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Islamic Religious Education Learning Model in the 21st Century: Systematic Literature Review

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Abstract

Choosing a suitable learning model in Islamic religious education is important in achieving educational goals in the 21st Century. Thus, researchers emphasize two aspects in this study. Firstly, what are the Islamic religious education learning models widely used in the teaching and learning process in the 21st Century? Secondly, what is the urgency of using Islamic Religious Education Learning Models in the 21st Century? A systematic literature review (SLR) was conducted to achieve these objectives, consisting of the selection and PRISMA methodology, which involves systematic planning, identification, feasibility testing, and meta-analysis, including applicable theories of articles from the Crossref and Scopus databases that addressed specific topics (Islamic religious education, Islamic religious education learning, and Islamic religious education learning model). The findings of the analysis indicate that there are nine prevalent learning models utilized by teachers in Islamic religious education: blended learning (BL), problem-based learning (PBL), experiential learning (EL), discovery learning (DL), contextual teaching and learning (CTL), cooperative learning (CL), reflective learning, and electronic learning. This research shows that educators in Islamic religious education can explore and choose learning models appropriate to the teaching material. For example, regarding material on the history of Islamic civilization, teachers can use the discovery learning (DL) method to ensure the Islamic religious education learning process can run optimally according to students' needs.

Keywords: Electronic Learning, Islamic Religious Education, Learning Model, Problem-Based Learning.

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Introduction

Education is essential for everyone and encompasses key components such as teachers, students, and curriculum.¹ Concurrently, the educational process is inherently intertwined with learning, wherein there is a direct interaction between teachers and students,² so strengthening teacher competence in managing learning is necessary.³ Alimni disclosed that teachers must execute learning efficiently by selecting the appropriate learning model or method⁴ so "learning to be" can develop students' skills⁵ and self-confidence⁶ and strengthen teachers' abilities to guide students. In their study, Nurhasan et al. discovered that the proficiency of teachers in classroom management, which refers to their ability to facilitate the learning process effectively, significantly enhances students' academic performance.⁷

A similar perspective is also applied to the learning process in Islamic religious education (IRE) disciplines, where teachers are expected to provide exceptional service.⁸ Ijudin et al. assert that IRE teachers must possess diverse instructional approaches to

¹ Mohamad Abdalla, Dylan Chown, and Nadeem Memon, "Islamic Studies in Australian Islamic Schools: Educator Voice", *Journal of Religious Education* 70, no. 1 (2022): 25–42, <https://doi.org/10.1007/s40839-022-00164-y>.

² Akhmad Affandi and Mahbub Nuryadien, "Learning Model Islamic Education Environmentally-Based: Dukupuntang Junior High School Context", *International Journal of Education and Humanities* 3, no. 1 (2023): 43–54, [https://doi.org/10.58557/\(ijeh\).v3i1.134](https://doi.org/10.58557/(ijeh).v3i1.134); N Hidayat, "The Urgency of Islamic Religious Education Teacher Competence in the Industrial Revolution Era 5.0", *EDUCATION: Scientific Journal of Education*, no. Query date: 2023-08-28 17:04:13 (2023), <https://journal.csspublishing.com/index.php/education/article/view/4>.

³ M.C. de la Iglesia Villasal, "Learning Based on a Teaching Project: Learning, Creativity, Innovation and New Roles of the Teacher's Training in the Digital Age", *Revista Complutense de Educacion* 29, no. 4 (2018): 1253–78, <https://doi.org/10.5209/RCED.55256>; Mehmet H. Tuna, "Islamic Religious Education in Contemporary Austrian Society: Muslim Teachers Dealing with Controversial Contemporary Topics", *Religions* 11, no. 8 (August 2020): 392, <https://doi.org/10.3390/rel11080392>.

⁴ A. Alimni, "The Role of Islamic Education Teachers in Fostering Students' Emotional Intelligence", *International Journal of Evaluation and Research in Education* 11, no. 4 (2022): 1881–92, <https://doi.org/10.11591/ijere.v11i4.22116>.

⁵ S. Ghorbani, "Learning to Be: Teachers' Competences and Practical Solutions: A Step Towards Sustainable Development", *Journal of Teacher Education for Sustainability* 20, no. 1 (2018): 20–45, <https://doi.org/10.2478/jtes-2018-0002>.

⁶ R. Huang, "Developing Teachers' and Teaching Researchers' Professional Competence in Mathematics through Chinese Lesson Study", *ZDM - International Journal on Mathematics Education* 46, no. 2 (2014): 239–51, <https://doi.org/10.1007/s11858-013-0557-8>.

⁷ Nurhasan and Abdussalam Ali Ahmed, "Effect of Teacher Competence and Student Learning Independence on Achievement Islamic Subjects", *Sinergi International Journal of Islamic Studies* 1, no. 1 (30 April 2023): 28–37, <https://doi.org/10.61194/ijis.v1i1.40>; D. Uerz, "Teacher Educators' Competences in Fostering Student Teachers' Proficiency in Teaching and Learning with Technology: An Overview of Relevant Research Literature", *Teaching and Teacher Education* 70, no. 1 (2018): 12–23, <https://doi.org/10.1016/j.tate.2017.11.005>.

⁸ Abdussyukur Abdussyukur et al., "Learning Process for Islamic Religious Education Based on Minimum Service Standards for Education", *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 3 (2023): 458–72, <https://doi.org/10.31538/tijie.v4i3.536>.

effectively engage students in the learning process.⁹ In line with Rahma and Irawan, attractive IRE learning models, such as cooperative learning,¹⁰ Problem-Based Learning (PBL),¹¹ Project Based Learning (PJBL), and e-learning, can be a choice for teachers to strengthen student-centered learning materials and processes, such as those included in the 2013 curriculum¹² and the latest curriculum (independent curriculum).¹³

Research studies on learning models are essential for teachers to impart content to students in the classroom and beyond.¹⁴ Research revealed by A'yunin states that the discovery learning model is an appropriate learning model to use to train students' critical analysis in IRE lessons on "let's pray" material, with a success rate of 82%.¹⁵ Ilyas et al. present perspectives on enhancing the inquiry learning model as a practical approach to facilitating direct student engagement in the classroom. Their research data reveals that students exhibit a 70.59% activity level in the learning process when studying IRE subjects.¹⁶ Sutrisno and Nasucha, using the PBL learning model in IRE subjects at the Ma'arif NU Wringinanom Gresik Vocational High School (SMK) level, the selection of this learning model is based on the teacher's level of success in the process of increasing student creativity at this level, vocational high school (SMK).¹⁷ Unlike Saputra et al., who opt for the Better Teaching and Learning (BTL) model in IRE lessons, this decision is grounded in the implementation of practical learning procedures, extensive teacher engagement in the

⁹ Ijudin, "Implementing Active Learning to Increase Student's Learning Interest in Islamic Religious Education", *Jurnal Pendidikan Islam* 8, no. 1 (2022): 51–62, <https://doi.org/10.15575/jpi.v8i1.17437>.

¹⁰ Feri Irawan et al., "Model of Religious Education and Moral Development in Special Detention Center for Children", *Khalifa: Journal of Islamic Education* 5, no. 1 (2021): 46–46, <https://doi.org/10.24036/kjie.v5i1.121>.

¹¹ F. Rohman, "Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren", *Global Journal Al-Thaqafah* 12, no. 1 (2022): 82–97, <https://doi.org/10.7187/GJAT072022-5>.

