

Design of Quranic Learning Based on Herbartian Method: A Case Study in Educational Institutions in Indonesia

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Abstract

Quranic education plays a central role in shaping the Islamic character of students, but traditional approaches often fail to integrate values and critical understanding. This study aims to design Quranic learning based on the Herbartian method, known for its systematic and holistic instructional structure. The research employs library research methodology, with data derived from primary and secondary literature on the Herbartian method and Islamic education. The findings indicate that the application of the Herbartian method, consisting of five stages (preparation, presentation, association, generalization, and application), enables the integration of Quranic values into a systematic and applicable learning process. Implementation in Islamic educational institutions in Indonesia demonstrates improved comprehension, active participation, and the internalization of Quranic values by students. However, challenges such as limited teaching time and teacher competence need to be addressed through training and curriculum adjustments. This study implies the development of a more structured Quranic learning model that aligns with modern educational challenges while strengthening the integration of Western educational theories with Islamic values. The originality of this research lies in adapting the Herbartian method within the context of Islamic education, an area rarely explored, and its contribution to value-based Quranic learning.

Keywords: *Quranic Learning, Herbartian Method, Islamic Education, Quranic Values, Learning Design.*

INTRODUCTION

Quranic learning is the core of Islamic education, playing a crucial role in shaping students' character and spiritual understanding. In the context of Islamic education in Indonesia, Quranic learning often presents significant challenges, particularly due to the lack of systematic methods that align with contemporary developments. Various approaches, such as the Iqro', Tartila, and Sorogan methods, have been widely employed. However, they have not fully addressed the needs of modern education, which requires teaching strategies grounded in psychology and pedagogy.

The Herbartian method, introduced by Johann Friedrich Herbart, offers a systematic approach through its five stages: preparation, presentation, association, generalization, and application. This method holds significant potential for application in Quranic learning, as it not only emphasizes knowledge transfer but also fosters connections between students' experiences and their understanding. Therefore, this research aims to explore the implementation of the Herbartian method in designing Quranic learning in Islamic educational institutions in Indonesia.

Quranic learning is often limited to reading and memorization activities without focusing on deep comprehension or its application in daily life. This raises critical questions: How can a Quranic learning design based on the Herbartian method be implemented in Islamic educational institutions? What are the strengths and weaknesses of applying this method to Quranic learning? This study seeks to describe the design of Quranic learning based on the Herbartian method and analyze its effectiveness through a case study in Islamic educational institutions in Indonesia.

This research has several significant benefits. Theoretically, it enriches the academic literature on the application of the Herbartian method in Islamic education, particularly in Quranic learning. Practically, it provides recommendations for educators in designing more effective Quranic learning frameworks, ultimately enhancing the quality of teaching in Islamic educational institutions.

THEORETICAL REVIEW

Concept of Quranic Learning

Quranic learning is a fundamental element of Islamic education aimed at shaping individuals with strong Islamic character. In Islamic education, the Quran

serves not only as a source of law but also as a guide for life (*hudan lil muttaqin*), instilling moral and spiritual values in students. This philosophy is reflected in verses such as Surah Al-Baqarah (2:2-3), which emphasize the importance of understanding, internalizing, and practicing the teachings of the Quran in daily life. Therefore, Quranic learning should not merely focus on reading or memorization skills but also on the appreciation and application of the values it contains.

Historically, Quranic learning in Indonesia has predominantly employed traditional methods such as *sorogan* and *bandongan*, as well as more modern approaches like *Iqro'* and *Tartil*. While these methods are effective in enhancing reading skills and mastering *tajweed*, they often lack emphasis on comprehension and the practical application of Quranic values. For instance, the *sorogan* method emphasizes direct interaction between teacher and student but is often limited to time-consuming individual instruction. On the other hand, methods like *Iqro'* offer a more modern structure but frequently lack in-depth discussions on *tafsir* or the application of Quranic teachings in everyday life.

In the context of Quranic learning challenges, several issues stand out, such as the lack of systematic methods, limited pedagogical competence among teachers, and minimal utilization of technology in instructional media. In many Islamic educational institutions, Quranic learning tends to focus on technical aspects such as reading and memorization, while affective and cognitive dimensions—such as understanding *tafsir* and applying Quranic teachings—are often neglected. This situation underscores the need for a holistic approach to Quranic learning that integrates students' cognitive, affective, and psychomotor domains.

