



Conceptual Formulation of the *Unzur wa Qul* Method in Islamic Religious Education in Modern Islamic Boarding Schools

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Abstract

This research is in the realm of Islamic Religious Education, specifically the development of learning methodology in modern Islamic boarding schools. Based on the need for an integrative and contextual approach, this article aims to conceptually formulate the *Unzur wa Qul* method based on reflective observation and communicative articulation to integrate cognitive, affective, and psychomotor dimensions holistically. This research uses a qualitative approach through literature study. Data collection techniques are carried out by reviewing various classical and contemporary literature relevant to learning theory, Islamic epistemology, and Islamic boarding school educational practices. Data analysis is carried out descriptively analytical and conceptual synthesis, while data validity is tested through theoretical triangulation and comparison between literatures. The hypothesis of this research is that the *Unzur wa Qul* method has a strong epistemological foundation in the Islamic scientific tradition and is relevant to be contextualized in Islamic Religious Education learning in modern Islamic boarding schools. The results of the study indicate that the *Unzur wa Qul* method can be formulated as a learning model based on critical reflection and active communication that encourages students' dialogical participation. This research's contribution lies in enriching the methodology of Islamic Religious Education through systematic and applicable conceptual reconstruction. These findings emphasize the importance of integrating reflection and verbal expression in developing transformative learning in modern Islamic boarding schools.

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INTRODUCTION

Islamic Religious Education in Islamic boarding schools is expected to be able to form students who have spiritual depth, intellectual breadth, and moral maturity in an integrated manner (Azwar Annas et al., 2025). Ideally, the learning process should not only transmit religious knowledge but also foster reflective, dialogical, and practical application in real life. However, in practice, there is still a tendency for learning to be oriented toward

memorization and text reproduction, resulting in less than optimal development of the internalization of values (Febriani et al., 2023). Contemporary pedagogical challenges, such as social change, technological developments, and the dynamics of the younger generation's religiosity, demand the formulation of more integrative, contextual, and participatory learning methods so that Islamic Religious Education remains relevant and transformative in Islamic boarding school environments.

In recent years, studies on innovations in Islamic Religious Education learning have shown a paradigm shift toward a student centered approach that emphasizes active learning. Several recent studies underscore the importance of integrating cognitive, affective, and psychomotor dimensions within a cohesive pedagogical process (Suratin & Munawarsyah, 2025). These studies highlight the use of reflective, dialogic, project-based learning models, as well as contextual approaches that link teaching materials to the social realities of students. Furthermore, recent literature emphasizes the importance of character building through learning strategies that encourage participation, discussion, and hands-on practice, so that Islamic values are not limited to the conceptual level but are internalized in everyday attitudes and behaviors (Rohman et al., 2025).

In Islamic boarding schools (*pesantren*), several recent studies also demonstrate efforts to revitalize traditional methods to be more responsive to modern needs. The *sorogan*, *bandongan*, and *halaqah* methods are beginning to be combined with critical discussion strategies and collective reflection to enrich the students' learning experiences. These studies confirm that Islamic boarding schools have significant potential for developing authentic, tradition-based learning models while remaining open to methodological innovation (Afifah & Asyadulloh, 2021). However, some research still focuses on implementation and descriptive aspects, without conceptually formulating a systematic methodological framework as a theoretical foundation for developing integrative and dialogical learning methods in Islamic Religious Education.

Based on a review of these studies, there is a gap in the conceptualization of methods that explicitly integrate the processes of reflective observation and communicative articulation within a coherent pedagogical framework. Most studies emphasize the importance of reflection or dialogue, but have not formulated a synthesis of the two as an operational methodological structure. Furthermore, the integration of cognitive, affective, and psychomotor dimensions is often referred to as a normative goal, but has not been systematically elaborated in the form of an applicable learning method design (Valentina Eka Amelia & Ainur Rofiq Sofa, 2025). Therefore, a conceptual formulation is needed that not only addresses practical needs but also enriches the treasury of Islamic Religious Education learning theories in an original way.