¹² Muhamad Arif and Sulistianah Sulistianah, "Problems in 2013 Curriculum Implementation for Classroom Teachers in Madrasah Ibtidaiyah", *Al Ibtida: Jurnal Pendidikan Guru MI* 6, no. 1 (30 June 2019): 110, <https://doi.org/10.24235/al.ibtida.snj.v6i1.3916>.

¹³ Adi Abdurahman, Siti Ghaida Sri Afira Ruhyadi, and Misbah Binasdevi, "Implementasi Model Project Based Learning (PJBL) Dalam Penerapan Kurikulum Merdeka Belajar Di Kelas Tinggi MI/SD", *AL-IBANAH* 7, no. 2 (2022).

¹⁴ Reni Elfida, "Mind Mapping Learning Model and Learning Motivation and Its Effect on Aqidah Akhlak Learning Outcomes", *Ruhama: Islamic Education Journal* 5, no. 2 (2022): 143–54, <https://doi.org/10.31869/ruhama.v5i2.3704>.

¹⁵ Qurrotu A'yunin, Irma Soraya, and Asep Saepul Hamdani, "Learning Islamic Religious Education and Character with the Discovery Learning Model to Improve Students' Critical Thinking Ability", *Khazanah Pendidikan Islam* 4, no. 2 (2022): 96–102, <https://doi.org/10.15575/kp.v4i2.19066>.

¹⁶ Asnelly Ilyas et al., "Development of Inquiry Learning Model in Islamic Religious Education (PAI) Subject in Elementary School", *Proceedings of the International Conference on Islamic Education (ICIE 2018)*, no. Query date: 2023-10-04 17:34:25 (2018), <https://doi.org/10.2991/icie-18.2018.12>.

¹⁷ Sutrisno Sutrisno and Juli Amalia Nasucha, "Islamic Religious Education Project-Based Learning Model to Improve Student Creativity", *At-Tadzkir: Islamic Education Journal* 1, no. 1 (2022): 13–22, <https://doi.org/10.59373/attadzkir.v1i1.3>.

learning process, and the heightened demand for resources, media, and structured evaluation of learning outcomes.¹⁸

Meanwhile, Makhful's study reveals that three IRE learning models are often employed during the Covid-19 pandemic. The first model is contextual learning, which emphasizes the optimal engagement of students in every learning activity. The second is the direct learning model, which involves students engaging in project assignments and activities. The third model is the PJBL model, which also includes project assignments and activities carried out by students.¹⁹ In contrast, Istiqomah recommends using a sanitary learning model in IRE lessons in senior high schools (SMA) to develop students' knowledge (cognitive) and strengthen students' activeness in the process of teaching and learning activities.²⁰ According to Hamid et al.'s research, the IRE learning model should prioritize students as the center of attention. The primary objective is to ensure that each student gains firsthand experience from every IRE lesson. Various learning models are available for selection, including cooperative, contextual, direct, and problem-based learning.²¹

Various studies conducted by multiple scholars have explored the selection of suitable learning models for IRE, including applying the PBL model,²² direct learning,²³

¹⁸ Edi Saputra, Saiful Akhyar Lubis, and Adlan Adlan, "Better Teaching and Learning (BTL) Model on Islamic Religious Education Lessons", *AL-ISHLAH: Jurnal Pendidikan* 13, no. 2 (2021): 1229–38, <https://doi.org/10.35445/alishlah.v13i2.619>.

¹⁹ M Makhful, "Learning Model of Islamic Religious Education and Character During the Pandemic Period at SMP Negeri 8 Purwokerto", *Ijtimā Iyya Journal of Muslim Society Research* 6, no. 2 (2021): 147–63, <https://doi.org/10.24090/ijtimaiyya.v6i2.6038>.

²⁰ Nurasih Istiqomah, "Improvement of Islamic Education Learning Model Based on Scientific Approach in Senior High School", *Indonesian Journal of Islamic Studies* 6 (29 November 2021): 1–10, <https://doi.org/10.21070/ijis.v6i0.1602>.

²¹ Abdul Hamid, Mutawakkil, and Nurhayati, "Islamic Religious Education Learning Model in Preventing Radicalism Among Students", *Formosa Journal of Sustainable Research* 2, no. 5 (2023): 1253–68, <https://doi.org/10.55927/fjsr.v2i5.4305>.

²² Rohman, "Problem Based Learning"; Lilik Nur Kholidah, "Improving Students' Social Responsibility via Islamic Religious Education and Social Problem-Based Learning", *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 10, no. 2 (2022): 163–82, <https://doi.org/10.15642/jpai.2022.10.2.163-182>; F Mudhofir, S Suharto, and Mr Sulhadi, "Development of Physics Learning Model Based of Islamic Boarding School's Learning Model to Improve Students' Problem Solving Skill", *Proceedings of the International Conference on Science and Education and Technology 2018 (ISET 2018)*, no. Query date: 2023-10-04 17:34:25 (2018), <https://doi.org/10.2991/iset-18.2018.31>; Ruhban Maskur et al., "The Effectiveness of Problem Based Learning and Aptitude Treatment Interaction in Improving Mathematical Creative Thinking Skills on Curriculum 2013", *European Journal of Educational Research* 9, no. 1 (2020): 375–83.

²³ Adiyono Adiyono et al., "Skills of Islamic Religious Education Teachers in Class Management", *Al-Hayat: Journal of Islamic Education* 6, no. 1 (2022): 104–104, <https://doi.org/10.35723/ajie.v6i1.229>; Darmawati Darmawati, Sagaf S. Pettalongi, and Mohammad Idhan, "Learning Methods of Islamic Religious Education Teachers on Students with Developmental Impairments", *International Journal of Contemporary Islamic Education* 1, no. 1 (2019): 48–66, <https://doi.org/10.24239/ijcie.v1i1.iss1.4>; Fajrul Munir Fairuz, "The Islamic Religious Education Learning System", *Ilomata International Journal of Social Science* 1, no. 3 (2020): 141–48, <https://doi.org/10.52728/ijss.v1i3.115>.

BTL,²⁴ CL,²⁵ PBL,²⁶ and e-learning.²⁷ Starting from some of the research above, the researcher found a blank space that needed to be analyzed in depth, namely regarding the various learning models that have been used in IRE subjects through a systematic literature review (SLR) approach, which is based on research results that have been published in trend for the last ten years (2013-2023). So, this research has two leading research focuses. First, what IRE learning models are widely used in the teaching and learning process in the 21st Century? Second, what is the urgency of using IRE Models in the 21st Century?

Methods

This study employed the systematic literature review (SLR) approach, which involves analyzing published works on specific topics and accomplishing thorough analysis.²⁸ The study in this research primarily emphasized the learning methods employed in Islamic religious education themes. Researchers have selected Scopus and Crossref as reference services due to their worldwide recognition. The process of looking for scientific articles on Islamic religious education learning models is categorized into many categories, including Islamic religious education, Islamic religious education learning, and Islamic religious education learning models. The papers obtained from the search will be subjected to scientific analysis utilizing the PRISMA methodology, which involves systematic

²⁴ Saputra, Lubis, and Adlan, "Better Teaching and Learning (BTL) Model".