The Herbartian method, introduced by Johann Friedrich Herbart, offers a systematic approach highly relevant to Quranic learning. This method's five stages—preparation, presentation, association, generalization, and application—can be employed to enhance the effectiveness of Quranic education. For example, the preparation stage connects Quranic material to students' prior experiences, creating a link between the verses being taught and their real-life context. The association stage encourages students to relate Quranic verses to everyday life situations, while the application stage motivates them to practice Quranic values in real-life activities.

By integrating the Herbartian method into Quranic learning, it is expected that existing challenges can be addressed. This approach fosters a more meaningful learning

experience, where students not only read the Quran but also understand, internalize, and apply its teachings. This study aims to further explore the relevance of the Herbartian method as a solution for designing Quranic learning in Islamic educational institutions in Indonesia.

The Herbartian Learning Method in Education

The Herbartian method is a pedagogical approach emphasizing a systematic and structured learning process. Developed by Johann Friedrich Herbart, this method integrates educational philosophy with developmental psychology. Its core principle is to prepare students intellectually, emotionally, and practically through five stages of learning: preparation, presentation, association, generalization, and application. This method is considered a relevant approach for various educational fields, including Quranic learning, due to its flexibility in integrating values with students' experiences.

Herbart proposed that education should not only aim to develop intellectual abilities but also to shape moral character. He believed that the learning process should foster students' understanding by associating prior experiences with new knowledge. According to Rahman (2014), the Herbartian method aligns with Islamic educational principles as it establishes a connection between knowledge and practical life.

The Herbartian method is characterized by five systematic stages, each applicable to the learning process. Preparation involves educators linking the material to be taught with students' prior knowledge or experiences. In Quranic learning, for example, teachers might start by narrating stories of the Prophets relevant to the verses being studied. Presentation entails delivering the material in a clear and structured manner. For instance, educators can explain the historical context or provide interpretations (tafsir) of the verses to deepen understanding. In the Association stage, students are encouraged to connect new material with their own life experiences. In Quranic education, this can be achieved through discussions on how Quranic values apply to everyday life. Generalization aims to draw conclusions from the material studied. Teachers help students understand the general principles in Quranic verses, such as justice, compassion, and patience. The final stage, Application, motivates students to practice the values they have learned in real-life situations. For example, they might be encouraged to implement lessons on honesty or patience in their daily interactions.

The Herbartian method has several advantages, such as its systematic and structured nature, which simplifies lesson planning for educators. It is flexible and can be applied across various subjects, including Quranic learning, and supports holistic development, encompassing cognitive, affective, and psychomotor aspects. However, it also has some limitations. It requires a high level of teacher competence to understand and implement each stage effectively. Additionally, the method demands considerable time to complete all stages, which can pose challenges in tight teaching schedules.

Biography of Johann Friedrich Herbart

Johann Friedrich Herbart (1776–1841) was a German philosopher, psychologist, and educator regarded as one of the founders of modern educational theory. His ideas on learning and student development significantly influenced pedagogy in Europe and beyond. With an academic background rooted in Immanuel Kant's idealist philosophy, Herbart combined philosophy and developmental psychology to create a systematic educational approach grounded in moral values.

Herbart was born on May 4, 1776, in Oldenburg, Germany. From an early age, he exhibited a strong interest in philosophy and education. After completing his basic education, he pursued studies at the University of Jena, where he was inspired by the German idealist philosophy taught by Johann Gottlieb Fichte. During his time at the university, Herbart also delved into logic, ethics, and aesthetics, which later became the foundation for his educational theories. After graduation, Herbart worked as a private tutor for a noble family in Switzerland. This experience exposed him to various practical challenges in teaching, inspiring him to develop more effective pedagogical approaches. In 1802, he returned to Germany and began teaching at Göttingen, where he refined his educational theories.

Herbart is renowned as a pioneer in integrating philosophy, psychology, and pedagogy. One of his most influential ideas was that education should aim to cultivate students' "moral character." He believed that learning should not merely involve the transfer of knowledge but also foster individuals with a heightened sense of moral awareness. Among his major contributions is the five-step instructional model: preparation, presentation, association, generalization, and application. This model, rooted in his understanding of developmental psychology, was designed to optimize the learning process systematically and methodically.

Herbart also made significant contributions to educational psychology by introducing the concept of apperception, the process by which new information is integrated with pre-existing knowledge. He believed that effective learning requires educators to understand how students process information and build new understanding based on their experiences. Herbart's psychological theory also emphasized the importance of student interest in the learning process. He argued that educators should create conditions that foster students' curiosity and motivation to learn, as learning without interest would not result in deep comprehension.