In this context, the *Unzur wa Qul* method is offered as a conceptual approach that emphasizes two main stages: reflective observation (*unzur*) and communicative articulation (*qul*). Reflective observation is defined as a process of critical observation of texts, realities, and experiences, followed by in depth reflection to discover the substantive meaning of

Islamic teachings. Meanwhile, communicative articulation is understood as the ability to express the results of reflection verbally and in writing in an open and constructive dialogue (Mutammam et al., 2025). The integration of these two stages is expected to be able to bridge the process of thinking, feeling, and acting in a series of coherent and transformative learning in the Islamic boarding school environment.

The uniqueness of this approach lies in its attempt to conceptually formulate a learning method based on the principle of integrating reflection and communication as the pedagogical axis. Unlike previous research, which tends to position reflection and dialogue as additional techniques, this article positions them as the core structure of the learning method. Thus, the *Unzur wa Qul* method not only offers a variety of strategies but also builds an epistemological framework that links critical thinking, value appreciation, and communicative expression in Islamic Religious Education (Nurhamzah et al., 2020). This simultaneously confirms the originality and urgency of research in responding to contemporary pedagogical challenges in Islamic boarding schools.

Based on this background, this study aims to conceptually formulate the *Unzur wa Qul* method as an integrative, dialogical, and contextual learning approach in Islamic Religious Education in Islamic boarding schools. Specifically, this study seeks to explain the theoretical basis of the method, the structure of the learning stages, and its contribution to the integration of the cognitive, affective, and psychomotor dimensions of students. Thus, the formulation of this research problem is how to design and construct the *Unzur wa Qul* method as a systematic and relevant pedagogical framework to strengthen the internalization of Islamic values holistically and sustainably.

METHODS

This study employs a qualitative library research design grounded in a normative conceptual framework. Operationally, the research was conducted through a systematic mapping of literature relevant to three main domains: learning theory, Islamic epistemology, and the educational practices of Islamic boarding schools (pesantren) in relation to the development of Islamic Religious Education (IRE). The literature search was carried out using structured keyword combinations (learning theory in Islamic education, Islamic epistemology, pesantren pedagogy, and Islamic Religious Education development) across academic databases such as Google Scholar, Scopus indexed journals, university library catalogues, and reputable digital repositories (Lexy J. Moleong, 2018). The inclusion criteria comprised (1) peer reviewed journal articles, (2) academic books published by recognized publishers, and (3) classical authoritative texts relevant to Islamic educational thought. Sources were limited to works that explicitly address theoretical constructions or conceptual discussions aligned with the research focus. Each selected text was catalogued and coded according to thematic relevance to ensure systematic organization and traceability of data (Sugiyono, 2017).

Data collection was conducted through a structured documentation technique consisting of three operational stages: identification, classification, and extraction. First, relevant sources were identified and inventoried using a bibliographic matrix that recorded authorship, year, theoretical orientation, and key arguments. Second, the collected materials were classified into thematic clusters corresponding to the research questions, namely: (1) foundational learning theories, (2) epistemological foundations in Islamic thought, and (3) pedagogical practices in pesantren education. Third, conceptual data were extracted through close reading and analytic memo writing to capture core arguments, conceptual definitions, and theoretical propositions. The data analysis employed a descriptive analytical method combined with conceptual synthesis. Descriptively, the study systematically presented the central ideas of each theoretical strand. Analytically, it examined interconnections, convergences, and tensions among concepts. The final stage involved reconstructing these findings into an integrated conceptual framework that offers a coherent theoretical contribution to the development of Islamic Religious Education (Miles et al., 2014).