²⁵ Khusnaini Fauzi, "Cooperative Learning Index Card Match Model to Improve the Result of Qur'an Hadith Learning", *MUDARRISA: Journal of Islamic Education* 9, no. 1 (2017): 53–53, <https://doi.org/10.18326/mdr.v9i1.53-73>; Annisa Rahma and M Haviz, "Implementation of Cooperative Learning Model with Make A Match Type on Students Learning Outcomes in Elementary School", *Journal of Islamic Education Students (JIES)* 2, no. 2 (2022): 58–58, <https://doi.org/10.31958/jies.v2i2.5593>.

²⁶ Sutrisno and Nasucha, "Islamic Religious Education Project-Based Learning Model"; Ahmad Salim, "Islamic Religious Education (PAI) Learning Based on The Independent Curriculum of Elementary School at Yogyakarta", *Ta'dib* 26, no. 1 (2023): 199–199, <https://doi.org/10.31958/jt.v26i1.9026>; Ahmad Syaifudin, "The Islamic Religious Education Learning in Fostering The Religious Humanism of Students", *EDU-RELIGIA: Jurnal Keagamaan Dan Pembelajarannya* 5, no. 2 (2022): 24–34, <https://doi.org/10.52166/edu-religia.v5i2.3366>.

²⁷ Dessy Fitria, Saifudin Saifudin, and Badrus Zaman, "The Effect of E-Learning on Learning Motivation in Islamic Religious Education Subjects", *Halaqa: Islamic Education Journal* 4, no. 2 (2020): 113–24, <https://doi.org/10.21070/halaqa.v4i2.984>; Ulfa Indah, "Implications of E-Learning of the Ministry of Religion on Student Learning Motivation in Islamic Religious Education Subjects at Madrasah Aliyah Daruttaqwa Gresik", *Journal of Social Research* 2, no. 2 (2023): 300–318, <https://doi.org/10.55324/josr.v2i2.579>; Siti Yumnah, "The Learning Model of Islamic Education in Al-Ihsan Integrated Islamic Basic Schools (SDIT) Pasuruan", *JIE (Journal of Islamic Education)* 6, no. 1 (2021): 94–94, <https://doi.org/10.52615/jie.v6i1.212>; Fakhrol Rijal, Burhan Nudin, and Iskandar Abdul Samad, "Islamic Religious Education Learning Innovation at the MTsN Model Banda Aceh and the MTsN Model Gandapura Bireuen", *AL-ISHLAH: Jurnal Pendidikan* 14, no. 2 (2022): 2239–50, <https://doi.org/10.35445/alishlah.v14i2.1930>.

²⁸ Alison Nightingale, "A Guide to Systematic Literature Reviews", *Surgery (Oxford)* 27, no. 9 (2009): 381–84; Yu Xiao and Maria Watson, "Guidance on Conducting a Systematic Literature Review", *Journal of Planning Education and Research* 39, no. 1 (2019): 93–112.

planning, identification, feasibility testing, and meta-analysis, including applicable theories.²⁹

Inclusion and Exclusion in Literature Selection

The selection of literature in the systematic literature review (SLR) method uses five main stages: first, the data sources selected are journal articles, not book reviews, theses, theses, or proceedings. Second, the selection of journal articles focused on publications published in the last ten years (2013-2023) with themes determined by researchers (Islamic religious education, Islamic religious education learning, and Islamic religious education learning model). Third, in taking journal articles, researchers only use global-based data: Scopus and Crossref. Fourth, the application used by researchers to assist the search process for articles precisely: Publish or Perish 8, an application that can identify publication results within a specific time frame and a particular September 1, 2023 database.³⁰ Fifth, researchers searched for English journal articles to obtain global data about the main themes of religious education learning models in the 21st Century.

Eligibility Screening and Assessment

The filtering and feasibility assessment in the journal article search process is adjusted to the keywords selected via the Publish or Perish 8 application. The search starts on September 1, 2023, with the following results:

Table 1. Screening and Assessment of Eligibility Based on Themes

| No | Keywords | Year | Databased | Count |
|-------|--|-----------|-----------|-------|
| 1 | Islamic religious education | 2013-2023 | Scopus | 133 |
| 2 | Islamic religious education learning | 2013-2023 | Scopus | 19 |
| 3 | Islamic religious education learning | 2013-2023 | Crossref | 405 |
| 4 | Islamic religious education learning model | 2013-2023 | Scopus | 67 |
| Total | | | | 622 |

²⁹ Jennifer Blackwell, Nicholas Matherne, and Gary E. McPherson, "A PRISMA Review of Research on Feedback in Music Education and Music Psychology", *Psychology of Music* 51, no. 3 (2023): 716–29, <https://doi.org/10.1177/03057356221109328>; Brian Hutton, Ferran Catala-Lopez, and David Moher, "The PRISMA Statement Extension for Systematic Reviews Incorporating Network Meta-Analysis: PRISMA-NMA", *Med Clin (Barc)* 147, no. 6 (2016): 262–66, <https://doi.org/10.1016/j.medcli.2016.02.025>.

³⁰ Muhamad Arif, Makmur Harun, and Mohd Kasturi Nor bin Abd Aziz, "A Systematic Review Trend of Learning Methods for Reading the Kitab Kuning at Pesantren (2000-2022) ", *Journal of Islamic Civilization* 4, no. 2 (2022): 146–64, <https://doi.org/10.33086/jic.v4i2.3578>.

Based on data obtained from as many as 617 from the Scopus and Crossref databases. So, the researcher performed filtering and identification according to the themes and keywords that the researcher had determined. Forty-five journal articles matched the themes, keywords, and full papers. After that, the researcher collected it in the Zotero (references manager) application and imported data in the form of "RIS," the researcher exported it to the fourth application, Vos Viewers, as shown in the image below:

