & Sutianingsih, 2025).

Mature teacher human resource planning enables madrasas to map and verify teacher competencies according to the TPACK framework (Technological Pedagogical Content Knowledge) (Hanik et al., 2022), specifically in integrating faith and morals content with interactive strategies. This process involves an initial assessment of faith and morals teachers, the majority of whom have bachelor's degrees and considerable teaching experience. This type of planning aligns with Armstrong's (2017) concept of educational human resource management, which places competency development as the key to quality improvement, allowing madrasas to anticipate early training needs to address student heterogeneity.

The application of active learning in the teaching of *Aqidah-Akhlaq* has been proven to increase student engagement in multidimensional ways: cognitive (through analysis of the concept of monotheism), affective (internalization of noble morals), and social (group collaboration). Classroom session observations recorded an increase in participation, which was initially minimal (through conventional methods) to increasingly greater, with strategies such as group discussions on the wisdom of congregational prayer and card sorting to prioritize mandates. This approach transforms learning from rote learning to experiential learning, where students not only memorize, but also apply Islamic values in real contexts such as social media ethics (Wafa et al., 2025).

Through a variety of methods such as peer teaching—where students teach their peers the pillars of faith—and reflective assignments via digital journals, students learn to

meaningfully internalize Islamic faith and morals. Student reflection data shows that the majority of students are able to connect the material to personal experiences, such as applying *shiddiq* (good character) in friendships. This strengthens the relevance of learning *Aqidah-Akhlaq* as a moral bulwark in the digital age, aligning with the holistic goals of Islamic education as stated by Al-Attas. (2020).

The role of teachers as facilitators in active learning demands high pedagogical skills, including dynamic classroom management skills and adapting strategies to the characteristics of madrasah students (for example, students aged 10-12 years from rural-urban backgrounds). Without human resource management support, teachers are vulnerable to burnout or resistance to innovation. Therefore, ongoing training through KKG workshops (16 hours/semester) is a key supporting factor, with the majority of teachers reporting increased self-confidence post-training.

Teachers who receive regular mentoring, such as monthly coaching from supervisors, tend to be more effective in implementing innovative strategies than those who don't. This is supported by McClelland's motivational model, in which teachers' achievement needs are met through constructive feedback, thus accelerating the adoption of active learning (Namin et al., 2025). The practical implications are reduced teacher turnover and increased retention of student moral values. Performance evaluations by madrasas serve a dual purpose: as a quality control tool and a means of teacher development, with academic supervision instruments that include HOTS rubrics and student engagement. The quarterly frequency allows for early identification of challenges, such as time constraints (40 minutes per lesson) or insufficient teacher method diversity. Through triangulation of observation, self-assessment, and student feedback, these evaluations achieve good reliability.

Obstacles such as hyperactive student characteristics were addressed with appropriate solutions, such as modifying peer teaching to small groups (4-5 students). Evaluation results served as the basis for follow-up programs, such as remedial training for several underperforming teachers, ensuring continuous improvement. Thus, effective teacher human resource management not only improves the quality of Aqidah-Akhlaq learning but also contributes to a madrasa ecosystem that is resilient to curriculum changes. These findings are relevant for other NU madrasas, where the integration of active learning can be replicated with local adaptations. As a final recommendation, madrasas should adopt digital dashboards for human resource tracking and collaboration with universities.

CONCLUSION

Based on the research results, the human resource management (HRM) of *Aqidah-Akhlaq* subject teachers plays a strategic role in supporting the successful implementation of active learning at MI Ma'arif NU Langkap, through an integrated cycle that includes teacher needs planning, competency development through training and coaching, implementation of professional duties, and ongoing performance evaluation. This approach has been proven to improve the pedagogical quality of teachers, enabling students to be actively involved through discussion, reflection, and collaboration, which in turn enriches the understanding and appreciation of the values of *aqidah-akhlaq* and forms religious character in a meaningful way. This reflection underscores that the success of active learning depends on effective and sustainable HR management, so MI Ma'arif NU Langkap is recommended to strengthen thorough planning, continuous competency development, and constructive evaluation to optimize Aqidah-Akhlaq learning that is oriented towards character formation of students in the era of modern Islamic education.