To ensure methodological rigor and validity, the study applied theoretical triangulation and inter source comparison. Theoretical triangulation was operationalized by examining a single concept (epistemology or learning theory) through multiple scholarly perspectives and intellectual traditions to test its consistency and explanatory strength. Cross referencing between classical Islamic scholarship and contemporary educational theory was conducted to verify conceptual alignment and to avoid interpretive bias. In addition, argumentative validation was applied by assessing the logical coherence, evidentiary support, and scholarly credibility of each cited source. The analytical process was iterative and reflexive, involving repeated reading and re-categorization to refine conceptual clarity (Robert K. Yin, 2018). Through these systematic and critically controlled procedures, the findings were constructed not as subjective interpretations, but as theoretically grounded and academically accountable conclusions that contribute substantively to the discourse on Islamic Religious Education.

RESULTS AND DISCUSSION

Formulation of the *Unzur wa Qul* Method as a Critical Reflection Learning Model

The *Unzur wa Qul* method can be formulated as a relevant, contextual, and transformative learning model in Islamic Religious Education in modern Islamic boarding schools. Conceptually, this method is not only understood as the activity of seeing (*unzur*) and saying (*qul*) in the literal sense, but rather as a pedagogical framework that integrates the dimensions of critical observation and reflective articulation. This integration positions students as active learning subjects who construct knowledge through the process of internalizing and externalizing ideas. In the context of modern Islamic boarding schools facing contemporary socio religious complexities, this approach is significant because it is able to bridge the tradition of classical scholarship with the needs of learning that is

responsive to changing times (Nurwahida et al., 2025). Thus, *Unzur wa Qul* is not merely an instructional technique, but a learning paradigm that emphasizes epistemological awareness and ethical responsibility.

Theoretically, the formulation of this method has a strong overlap with the reflective learning theory developed by John Dewey. Dewey emphasized that reflection is an active, persistent, and careful process of considering a belief or knowledge based on rational foundations and empirical evidence (Dewey, 1933). Within this framework, learning does not stop at receiving information, but rather involves a process of testing, reasoning, and confirming meaning. The *Unzur wa Qul* method aligns with this principle because it encourages students to first conduct in depth observations of reality before expressing their opinions. Thus, learning activities become investigative processes that foster critical thinking, not simply the passive reproduction of normative discourse.

From the perspective of Islamic Religious Education, reflection functions not only as a cognitive rational process but also as a means of internalizing Islamic values oriented toward the formation of ethical and spiritual awareness. The *unzur* phase contains a *tadabbur* dimension, namely observation accompanied by in-depth contemplation of social, cultural, and religious phenomena. Through this process, students are invited to read reality as a "social text" that requires interpretation based on Islamic values. This process encourages the emergence of contextual and argumentative understanding, so that religious teachings are not understood dogmatically, but rather dialogically and responsive to current problems (Irmansyah et al., 2025). Thus, reflection in this method functions as a bridge between the normativity of the text and the empirical reality of life.

Research findings show that when Islamic boarding school students are guided to critically observe socio-religious realities during the *unzur* phase, they are encouraged to construct knowledge based on argumentation and analysis. This process strengthens religious literacy skills while broadening the horizon of understanding diverse perspectives. Systematic observation opens up space for reflective questions that spark further exploration of the sources of Islamic teachings (Kosim & Maryani, 2023). Thus, the *unzur* phase serves as an epistemic foundation, ensuring that every statement produced is not a baseless claim, but rather the result of a structured thought process. At this stage, modern Islamic boarding schools can develop an academic culture that emphasizes intellectual integrity and scientific responsibility in understanding religious teachings.

The *qul* phase positions verbal expression as a means of articulating reflected ideas. This articulation is not merely the delivery of information, but rather a dialogue that opens up space for clarification, argumentation, and mutual correction. Within the framework of critical pedagogy pioneered by Paulo Freire, dialogue is a medium for liberation and the transformation of consciousness (Freire, 1998). Education is no longer understood as a "banking system" that positions students as objects receiving knowledge, but as subjects actively constructing meaning through communicative interaction (Afriati et al., 2025). Thus, the *qul* phase strengthens the participatory dimension in Islamic Religious Education

learning, so that the educational process becomes an arena for the formation of critical awareness and socio-religious responsibility.