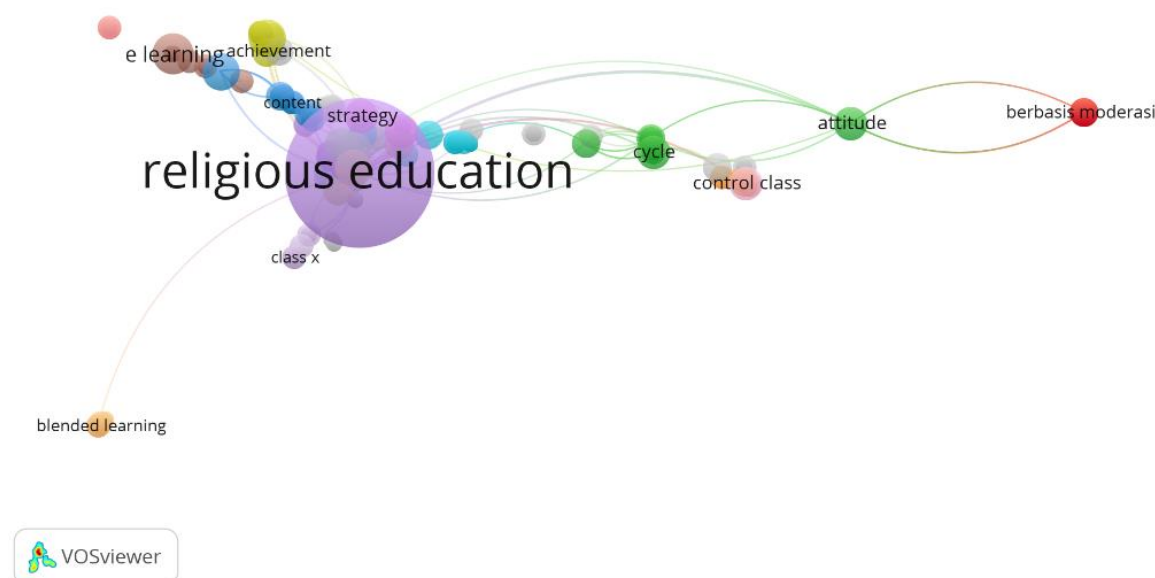
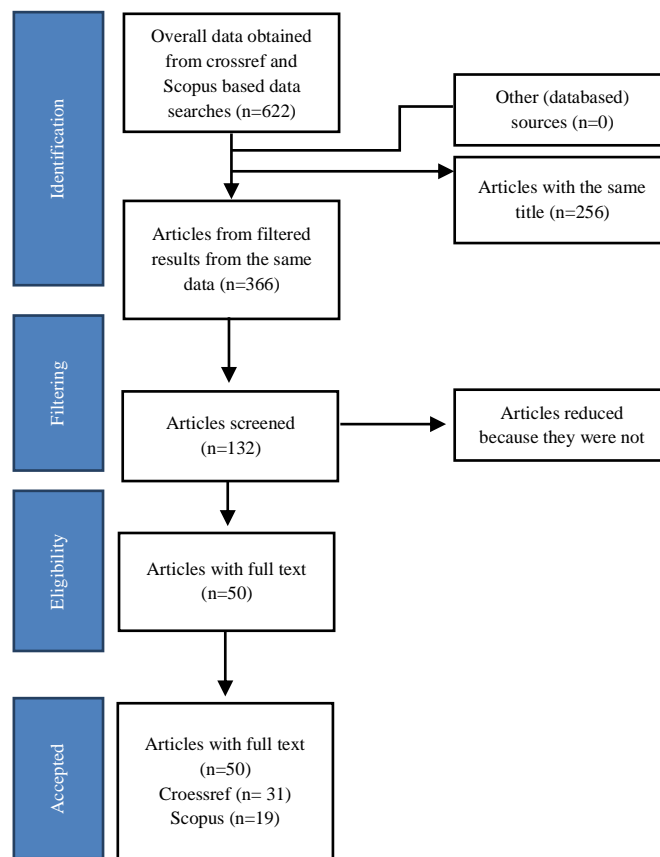


Figure 1. VosViewer on Religious Education

In line with the picture above, it can be concluded that the dominant study on religious education is closely related to learning strategies (models); apart from learning strategies in the classroom, religious education is related to e-learning as one of the options for developing learning in the 21st Century. Meanwhile, blended learning is also a fascinating study in the religious education learning process, even though the relationship is distant; however, it needs to be implemented in an implementation way as an option in developing IRE learning models in the 21st Century.

PRISMA Analysis

Based on data as distributed in the image above (figure 1). Therefore, the prism analysis process goes as follows:



The analysis results are based on two global databases, Crossref and Scopus. At the start of the search using keywords and published in 2013-2023, we got 622 results (with detailed data obtained from journal articles, book reviews, proceedings, conferences, and student theses). Out of 622, we found 256 articles with the same title, while the articles from the same data filtering were 366. The next stage was filtering and data reduction. There were 132 filtered articles, with 234 reduced because they were irrelevant. In the final stage, the researcher obtained 50 articles worth of article data. In detail, the articles received (complete articles) were from the Crossref database 31 and the Scopus database 19. Meanwhile, the next stage was to change the RIS format from Zotero and display it using VOSViewer for further analysis using the N-Vivo 12 Plus application by adapting it to two problem focuses.

Discussion

Based on the analysis results using PRISMA, 48 relevant and complete journal articles were found (more details will be presented with name, volume, number, year of publication, and database) published in 2013-2023. The research results will be shown based on the research questions, which will be listed in the column below. First, what are the learning models for Islamic religious education in the 21st Century that are widely used in

teaching and learning? (RQ.1) Second, what are the advantages and disadvantages of using the Islamic religious education learning model in the 21st Century? (RQ.2).

Table 2. Finding of Scopus and Crossref Indexed Articles Based on Keywords Relevant to the Research Questions

| No | Journal | Author | Method | Databased | Country | RQ |
|----|--|--|------------------------------|-----------|-----------|------------|
| 1 | Jurnal Pendidikan Islam (Vol. 7 No.2. 2021) | Widiani et al. | Quantitative | Scopus | Indonesia | RQ.1 |
| 2 | Jurnal Pendidikan Islam (Vol. 7 No.2. 2021) | Affandi et al. | Quantitative | Scopus | Indonesia | R1.1, RQ.2 |
| 3 | Osterreichisches Religionspädagogisches Forum (Vol. 28. No.1 2020) | A Tuhcic et al. | Literature | Scopus | Germany | RQ.1 |
| 4 | Osterreichisches Religionspädagogisches Forum (Vol. 27. No. 1 2019) | Topalovic et al. | Literature | Scopus | Germany | RQ.1 |
| 5 | International Journal of Learning, Teaching and Educational Research (Vol. 20 No. 11 2021) | Nadri Taja et al. | R & D | Scopus | Indonesia | RQ.1 |
| 6 | Jurnal Pendidikan Islam (Vol. 9 No. 1 2023) | Siregar | Qualitative and Quantitative | Scopus | Indonesia | RQ.1 |
| 7 | Global Journal Al-Thaqafah (Vol. 12 No. 1 2022) | Rohman | Qualitative | Scopus | Indonesia | RQ.1, RQ.2 |
| 8 | Jurnal Pendidikan Islam (Vol. 6 No. 1 2020) | Nuhayati | Qualitative | Scopus | Indonesia | RQ.1, RQ.2 |
| 9 | Universal Journal of Educational Research (Vol. 8 No. 3 2020) | Ismail Marzuki, Zulfiati Syahrial, Rusmono | Qualitative | Scopus | Indonesia | RQ.2 |
| 10 | Jurnal Pendidikan Islam (Vol. 8 No. 1 2022) | Ma'arif | Qualitative | Scopus | Indonesia | RQ.1, RQ.2 |
| 11 | Jurnal Pendidikan Islam (Vol. 8 No. 1 2022) | Jumaeda | Qualitative | Scopus | Indonesia | RQ.1, RQ.2 |
| 12 | Jurnal Pendidikan Islam (Vol. 8 No. 1 2022) | Ijudin et al. | Qualitative | Scopus | Indonesia | RQ.1, RQ.2 |
| 13 | Jurnal Pendidikan Islam (Vol. 7 No. 1 2021) | Affandi et al. | Qualitative | Scopus | Indonesia | RQ.1 |
| 14 | British Journal of Religious Education (Vol. 41 No. 2 2019) | Demirel Ucan | Literature | Scopus | Turkey | RQ.1 |
| 15 | Library Philosophy and Practice (Vol. 5143 No. 1 2021) | Susilawati | Qualitative | Scopus | Indonesia | RQ.1 |
| 16 | Religious Education (Vol. 114 No. 4 2019) | Kelman | Literature | Scopus | USA | RQ.1 |