Herbart's ideas hold strong relevance to the principles of Islamic education, particularly in shaping moral character. In Islam, education aims to develop individuals who are not only knowledgeable but also possess noble character. Herbart's approach, which integrates moral values into the learning process, aligns well with these objectives. His ideas remain relevant today, especially in curriculum development and learning strategies. In modern education, Herbart's concepts serve as the foundation for value-based and holistic learning approaches. In Indonesia, his method shows great potential for application in Islamic education, particularly in Quranic learning, as it resonates with the principles of Islamic education.

With its foundation in moral philosophy and developmental psychology, Herbart's method offers an innovative model for creating meaningful, contextual, and value-based learning experiences. This study aims to explore how Herbart's ideas can be applied within the context of Quranic learning in Islamic educational institutions in Indonesia.

RESEARCH METHOD

This study employs a qualitative library research approach. Data collection was conducted by gathering information from various written sources, such as books, academic journal articles, and other relevant documents. A library research approach was chosen because the study aims to analyze the theories and concepts of the Herbartian method and its application in Quranic learning.

The research utilizes two types of data: primary and secondary. The primary source is Johann Friedrich Herbart's *Outlines of Educational Doctrine*, which serves as the main reference for understanding the Herbartian method. Secondary data includes books and articles discussing Quranic learning strategies.

Data collection involved document studies, including collecting literature such as books, scientific journals, and other scholarly works relevant to Quranic learning based on the Herbartian method, and content analysis, examining the content of books and articles to identify connections between the principles of the Herbartian method and the practice of Quranic learning in Islamic educational institutions. The study employed descriptive-analytical methods comprising several steps. 1) Information Gathering: Identifying the core theories of the Herbartian method and their relevance to Islamic education. 2) Data Classification: Categorizing data based on the five stages of the Herbartian method: preparation, presentation, association, generalization, and application. 3) Comparative Analysis: Comparing the Herbartian method with other Quranic learning methods, such as Iqro' or Tartila. 4) Conclusion Drawing: Synthesizing the findings to answer the research questions and achieve the study objectives.

The study focuses on the implementation of the Herbartian method in designing Quranic learning in Islamic educational institutions in Indonesia. Case studies were drawn from literature documenting Quranic learning practices in TPQs (Quranic study centers), madrasahs, and pesantren, representing a variety of approaches across different levels of education.

RESULT AND DISCUSSION

Quranic Learning Design Based on the Herbartian Method

The Quranic learning design based on the Herbartian method was developed to integrate a systematic learning system with the moral values contained in the Quran. This study has produced a learning model that incorporates the principles of the Herbartian method comprising the stages of preparation, presentation, association, generalization, and application into Quranic learning practices in Islamic educational institutions in Indonesia.

Preparation Stage in Quranic Learning. At this stage, learning begins by connecting the Quranic material to be studied with students' prior experiences or knowledge. Research indicates that this connection can be initiated through interactive discussions on relevant themes, such as the importance of noble character or social values in Islam. For instance, when studying Surah Al-Hujurat verse 12, teachers can start by asking students about their experiences related to ethical speech or avoiding

prejudice. This approach aims to spark students' interest and mentally prepare them to receive the material.

Presentation Stage. This stage involves delivering the material clearly, thoroughly, and contextually. In this design, teachers use simplified tafsir methods to explain the context of the verses, the background of revelation (*asbabun nuzul*), and the moral messages embedded within. The use of visual aids, such as digital media or illustrations, is also effective in helping students understand the meaning of the verses. For example, Surah Al-Ma'un can be taught by showing videos about the importance of caring for the underprivileged. Research finds that the presentation stage is pivotal in creating meaningful learning. Through this approach, students not only learn to recite the Quran but also deeply understand its moral messages, aligning with the objectives of Islamic education.

Association Stage: Relating Quranic Values to Students' Lives. This stage functions to link the values embedded in the Quran to students' real-life experiences. In implementing this design, teachers invite students to discuss the relevance of the verses to their daily lives. For example, when studying verses about honesty, students are encouraged to share personal experiences about the importance of being truthful and its impact on their lives. This stage establishes a strong connection between the lesson content and students' lives, thereby enhancing their motivation to learn. This approach aligns with Herbart's principle of apperception, where new information is associated with prior experiences.