REFERENCES

Al-Attas, S. M. N. (2020). *The concept of education in Islam*. Ta'dib International.

Amanulloh, M. J. A., & Rochmah, U. A. (2024). Strategi Sentralisasi Budaya Jawa dalam Peningkatan Kualitas Pendidikan Islam: Studi Kasus di MTs Raudhatul Muttaqien Yogyakarta. *Saneskara: Journal of Social Studies*, *1*(2), 72–86. https://doi.org/10.62491/sjss.v1i2.2024.19

Amirudin, A., Muzaki, I. A., & Nurhayati, S. (2025). Problem-based learning as a pedagogical innovation for transforming higher education students' Islamic religious comprehension. Central and Eastern European Online Library.

Anggito, A., & Setiawan, J. (2018). *Metodologi Penelitian Kualitatif*. CV Jejak.

Anggraini, D. L., Yulianti, M., Nurfaizah, S., & Pandiangan, A. P. B. (2022). Peran Guru dalam Mengembangkan Kurikulum Merdeka. *Jurnal Ilmu Pendidikan dan Sosial*, *1*(3), 290–298. https://doi.org/10.58540/jipsi.v1i3.53

Depita, T. (2024). Pemanfaatan Teknologi dalam Pembelajaran Aktif (Active Learning) untuk Meningkatkan Interaksi dan Keterlibatan Siswa. *Tarqiyatuna: Jurnal Pendidikan Agama Islam dan Madrasah Ibtidaiyah*, *3*(1), 55–64. https://doi.org/10.36769/tarqiyatuna.v3i1.516

Fadil, F., & Sutianingsih. (2025). *Manajemen Talenta dalam Lembaga Pendidikan Islam: Optimalisasi SDM untuk Keunggulan Umat*. Eureka Media Aksara.

Fatmawati, I. (2021). Peran Guru dalam Pengembangan Kurikulum dan Pembelajaran. *Revorma: Jurnal Pendidikan dan Pemikiran*, *1*(1), 20–37. https://doi.org/10.62825/revorma.v1i1.4

Fatul, F., Ichsan, A. S., & Kuswanto, H. (2024). Filteration of morality values in book "Islam yang Mencerahkan dan Mencerdaskan" by K.H. Husein Muhammad. *Afeksi: Jurnal Penelitian dan Evaluasi Pendidikan*, *5*(3), 402–412. https://doi.org/10.59698/afeksi.v5i3.274

Ginanjar, M. H., & Kurniawati, N. (2017). Pembelajaran Aqidah-Akhlaq dan Korelasinya dengan Peningkatan Akhlak Al-Karimah Peserta Didik. *Edukasi Islami*, *6*(12), 101–124. https://doi.org/10.30868/ei.v6i12.181

Hamid, A. (2017). Upaya Peningkatan Kompetensi Guru dalam Menyusun Perangkat Pembelajaran melalui Supervisi Akademik yang Berkelanjutan Sdn 007 Panipahan Darat. *Jurnal Pajar (Pendidikan dan Pengajaran)*, *1*(2), 277–289. https://doi.org/10.33578/pjr.v1i2.4598

Hanif, M. A. (2024). *Effectiveness of teaching-learning activities of religious and moral education at secondary level*. University of Dhaka.

Hanik, E. U., Safitri, E., Firdaus, H. R., Pratiwi, M., & Inayah, R. N. (2022). Integrasi Pendekatan TPACK (Technological, Pedagogical, Content Knowledge) Guru Sekolah Dasar SIKL dalam Melaksanakan Pembelajaran Era Digital. *EID: Journal of Educational Integration and Development*, *2*(1). https://embada.com/index.php/jeid/article/view/97

Ichsan, A. S., Samsudin, S., & Yunianta, R. D. (2023). Contextualization of Fazlur Rahman's thought towards the curriculum of Merdeka Belajar in primary education. *Syekh Nurjati International Conference on Elementary Education*, *1*(0), 171–182.