| No | Journal | Author | Method | Databased | Country | RQ |
|----|---|--------------------------|-------------|-----------|--------------|-------------|
| 17 | British Journal of Religious Education (Vol. 43 No. 2 2020) | BinTaleb | Qualitative | Scopus | Saudi Arabia | RQ.1 |
| 18 | International Journal of Information and Education Technology (Vol. 12 No. 2 2022) | Adhi | Qualitative | Scopus | Indonesia | RQ.1, RQ. 2 |
| 19 | International Journal on Integrated Education al. (Vol. 3 No. 1 2020) | Shohibah et al. | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 20 | At-tadzkir: Islamic Education Journal (Vol. 1 No. 1 2022) | Sutrisno and Nasucha | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 21 | Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan (Vol. 16 No. 4 2022) | Sunhaji | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 22 | SCHOOLAR: Social and Literature Study in Education (Vol. 2 No. 1 2022) | Shobirin and Salamah | Qualitative | Crossref | Indonesia | RQ.1 |
| 23 | At-tadzkir: Islamic Education Journal (Vol.2 No. 2 2022) | Sechandini et al | Qualitative | Crossref | Indonesia | RQ.1 |
| 24 | Khalifa: Journal of Islamic Education (Vol. 4 No. 2 2020) | Sartika, Ritonga, Rasyid | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 25 | Journal of Islamic Education Students (JIES) (Vol. 2 No. 2 2022) | Rahma and Haviz | Qualitative | Crossref | Indonesia | RQ.1 |
| 26 | International Journal of Psychosocial Rehabilitation (Vol. 24 No. 3) | Marlina | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 27 | Journal of Social Research (Vol. 2 No. 2 2023) | Indah | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 28 | Islam Universal: International Journal of Islamic Studies and Social Sciences (Vol. 2 No. 2 2020) | Herman | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 29 | Jurnal Riset Ilmu Pendidikan (Vol. 2 No. 3 2022) | Faizal | Literature | Crossref | Indonesia | RQ.1 |
| 30 | Ilomata International Journal of Social Science (Vol. 1 No. 3 2020) | Fairuz | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 31 | Jurnal Ilmiah Pendidikan Holistik (JIPH) (Vol. 2 No. 1 2023) | Empaldi | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |

| No | Journal | Author | Method | Databased | Country | RQ |
|----|---|--------------------------------|--------------|-----------|-----------|-------------|
| 32 | Ruhama: Islamic Education Journal (Vol. 5 No. 2 2022) | Elfida | Quantitative | Crossref | Indonesia | RQ.1 |
| 33 | Journal of Social Work and Science Education (Vol. 3 No. 3 2022) | Ediansyah | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 34 | Jurnal As-Salam (Vol. 4 No. 2 2020) | Darmi | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 35 | Tafkir: Interdisciplinary Journal of Islamic Education (Vol. 4 No. 2 2023) | Badriah et al. | Qualitative | Crossref | Indonesia | RQ.1 |
| 36 | DAYAH: Journal of Islamic Education (Vol. 5 No. 2 2022) | Apriliana et al. | Qualitative | Crossref | Indonesia | RQ.2 |
| 37 | Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini (Vol. 6 No. 1 2021) | Anwar | Qualitative | Crossref | Indonesia | RQ.1 |
| 38 | Edusaintek: Jurnal Pendidikan, Sains Dan Teknologi (Vol. 8 No. 1 2021) | Ahmadi et al. | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 39 | Al-Hayat: Journal of Islamic Education (Vol. 6 No. 1 2022) | Adiyono et al. | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 40 | AL-ISHLAH: Jurnal Pendidikan (Vol. 15 No. 2 2023) | Achmad et al. | Qualitative | Crossref | Indonesia | RQ.1 |
| 41 | Al-Hayat: Journal of Islamic Education (Vol. 6 No. 1 2022) | Abidin et al. | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 42 | Tafkir: Interdisciplinary Journal of Islamic Education (Vol 4 No. 3 2023) | Abdussyukur et al. | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 43 | Khazanah Pendidikan Islam (Vol. 4 No. 2 2022) | A'yunin et al. | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 44 | Indonesian Journal Of Islamic Education Studies (Ijies) (Vol. 6 No. 1 (2023): | Dewi Anggraeni et al. | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |
| 45 | Indonesian Journal Of Islamic Education Studies (Ijies) (Vol. 4 No. 1 (2021): | Siti Mutholingah | Qualitative | Crossref | Indonesia | RQ.1 |
| 46 | Indonesian Journal Of Islamic Education Studies (Ijies) (Vol. 6 No. 1 (2023): | Abdul Halik Nasaruddin et al. | Qualitative | Crossref | Indonesia | RQ.1 |
| 47 | Indonesian Journal Of Islamic Education Studies (Ijies) (Vol. 5 No. 2 (2022): | Najamuddin Petta Solong et al. | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |

| No | Journal | Author | Method | Databased | Country | RQ |
|----|---|----------------------|-------------|-----------|-----------|-------------|
| 48 | Indonesian Journal Of Islamic Education Studies (Ijies) (Vol. 5 No. 1 (2022): | Imam Tabroni et al.. | Qualitative | Crossref | Indonesia | RQ.1, RQ. 2 |

Islamic Religious Education Learning Model

The learning model is a teacher's tool in conveying material holistically to students.³¹ This topic focuses on comprehending the principles of religion and then applying them in daily life, aligned with the curriculum of Islamic religious education (IRE).³² Demirel Ucan and Wright both advocated for an approach to presenting religious learning material that considers the learner's perspective. They emphasized the need to select learning models that are active, creative, and promote critical thinking skills.³³ So that several Islamic religious education learning models are more focused on students (student center),³⁴ such as:

Blended Learning (BL)

The blended learning (BL) model is a pedagogical approach proposed by Adhi et al. for teaching IRE.³⁵ The BL learning approach entails the integration of both traditional face-to-face education and digital online learning,³⁶ so it tends to be more effective, efficient, and

³¹ A. BinTaleb, "Learning about Islam and Islamic Civilisation through a Webquest: Perspectives from Pupils and Their Teacher", *British Journal of Religious Education* 43, no. 2 (2021): 218–27, <https://doi.org/10.1080/01416200.2020.1735997>; Dewi Anggraeni, Andy Hadiyanto, and Ahmad Hakam, "Multicultural Islamic Religious Education Based on Local Wisdom: The Analysis of "SILAS" Values in Sundanese Culture", *Indonesian Journal of Islamic Education Studies (IJIES)* 6, no. 1 (2023): 93–108, <https://doi.org/10.33367/ijies.v6i1.3649>.

³² Ari Y. Kelman, "Learning and Learning about Religious Knowledge", *Religious Education* 114, no. 4 (2019): 443–46, <https://doi.org/10.1080/00344087.2019.1631952>; Abdul Halik Nasaruddin, St. Wardah Hanafie Das, and Suyatno Ladiqi, "Digital-Based Islamic Religious Education (IRE) Learning Model at Senior High School", *Indonesian Journal of Islamic Education Studies (IJIES)* 6, no. 1 (2023): 79–92, <https://doi.org/10.33367/ijies.v6i1.3525>.

³³ Ayse Demirel Ucan and Andrew Wright, "Improving the Pedagogy of Islamic Religious Education through an Application of Critical Religious Education, Variation Theory and the Learning Study Model", *British Journal of Religious Education* 41, no. 2 (3 April 2019): 202–17, <https://doi.org/10.1080/01416200.2018.1484695>.

³⁴ Herman, "The Implementation of Religious Moderation Based-Learning Model", *Islam Universal: International Journal of Islamic Studies and Social Sciences* 2, no. 2 (2020), <https://doi.org/10.56613/islam-universal.v2i2.163>.