The pedagogical implications of this model demonstrate that the *Unzur wa Qul* method contributes significantly to the development of critical thinking skills and contextual religious awareness. Structured dialogic learning enables students to test arguments, clarify understanding, and integrate diverse perspectives within an Islamic value framework. The result is the formation of an open mindset that remains rooted in the principles of faith and morality (Fahrudin & Khoirul Malik, 2025). With this approach, Islamic Religious Education not only instills normative doctrine but also equips students with reflective competencies to respond wisely to social dynamics. This strengthens the position of modern Islamic boarding schools as adaptive and progressive educational institutions.

This method formulation emphasizes the need for a paradigm shift from a knowledge transmission approach to a constructive dialogical approach. In the transmission paradigm, the teacher is positioned as the sole source of truth, while students act as passive recipients. In contrast, the constructive dialogical paradigm positions the learning process as a dynamic interaction between experience, reflection, and communication. The *Unzur wa Qul* method provides a systematic framework for realizing this paradigm through stages of critical observation and dialogical articulation (Zarnuji, 2004). Thus, learning Islamic Religious Education not only produces cognitive understanding, but also forms an intellectual disposition that is open, reflective, and responsible.

Table 1. Formulation and Implications of the *Unzur wa Qul* Method

| No. | Main Aspects | Conceptual Description | Pedagogical Implications |
|-----|---|--|---|
| 1. | The Essence of the <i>Unzur wa Qul</i> Method | A learning model that integrates critical observation (<i>unzur</i>) and reflective articulation (<i>qul</i>) as a pedagogical framework. Students are positioned as active subjects who construct knowledge through the process of internalizing and externalizing ideas. | Encourages active, contextual, and transformative learning; bridging classical scholarly traditions with contemporary needs in modern Islamic boarding schools. |
| 2. | Reflective Theoretical Foundation | Aligned with John Dewey's reflective learning theory, which emphasizes active, rational, and evidence based thinking; learning is an investigative process, not a passive acceptance. | Cultivates critical reasoning, analytical skills, and argumentation before expressing religious opinions. |
| 3. | The Reflection Dimension in Islamic Religious Education | The <i>unzur</i> phase contains the dimension of <i>tadabbur</i> (deep reflection) on social reality as a "social text" interpreted based on Islamic values. | This produces a contextual, dialogical, and responsive understanding of religion to current problems, and bridges normative texts and empirical reality. |

| No. | Main Aspects | Conceptual Description | Pedagogical Implications |
|-----|-------------------------------------|--|--|
| 4. | Phase Unzur (Critical Observation) | Systematic observation of socio-religious phenomena that generates knowledge construction based on argumentation and analysis. | Strengthening religious literacy, broadening understanding of diversity, and building an academic culture that upholds intellectual integrity. |
| 5. | Phase Qul (Dialogic Articulation) | Verbal expression as a form of articulation of reflective ideas through dialogue, clarification, and collaborative argumentation. This aligns with Paulo Freire's critical pedagogy, which rejects the "banking system" model. | Strengthening the participatory dimension, fostering critical awareness and socio-religious responsibility among students. |
| 6. | Contribution to Student Development | The integration of observation and dialogue fosters an open mindset that remains rooted in faith and morals. | Develops critical, reflective, and contextual religious thinking skills; strengthening the position of modern Islamic boarding schools as adaptive and progressive institutions. |
| 7. | Learning Paradigm Shift | A shift from a transmission paradigm (the teacher as the sole resource) to a constructive dialogical paradigm (the dynamic interaction of experience, reflection, and communication). | Producing learning that is not only cognitive but also forms an open, reflective, and responsible intellectual disposition. |

Overall, the conceptual reconstruction of the *Unzur wa Qul* method as a critical reflection model answers the research objective, namely that this method can be developed as a systematic and applicable pedagogical model. It is not simply a traditional learning technique, but rather an integral approach that combines epistemological, ethical, and communicative dimensions within a single educational process. Its theoretical contribution lies in its ability to synergize Islamic scientific traditions with modern educational theory, while its practical contribution is evident in improving the quality of learning interactions in modern Islamic boarding schools. Thus, this method has the potential to become a relevant alternative model in the development of critical, dialogical, and transformative Islamic Religious Education.