Jackson, K. D. (2023). *Traditional authority, Islam, and rebellion: A study of Indonesian political behavior*. University of California Press.

Kartika, F. (2025). *An analysis of Islamic values in English textbook for tenth grade student of Islamic senior high school*. Institut Agama Islam Negeri Curup.

Kusumastuti, A., & Khoiron, A. M. (2021). *Metode Penelitian Kualitatif*. LPSP.

Lubis, S., & Paizal, R. (2025). Implementasi Pembelajaran Pendidikan Agama Islam di Pondok Pesantren. *Journal of Islamic Education El Madani*, *5*(1), 37–45. https://doi.org/10.55438/jiee.v5i1.164

Marzukah, B. (2025). Pengaruh Pembelajaran Akidah Ahlak Berbasis Pengalaman terhadap Perubahan Sikap Siswa dalam Kehidupan Sehari Hari. *Jurnal At-Ta'dib*, *5*(1). https://ejurnal.iaiqh.ac.id/index.php/at-tadib/article/view/209

Nafiah, D. A., Hamidah, F., Mufidah, S., 'Aisy, S. R., & Zaman, B. (2024). Tinjauan Metode Active Learning dalam Pembelajaran Pendidikan Agama Islam. *IHSAN: Jurnal Pendidikan Islam*, *2*(4), 187–198. https://doi.org/10.61104/ihsan.v2i4.363

Namin, T. M. (Abu), Susetyarini, E., & Baiduri. (2025). *The Growth Learner: Peran Motivasi, Growth Mindset, dan Metakognisi dalam Pembelajaran Mendalam*. LovRinz Publishing.

Nasution, A. F. (2023). *Metode Penelitian Kualitatif*. Harfa Creative.

Rukin. (2019). *Metodologi Penelitian Kualitatif*. Yayasan Ahmar Cendekia Indonesia.

Shabalala, N. P., & Photo, P. (2025). Global citizenship education: A strategic framework for G20 solutions to economic challenges and the 2030 sustainable development goals. *Journal of Global Responsibility*, *10*. https://doi.org/10.1108/JGR-03-2025-0054

Suyudi, M., & Wathon, N. (2020). Peran Guru Aqidah-Akhlaq dalam Menanamkan Karakter Siswa. *Qalamuna - Jurnal Pendidikan, Sosial, dan Agama*, *12*(2), 195–205. https://doi.org/10.37680/qalamuna.v12i2.563

Wafa, A., Syarifah, S., & Nadhif, M. (2025). Transformasi Pembelajaran Pendidikan Agama Islam Berbasis Deep Learning: Dari Pendekatan Hafalan Menuju Internalisasi Nilai. *Teaching and Learning*, *4*(2), 103–116. https://doi.org/10.59373/academicus.v4i2.95

Wahidah, A. I., Supeno, S., & Siswati, B. H. (2024). E-Modul Pembelajaran IPA Berbasis Socio-Scientific Issues untuk Meningkatkan Argumentasi Ilmiah dan Profil Pelajar Pancasila Siswa SMP. *Paedagoria: Jurnal Kajian, Penelitian dan Pengembangan Kependidikan*, *15*(3), 301–308. https://doi.org/10.31764/paedagoria.v15i3.22950

Widyanti, E., & Hasanah, U. (2025). Evaluasi Strategi Guru dalam Mengukur Capaian Pembelajaran Pendidikan Agama Islam di SDN 002 Sangatta Utara. *Journal Of Holistic …*, *2*(1), 1–15. https://barkah-ilmi-fiddunya.my.id/ojs/index.php/jhe/article/view/178

Zainol, N. Z. N., Majid, L. A., & Kadir, M. N. A. (2014). Nasr Hamid Abu Zayd as a modern Muslim thinker. *International Journal of Islamic Thought*, *5*, 61–70. https://doi.org/10.24035/ijit.5.2014.008