³⁵ Imam Tabroni et al., "Utilization of the Discovery Learning Model to Overcome Islamic Cultural History Learning Problems in Madrasa", *Indonesian Journal of Islamic Education Studies (IJIES)* 5, no. 1 (2022): 81–94, <https://doi.org/10.33367/ijies.v5i1.2409>; Najamuddin Petta Solong, Ahmad Fakhurrizi Mohammed Zabidi, and Ni'ma M. Alhabsyi, "Professional Competence of Islamic Religious Education Teachers to Improve Students' Mastery of Learning Materials", *Indonesian Journal of Islamic Education Studies (IJIES)* 5, no. 2 (2023): 212–32, <https://doi.org/10.33367/ijies.v5i2.3041>.

³⁶ S. Susilawati, "The Urgency of Digital Literacy for Generation Z in Improving Learning of Islamic Religious Education", *Library Philosophy and Practice* 5143, no. 1 (2021): 1–16.

flexible.³⁷ Indah revealed that blended learning with optimized e-learning had added value such that every teacher would follow the trend of educational technology development in every learning process that runs conducive³⁸ and pleasant³⁹ and trains students' critical thinking patterns.⁴⁰ The BL model follows an organized syntax flow that includes planning and preparation, introducing and explaining ideas, exploring and supervising clinical learning, reflecting, giving feedback, and evaluating.⁴¹ Given the syntax flow outlined above, there is an expectation that the entire religious education learning process will operate at its highest level of efficiency. According to Marzuki, the BL model is a feasible and efficient approach for IRE subjects.⁴² It is similar to the conditions of the COVID-19 pandemic, which requires learning to continue through face-to-face and online models.⁴³

Project-Based Learning Model (PJBL)

The project-based learning (PJBL) paradigm is a student-centered learning approach. According to Sutrisno et al., PJBL is a learning paradigm with a lengthy duration.⁴⁴ Students are encouraged to address challenges rooted in actual evidence within their respective fields, fostering a concentrated approach to the learning process.⁴⁵ According to Fairuz and Amiruddin, PJBL is a teaching method that enables students to communicate information and ideas effectively and develop critical thinking skills in the context of acquiring IRE.⁴⁶

³⁷ S. Adhi, "Developing a Blended Learning Model in Islamic Religious Education to Improve Learning Outcomes", *International Journal of Information and Education Technology* 12, no. 2 (2022): 100–107, <https://doi.org/10.18178/ijiet.2022.12.2.1592>.

³⁸ Indah, "Implications of E-Learning".

³⁹ Rosyida Nurul Anwar, "Management of Islamic Religious Education Learning in Children with Special Needs", *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 1 (2021): 539–48, <https://doi.org/10.31004/obsesi.v6i1.971>.

⁴⁰ Adiyono et al., "Skills of Islamic Religious Education Teachers".

⁴¹ Adhi, "Developing a Blended Learning Model"; Almajidah Almajidah, Normuslim Normuslim, and Nurul Wahdah, "Adaptive Learning Media in Implementation of Islamic Religious Education of Autistic Children at SLB Negeri 2 Katingan Hilir Regency", *Bulletin of Science Education* 1, no. 3 (2021): 182–182, <https://doi.org/10.51278/bse.v1i3.229>.

⁴² I. Marzuki, "How to Develop Blended Learning Educational Evaluation Courses Islamic Religious Education Study Program", *Universal Journal of Educational Research* 8, no. 3 (2020): 24–34, <https://doi.org/10.13189/ujer.2020.081404>; Siti Mutholingah, "The Strengthening of Religious Tolerance through Islamic Education Learning Based on Nonviolence Culture in Public University", *Indonesian Journal of Islamic Education Studies (IJIES)* 4, no. 2 (2021): 232–44, <https://doi.org/10.33367/ijies.v4i2.2025>.

⁴³ Darmi, "Learning Islamic Religious Education during the Covid-19 Pandemic", *Jurnal As-Salam* 4, no. 2 (2020): 205–15, <https://doi.org/10.37249/as-salam.v4i2.221>.

⁴⁴ Herman, "The Implementation of Religious Moderation Based-Learning Model"; Leny Marlina, "The Implementation Model for the Process Islamic Religious Education (PAI) in 6 Senior High School of Palembang", *International Journal of Psychosocial Rehabilitation* 24, no. 3 (2020): 2364–71, <https://doi.org/10.37200/ijpr/v24i3/pr201884>.

⁴⁵ Sutrisno and Nasucha, "Islamic Religious Education Project-Based Learning Model".

⁴⁶ Fairuz, "The Islamic Religious Education Learning System"; Amiruddin Amiruddin, Askar Askar, and Yusra Yusra, "Development of Islamic Religious Education Learning Model Based on Multicultural Values",

Problem-Based Learning (PBL)

Problem-based learning (PBL) is an educational approach that prioritizes student engagement and fosters the development of critical thinking skills by resolving teacher-assigned problems.⁴⁷ Rohman's study confirms that PBL is an appropriate learning approach for IRE. This condition is predicated on the premise that PBL may enhance students' cognitive capacities and enable them to consistently identify answers to challenges within the Islamic faith.⁴⁸ Amiruddin and Sechandini argue that the problem-based learning model suits instructors to integrate multicultural principles into IRE curricula.⁴⁹

Experiential Learning (EL)

Teachers in IRE lessons have duties and principles similar to teachers in other subjects, especially in selecting models and methods⁵⁰ and linear learning media⁵¹ with teaching materials, so every learning process goes well. Apriliana et al. advocated for using the experiential learning model in IRE. This model prioritizes using personal experiences as the primary means for students to comprehend lessons, such as "becoming a peace-loving human being." Students are encouraged to apply this material based on their experiences, integrating theoretical knowledge, interaction, and environment into the learning process.⁵² Achmad et al. further emphasized that the appropriate instructional model may effectively enhance students' knowledge over time, as shown by implementing the experiential learning model to foster a moderate and tolerant mindset (religious moderation).⁵³

International Journal of Contemporary Islamic Education 1, no. 1 (2019): 1–19, <https://doi.org/10.24239/ijcieid.voll.iss1.2>.

⁴⁷ Empaldi, "Learning Islamic Religious Education in the Merdeka Curriculum: A Critical Review", *Jurnal Ilmiah Pendidikan Holistik (JIPH)* 2, no. 1 (2023): 117–28, <https://doi.org/10.55927/jiph.v2i1.2490>.

⁴⁸ Rohman, "Problem Based Learning".

⁴⁹ Amiruddin, Askar, and Yusra, "Development of Islamic Religious Education Learning Model"; Radhia Ainun Sechandini et al., "Multicultural-Based Learning of Islamic Religious Education for the Development of Students' Social Attitudes", *At-Tadzkir: Islamic Education Journal* 2, no. 2 (2023): 106–17, <https://doi.org/10.59373/attadzkir.v2i2.27>.

⁵⁰ Rahma and Haviz, "Implementation of Cooperative Learning Model".

⁵¹ Almajidah, Normuslim, and Wahdah, "Adaptive Learning Media"; Zainal Abidin et al., "Implementation of Islamic Religious Education Learning and Character in the New Normal Era", *Al-Hayat: Journal of Islamic Education* 6, no. 1 (2022): 158–158, <https://doi.org/10.35723/ajie.v6i1.239>.

⁵² Evita Nur Apriliana, Ulya Barokati Tamami, and Agus Sutiyono, "Implementation of Experiential Learning Theory in Islamic Religious Education during Covid-19 Pandemic", *DAYAH: Journal of Islamic Education* 5, no. 2 (2022): 174–174, <https://doi.org/10.22373/jie.v0i0.12171>.