Integration of Active Communication and Dialogic Participation as Strengthening of Learning Transformation

The contribution of the *Unzur wa Qul* method in encouraging active communication and dialogical participation of students demonstrates its strong pedagogical significance in Islamic Religious Education learning. The application of this method can create a space for two way interaction between educators and students, and even between students, so that the learning process is no longer monologic and teacher centered. This interaction pattern

creates a participatory academic atmosphere, where each student has the opportunity to express their views, questions, and critical reflections (Aulia Lina Nashihah, 2020). In this context, the *Unzur wa Qul* method serves as a pedagogical instrument that encourages both intellectual and emotional engagement. The resulting communication dynamics demonstrate a paradigm shift from transmissive learning to collaborative, dialogical, and reflective learning.

Theoretically, dialogic learning in the *Unzur wa Qul* method is relevant to the theory of social constructivism developed by Lev Vygotsky. Vygotsky emphasized that knowledge is not formed individually and in isolation, but rather is constructed through social interactions mediated by language. Language, from this perspective, is not merely a means of communication, but a fundamental instrument in the formation of cognitive structures and the development of higher order mental functions. Through dialogue, students negotiate meaning, clarify concepts, and internalize values (Vygotsky, 1986). Thus, the active communication practices facilitated by this method reflect the process of social construction of knowledge, where religious understanding is not passively accepted, but rather is formed through a process of meaningful and ongoing interaction.

In the context of Islamic Religious Education, active communication has strategic implications for the internalization of normative religious values. These values are not simply conveyed as doctrine but are understood contextually through dialogue and critical reflection. The process of negotiating meaning enables students to connect religious teachings to the social realities they face daily. Thus, learning does not stop at memorizing texts but rather moves toward substantive, applicable understanding. The *Unzur wa Qul* method opens up space for students to express interpretations, provide arguments, and test the relevance of religious values in the contemporary context. This situation strengthens the rational and ethical dimensions of Islamic Religious Education learning (Barokah et al., 2025).

Research findings indicate that when students are given the opportunity to openly share their reflections, a collective process of clarification, correction, and strengthening of arguments occurs. A structured dialogue forum allows for a constructive exchange of ideas, allowing each opinion to be tested through rationality and adequate normative foundations. This process contributes to improving students' critical and analytical thinking skills. Furthermore, intensive interaction fosters the courage to express opinions responsibly and politely (Suratin et al., 2024). Thus, the *Unzur wa Qul* method not only builds cognitive understanding, but also develops discussion ethics that respect differences and uphold good manners in scientific communication.

The active communication fostered through this method fosters an inclusive and open religious character. Students learn that differing perspectives on understanding religious texts are a natural part of intellectual dynamics. Through dialogue, they are trained to listen empathetically, respond argumentatively, and accept correction with an open attitude. Values of moderation, tolerance, and respect for diverse interpretations develop naturally

in the learning process (Kurniasih et al., 2024). Within the framework of Islamic Religious Education, this kind of character formation is very relevant to preparing a generation that is able to face the complexities of a pluralistic society wisely and proportionally.

At the cognitive level, the *Unzur wa Qul* method contributes to improving students' religious literacy skills. The activities of observing, reflecting, and communicating the results of understanding encourage a deep conceptual elaboration process. Students not only understand the text's content but are also able to identify the main message, analyze the context, and develop systematic arguments. This process strengthens higher order thinking skills, such as analysis, synthesis, and evaluation (Fakhrurridha et al., 2025). From a contemporary pedagogical perspective, these abilities are indicators of successful learning, oriented toward competency development, not simply mastery of material. Therefore, this method aligns with the demands of transforming Islamic Religious Education learning to be more critical and reflective.