⁵³ Zulfadli Achmad, Munawar Rahmat, and Aceng Kosasih, "Religious Moderation of Islamic Religious Education Teacher in Pekanbaru City Against Minority of Islamic Mazhab", *AL-ISHLAH: Jurnal Pendidikan* 15, no. 2 (2023): 2518–33, <https://doi.org/10.35445/alishlah.v15i2.3168>; M.A. Ma'arif, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education", *Jurnal Pendidikan Islam* 8, no. 1 (2022): 75–86, <https://doi.org/10.15575/jpi.v8i1.19037>; Herman, "The Implementation of Religious Moderation Based-Learning Model"; Hamid, Mutawakkil, and Nurhayati, "Islamic Religious Education Learning Model".

Discovery Learning (DL)

Shohibah asserted that selecting a learning model that aligns with students' interests determines learning outcomes.⁵⁴ The selection of the DL model suggested by A'yunin et al. that the DL model has a success rate above 60%, especially in training critical thinking, such as implementing "let's pray" material in class IV schools. Essential has a success percentage of 86%.⁵⁵ Darmi revealed that IRE teachers at the elementary school level can be measured through the learning plan⁵⁶ learning process (by choosing the discovery learning model); students will carry out research, discoveries, and concrete evidence from IRE learning.⁵⁷

Contextual Teaching and Learning (CTL)

Contextual teaching and learning is an educational approach prioritizes students' autonomy in pursuing knowledge. Fairuz et al. assert that the contextual teaching and learning approach has the benefit of optimizing the learning process through exploration and cooperation with peers.⁵⁸ Jumaeda et al. also argued that CTL enhances students' ability to establish connections between classes and real-life situations. This condition enhances the effectiveness of IRE, enabling students to attain the predetermined competencies outlined in the learning plan.⁵⁹

Cooperative Learning (CL)

The Cooperative Learning (CL) model is a model that emphasizes the process of active involvement of students in learning,⁶⁰ such as the use of "the talking stick" in IRE learning has maximum success (students' cognitive and physical development) because students play an active role in learning activities packaged in games.⁶¹ Rahma and Haviz

⁵⁴ Rizqiyatus Shohibah, Biyanto, and Biyanto, "Islamic Religious Education Learning Model to Build Character of Students in Special Needs School", *International Journal on Integrated Education* 3, no. 1 (2020): 201–4, <https://doi.org/10.31149/ijie.v3i1.420>.

⁵⁵ A'yunin, Soraya, and Hamdani, "Learning Islamic Religious Education".

⁵⁶ Nuhayati, "Radicalism Prevention Through Islamic Religious Education Learning at Elementary School", *Jurnal Pendidikan Islam* 6, no. 1 (2020): 109–26, <https://doi.org/10.15575/jpi.v6i1.8352>.

⁵⁷ Darmi, "Learning Islamic Religious Education".

⁵⁸ Fairuz, "The Islamic Religious Education Learning System".

⁵⁹ S. Jumaeda, "Evaluating the Effectiveness of Islamic Religious Education Learning in Implementing the 2013 Curriculum in Madrasah", *Jurnal Pendidikan Islam* 8, no. 1 (2022): 101–12, <https://doi.org/10.15575/jpi.v8i1.19017>.

⁶⁰ HS Siregar, "Perceived Usefulness and Perceived Ease of Use of Online Learning for Islamic Religious Education Teacher", *Jurnal Pendidikan Islam*, no. Query date: 2023-08-28 17:04:13 (2023), <http://journal.uinsgd.ac.id/index.php/jpi/article/view/25518>.

⁶¹ Mochammad Syafiuddin Shobirin and Nisa' Atus Salamah, "Improving Islamic Religious Education Learning Activities Through The Talking Stick Learning Model", *SCHOOLAR: Social and Literature Study in Education* 2, no. 1 (2022): 68–72, <https://doi.org/10.32764/schoolar.v2i1.1479>.

chose the "match a match" because it effectively enhances student learning outcomes. Data indicates that this model provides students with diverse and fresh learning experiences in the IRE context.⁶² In line with Ijudin et al., choosing a suitable CL model makes learning more active, innovative, creative, and fun so that it can improve student learning outcomes.⁶³

Reflective Learning Model

The reflective learning model is a learning model that emphasizes the learning process. Ahmadi et al. revealed that it is a learning model that is appropriate to use in IRE learning. The reflective learning model emphasizes four key components: class mastery, strengthening learning planning, teaching and learning activity processes, and evaluation.⁶⁴ Varying learning models in the classroom are necessary for teachers in the classroom management process and improving student learning outcomes.⁶⁵

Electronic Learning (E-Learning)

Integrating e-learning into IRE courses is essential since it is familiar with blended learning. Nevertheless, when it comes to execution, substantial disparities exist.⁶⁶ Tuhcic et al. provided an example during the COVID-19 outbreak that demonstrated the necessity of adapting IRE to e-learning to ensure that the learning process remains in pace with

⁶² Rahma and Haviz, "Implementation of Cooperative Learning Model".

⁶³ Ijudin, "Implementing Active Learning"; Makhful, "Learning Model of Islamic Religious Education"; D. Widiani, "The Influence of Learning Motivation and Intellectual Intelligence on Learning Achievement in Islamic Religious Education", *Jurnal Pendidikan Islam* 7, no. 2 (2021): 149–64, <https://doi.org/10.15575/jpi.v7i2.15273>.

⁶⁴ Ahmadi Ahmadi, "Improving the Quality of Religious Learning during the COVID-19 Pandemic through a Reflective Model for Islamic Religious Education Teachers", *JIRA: Jurnal Inovasi Dan Riset Akademik* 3, no. 1 (2022): 29–40, <https://doi.org/10.47387/jira.v3i1.140>.

⁶⁵ Faizal Faizal, "Islamic Religious Education Courses as Students Forming Islamic Character", *Jurnal Riset Ilmu Pendidikan* 2, no. 3 (2022): 192–96, <https://doi.org/10.56495/jrip.v2i3.166>; Siti Badriah et al., "Learning Islamic Religious Education with Muhammadiyah Nuances in Universities", *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 2 (2023): 255–73, <https://doi.org/10.31538/tijie.v4i2.401>.

⁶⁶ Sunhaji Sunhaji, "Learning Strategy for Islamic Religious Education During the COVID-19 Epidemic", *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 4 (2022): 1436–1436, <https://doi.org/10.35931/aq.v16i4.1134>.

advancements in information technology.⁶⁷ Erdiansyah et al. confirmed that digital media (e-learning) significantly affects students' religious character formation in IRE lessons.⁶⁸

The Urgency of Using Islamic Religious Education Learning Models in the 21st Century

The learning model is an essential element that can help improve students' learning outcomes, motivation, or critical reasoning.⁶⁹ Nevertheless, besides the diverse learning models available for IRE courses, each model has merits and drawbacks. According to Marzuki and Adhi et al., the blended learning model is a learning paradigm that can adapt to educational advancements within the technological era, including COVID-19. In addition, blended learning enhances educational institutions by offering flexible instructional patterns that operate concurrently online and offline. Nevertheless, there are limitations in the teacher support system for students, which may result in suboptimal learning outcomes.⁷⁰ The e-learning model tends to be less appropriate for use in areas that lack internet support.⁷¹