In the context of modern Islamic boarding schools facing the challenges of globalization and the flow of digital information, the ability to engage in dialogue has become an essential competency. Students no longer live in a homogeneous social space but interact with diverse religious views through digital media. The *Unzur wa Qul* method provides them with argumentative communication skills that enable them to address differences rationally and based on values. With trained dialogical skills, students are able to avoid exclusivity and reactive responses to religious discourses emerging in the public sphere (Hasanuddin et al., 2025). This shows that the method has contextual relevance in responding to the dynamics of the times.

Overall, the integration of reflection and active communication in the *Unzur wa Qul* method significantly contributes to the renewal of Islamic Religious Education learning. This method not only enriches pedagogical strategies but also strengthens the epistemological and characterological dimensions of students. Through structured and reflective dialogue, students are trained to understand religious texts in depth while simultaneously articulate them argumentatively and contextually. Thus, Islamic Religious Education serves as a space for the formation of religious individuals who are critical, moderate, and adaptive to social change. This contribution emphasizes the importance of developing a dialogic learning model as a foundation for transformative and sustainable religious education.

Conceptual Reconstruction of Islamic Religious Education Methodology and Its Implications for Modern Islamic Boarding Schools

Based on the analysis of research findings, the *Unzur wa Qul* method can be reconstructed as a systematic and operational learning model. This model consists of three main stages: critical observation, in depth reflection, and dialogic expression. These three stages form a pedagogical flow that is not only conceptually coherent but also applicable in learning practice. Critical observation serves as the initial phase to foster students'

intellectual sensitivity to empirical reality and religious texts. The in depth reflection stage strengthens the process of internalizing meaning, while dialogic expression becomes a space for communicative articulation of understanding (Suratin & Munawarsyah, 2025). With such a structure, this method demonstrates its character as a learning model that can be replicated, developed, and adapted to the needs of Islamic Religious Education institutions in various institutional contexts.

From the perspective of contemporary Islamic educational theory, methodological renewal is a historical and epistemological necessity. The dynamics of modernity demand that the Islamic education system reactualize its learning approach without being uprooted from the roots of classical scientific tradition. Modernization is not interpreted as a secularization of values, but rather as an effort to revitalize methodologies so that Islamic teachings remain relevant to current developments (Sya'roni Hasan, 2019). Therefore, innovation in learning methods is an integral part of the transformation of Islamic educational institutions. Within this framework, the reconstruction of the *Unzur wa Qul* method can be understood as a methodological response to the need for more dialogical and reflective learning. This model seeks to bridge the tradition of knowledge transmission with a participatory approach that positions students as active subjects in the process of constructing religious knowledge.

Islamic religious education in modern Islamic boarding schools (*pesantren*) faces complex challenges that can no longer be addressed through a purely monologic approach. Lecture and memorization methods, while still significant in transmitting texts and traditions, require enrichment through strategies that foster critical awareness and students' communication skills. Contemporary socio-religious realities are characterized by plurality, the flow of digital information, and the dynamics of diverse religious discourses. In this situation, students are not only required to master the cognitive aspects of Islamic teachings but also to possess analytical and dialogical capacities. The *Unzur wa Qul* method offers an approach that simultaneously integrates the cognitive, affective, and communicative dimensions (Abdussalam et al., 2021). Thus, Islamic Religious Education learning can move from a transmission pattern to a transformation pattern that is more contextual and responsive to the challenges of the times. Thus, Islamic Religious Education learning can move from a transmission pattern to a transformation pattern that is more contextual and responsive to the challenges of the times.