An analogous circumstance is also present in the PJBL instructional approach. Guo and Sutrisno et al. demonstrated that the PJBL model enhances students' creativity and teamwork. Additionally, this learning model facilitates more authentic innovation compared to alternative approaches.⁷² However, this learning model takes longer and is quite expensive in practice.⁷³ Conversely, the PBL model is more suitable for IRE courses since it cultivates students' abilities to evaluate and resolve learning-related issues.⁷⁴ However, not all

⁶⁷ Fitria Sartika, Mahyudin Ritonga, and Aguswan Rasyid, "Implementation of Islamic Religious Education in Madrasah Ibtidaiyah During Covid-19 Pandemic", *Khalifa: Journal of Islamic Education* 4, no. 2 (2020): 97–97, <https://doi.org/10.24036/kjie.v4i2.95>; A. Tuhcic, "Digital Teaching and Learning: A Study on the Use of Digital Media in Islamic Religious Education", *Osterreichisches Religionspädagogisches Forum* 28, no. 1 (2020): 197–211, <https://doi.org/10.25364/10.28:2020.1.11>; S. Topalovic, "Hattie's Visible Learning in Islamic Religious Education. What Works to What Effect?", *Osterreichisches Religionspädagogisches Forum* 27, no. 1 (2019): 245–60, <https://doi.org/10.25364/10.27:2019.1.15>.

⁶⁸ Ediansyah Ediansyah, "The Influence of Multimedia on Students' Religious Character in the Learning of Islamic Religious Education", *Journal of Social Work and Science Education* 3, no. 3 (2022): 312–20, <https://doi.org/10.52690/jswse.v3i3.407>; N. Taja, "Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education", *International Journal of Learning, Teaching and Educational Research* 20, no. 11 (2021): 132–53, <https://doi.org/10.26803/ijlter.20.11.8>.

⁶⁹ Elfida, "Mind Mapping Learning Model"; Indah, "Implications of E-Learning"; Sunhaji, "Learning Strategy"; Abdussyukur et al., "Learning Process for Islamic Religious Education".

⁷⁰ Marzuki, "How to Develop Blended Learning"; Adhi, "Developing a Blended Learning Model".

⁷¹ Tuhcic, "Digital Teaching and Learning"; M.P.A. Murphy, "COVID-19 and Emergency eLearning: Consequences of the Securitization of Higher Education for Post-Pandemic Pedagogy", *Contemporary Security Policy* 41, no. 3 (2020): 492–505, <https://doi.org/10.1080/13523260.2020.1761749>.

⁷² P. Guo, "A Review of Project-Based Learning in Higher Education: Student Outcomes and Measures", *International Journal of Educational Research* 102, no. 1 (2020): 1–13, <https://doi.org/10.1016/j.ijer.2020.101586>.

⁷³ Sutrisno and Nasucha, "Islamic Religious Education Project-Based Learning Model".

⁷⁴ Rohman, "Problem Based Learning".

materials in IRE can implement PBL.⁷⁵ In line with the experiential learning model, a method that emphasizes each individual's experience, such as Apriliana et al.'s explanation that this model can be used in IRE subjects, one of the problems with its application is that each student has different experiences.⁷⁶ These two models are similar to the CTL model, which focuses on strengthening togetherness (groups or collaboration) in learning. It aligns with Fairuz and Awah's statement that the CTL model can be used in IRE learning.⁷⁷ However, the drawback is that it takes a long time for each implementation of the learning syntax, as in the reflective learning model.⁷⁸

Unlike previous learning models, the DL model is more appropriate for IRE learning at various levels of education.⁷⁹ A'yunin et al. revealed that the success rate of the DL model was 60% in training elementary school students' critical reasoning.⁸⁰ However, several shortcomings were found in the need for student-teacher assistance in detecting appropriate problems.⁸¹ The proper learning model's success in religious education is the cooperative learning model, one of the learning models that trains creativity, solidarity, motivation,⁸² and togetherness to improve student learning outcomes.⁸³ This research shows that educators in IRE learning can explore and choose learning models appropriate to the teaching material. For example, regarding material on the history of Islamic civilization, teachers can use the DL method to ensure the IRE learning process can run optimally according to students' needs.

⁷⁵ A. Gani, "Problem-Based Learning and Thinking Style Impact on Information Literacy Skill Improvement among Islamic Education Department Students", *Library Philosophy and Practice* 2021, no. Query date: 2021-11-02 16:06:42 (2021): 1–12.

⁷⁶ Apriliana, Tamami, and Sutiyono, "Implementation of Experiential Learning Theory".

⁷⁷ Fairuz, "The Islamic Religious Education Learning System"; Muawah Muawah, "The Study of Learning Islamic Religious Education (PAI) Based on Contextual Teaching and Learning in MA Darul Iman in Pamolaan Village Camplong Sub District Sampang Regency", *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam* 1, no. 1 (2018): 1–11, <https://doi.org/10.30651/sr.v1i1.1080>.

⁷⁸ Apriliana, Tamami, and Sutiyono, "Implementation of Experiential Learning Theory"; Sri Wahyuningsih, Sunhaji Sunhaji, and Kholid Mawardi, "Professionalism and Competence of Teachers in the Development of Islamic Religious Education Learning after the Covid-19 Pandemic", *International Journal of Social Science And Human Research* 5, no. 10 (2022): 4756–63, <https://doi.org/10.47191/ijssshr/v5-i10-48>.

⁷⁹ Tabroni et al., "Utilization of the Discovery Learning Model to Overcome Islamic Cultural History Learning Problems in Madrasa".

⁸⁰ A'yunin, Soraya, and Hamdani, "Learning Islamic Religious Education".

⁸¹ Wa Darma, "Discovery Learning Method in Improving Learning Outcomes of Islamic Religious Education (A Study at SMKN 1 Baubau) ", *APLIKATIF: Journal of Research Trends in Social Sciences and Humanities* 1, no. 2 (2022): 165–80, <https://doi.org/10.59110/aplikatif.v1i2.133>.

⁸² Eka Dewi, "Team Games Tournament Cooperative Learning Strategy and Learning Motivation on Student Learning Outcomes of Islamic Religious Education Smp Negeri 2 Babalan Langkat Regency", *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam* 3, no. 2 (2019): 79–79, <https://doi.org/10.30821/ansiru.v3i2.5852>.

⁸³ Rahma and Haviz, "Implementation of Cooperative Learning Model".

Conclusion

According to multiple analyses conducted on learning models commonly employed in Islamic religious education, there are nine distinct models: blended learning (BL), project-based learning (PJBL), problem-based learning (PBL), experiential learning (EL), discovery learning (DL), contextual teaching and learning (CTL), cooperative learning (CL), reflective learning, and electronic learning. While the execution of the nine models mentioned above has its advantages and disadvantages, as with several learning models used in Islamic religious education, it has the advantages of training, critical reasoning, creativity, collaboration (in groups), and student motivation in learning. Despite some disadvantages in its implementation, such as the requirement for more time compared to conventional models like project-based learning (PJBL), problem-based learning (PBL), experiential learning (EL), and reflective learning, it should be noted that not all Islamic religious education materials are compatible with these nine models.

This study shows that educators learning Islamic religious education can explore and choose learning models that suit the material. So that the Islamic religious education learning process can run optimally according to students' needs. Meanwhile, future research requires an in-depth study of the influence of nine learning models (especially in blended learning and e-learning models) because the demands of the 21st Century are that learning must go hand in hand with technology and be able to improve student learning outcomes in educational learning Islam. Specific research is also needed to enhance teachers' understanding of syntax and implement learning models appropriate to the material in Islamic religious education.

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