The critical observation stage in this method serves as the epistemological foundation for the learning process. At this stage, students are guided to systematically and analytically observe social phenomena, religious texts, and empirical realities. Observation is not simply defined as seeing, but rather as a process of reading reality with intellectual and spiritual awareness. The teacher acts as a facilitator, guiding students in identifying problems, formulating questions, and connecting phenomena to Islamic principles. This process fosters values based critical thinking skills. By accustoming students to structured observation, Islamic Religious Education learning does not stop at receiving information

but rather moves toward constructing an argumentative and scientifically responsible understanding (Liza, 2024).

The in depth reflection stage is an internalization process that connects observational results with inner awareness and the normative framework of Islamic teachings. Reflection allows students to weigh, evaluate, and contextualize observational findings within the perspective of Islamic ethics and theology. In this phase, a dialogue occurs between empirical experience and normative values derived from the Qur'an and Hadith. This reflective process contributes to the formation of intellectual and spiritual integrity. Students not only understand concepts rationally but also internalize them as part of their life orientation (Puspasary et al., 2025). Thus, Islamic Religious Education through the *Unzur wa Qul* method does not merely transfer knowledge, but forms a deep moral awareness that is internalized in the personality structure of students.

The dialogic expression stage provides a space for actualizing the results of the reflections that have been conducted. At this stage, students are encouraged to articulate their understanding verbally and in writing in discussion forums, presentations, or open dialogues. Dialogic expression strengthens communication skills while building intellectual courage (Firmansyah et al., 2025). The interactions that occur in the dialogue process allow for the exchange of ideas, clarification of arguments, and enrichment of perspectives. In the context of Islamic Religious Education, dialogue is not merely a communication technique, but a means of fostering a tolerant and open attitude toward differences. Through this process, learning becomes more participatory and inclusive. Students learn to respect diverse perspectives while maintaining arguments politely and rationally (Zunaidah, 2021).

The transformation achieved through the *Unzur wa Qul* method is not limited to cognitive enhancement but also encompasses affective and social dimensions. Students demonstrate changes in their perspectives on socio-religious realities, including their responses to differences and the dynamics of a pluralistic society. Learning based on observation, reflection, and dialogue fosters moderate, proportional, and contextual attitudes. Various studies in Islamic education journals confirm that a participatory approach contributes significantly to building an inclusive and non extremist religiosity (Zainuri et al., 2025). Thus, this method serves as a pedagogical instrument for developing a religious character that balances normative commitment and social openness. Islamic religious education also gains a methodological foundation that is more adaptive to the character building needs of today's generation.

Conceptually, the main contribution of this research lies in the reconstruction of the *Unzur wa Qul* method as a learning model based on critical reflection and active communication in Islamic Religious Education. This model not only has clear operational stages but is also supported by a strong theoretical foundation in contemporary Islamic education discourse. Its systematic, dialogical, and transformative character makes it a relevant methodological alternative for modern Islamic boarding schools. The implementation of this model has the potential to enrich learning practices that have tended

to be oriented towards transmission. With a more participatory approach, Islamic Religious Education can play a strategic role in shaping a generation with broad knowledge, moderate character, and the ability to interact constructively in a pluralistic and dynamic socio-religious life.

CONCLUSION

The *Unzur wa Qul* method can be formulated as a learning model based on critical reflection and active communication that encourages students' dialogical participation in the learning process. This model positions students as learning subjects who do not simply receive material, but also observe, reflect, and articulate their understanding verbally and argumentatively. Conceptual reconstruction shows that this method is relevant to enrich the methodology of Islamic Religious Education systematically and applicatively, because the integration of in depth reflection and directed verbal expression has been proven to create a participatory, critical, and transformative learning atmosphere, especially in modern Islamic boarding schools (*pesantren*). Therefore, further research is needed to test the consistency of its effectiveness in various educational institution contexts through quantitative or mixed approaches, while also developing structured evaluation instruments to measure its impact on critical thinking skills, communication, and the internalization of religious values objectively and sustainably.

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