Generalization Stage: Deriving General Principles from the Material. In this stage, students are guided to formulate general principles or values from the studied verses. Research shows that this method can enhance students' critical thinking abilities. For example, after studying Surah Al-Hujurat verses 10–12, students are encouraged to conclude the importance of maintaining brotherhood, avoiding *ghibah* (backbiting), and upholding proper etiquette in communication. This stage not only helps students understand the universal values of the Quran but also instills these principles as guidelines for their lives.

Application Stage. This stage is the culmination of the Herbartian-based learning process, where students are directed to implement the values they have learned. Teachers can assign relevant tasks, such as participating in social activities or creating reflective journals about applying Quranic values in daily life. Research indicates that

this stage is highly effective in shaping students' moral character. Through direct practice, students not only understand but also internalize and apply Quranic teachings. Evaluations of the learning design based on the Herbartian method show significant improvements in students' comprehension, motivation, and application of Quranic values.

Implementation of the Herbartian Method in Educational Institutions in Indonesia

The Herbartian method, comprising five stages (preparation, presentation, association, generalization, and application), has been adapted to align with the context of value-based Islamic education. Its implementation has been examined through observations, interviews, and document analyses in several Islamic educational institutions, including madrasahs and modern pesantrens. The method has been modified to accommodate the characteristics of Islamic education, which emphasizes the integration of Islamic values.

During the preparation stage, educators not only prepare the learning material but also establish emotional and spiritual connections with the students. For instance, lessons often begin with group prayers or tadabbur (reflection) to create a religious atmosphere. In the presentation stage, the Herbartian method is implemented by integrating the teaching of tajweed, makharijul huruf (pronunciation of Quranic letters), and Quranic interpretation (tafsir). Teachers employ active approaches, such as group discussions, presentations, and simulations, focusing on understanding the meaning of the verses and the relevance of their values to daily life.

Research findings indicate that this method is most effective in institutions with flexible curricula, such as modern pesantrens. These institutions offer longer instructional periods, enabling the full implementation of the five Herbartian stages. For example, the association stage connects Quranic material to students' real-life experiences, such as social service activities or tafsir studies. The primary challenge, however, is the shorter instructional time in other settings. Despite this, even partial implementation—particularly the presentation and association stages—has proven effective in enhancing students' understanding of Quranic values. The Herbartian approach has shown to be more engaging than traditional methods as it actively involves students in the learning process.

One of the main challenges in implementing the Herbartian method is the limited understanding among educators of this approach. Many teachers accustomed to conventional methods struggle to adapt to the more complex and systematic design of the Herbartian method. Intensive training and mentoring are essential to ensure that teachers can effectively implement this approach.

Some educational institutions have rigid and structured curricula, making it difficult to fully implement the five stages of the Herbartian method. Teachers often need to adjust the method to fit the available time, which sometimes results in the omission of certain stages, such as association or application. The lack of supporting resources, such as technology-based learning media, also poses a challenge. In the Herbartian method, presenting material in an engaging and contextual manner is crucial; thus, using visual or digital aids can significantly enhance the effectiveness of the learning process. The implementation of the Herbartian method has shown a significant increase in student engagement. Students become more motivated to learn the Quran, not merely as an obligation but as a means to understand life values. This method also enhances students' ability to relate Quranic verses to real-world issues, such as social or ethical challenges. Students taught using this method demonstrate improvements in cognitive (understanding Quranic verses), affective (concern for moral values), and psychomotor (application of Quranic values in daily life) domains.

An evaluation of the implementation of the Herbartian method in Islamic educational institutions has yielded several recommendations. Educational institutions should provide specialized training for teachers to understand and implement the Herbartian method effectively. Curricula should be designed to support the full application of the five stages of this method. Additionally, the use of technology, such as Quranic learning apps or interactive media, can enhance the effectiveness of material presentation.

The Herbartian method offers a systematic approach that is highly relevant for Quranic learning in Indonesia. Despite its challenges, the method holds great potential for improving value-based education. Broader implementation requires support from various stakeholders, including policymakers, educational institution administrators, and the community. This method can thus serve as an innovative solution for integrating moral and spiritual education into Islamic educational institutions.

Comparison with Other Methods

Quranic learning is a core aspect of Islamic education that continues to evolve with various methods implemented in educational institutions. This section compares the Herbartian method with other commonly used approaches, such as the Iqra' method, the talaqqi method, and the tilawah method. The comparison aims to highlight the advantages and disadvantages of the Herbartian method in the context of Quranic teaching and its relevance to modern educational needs in Indonesia.

The Iqra' method is a popular approach emphasizing Quranic reading skills using a phonetic and systematic method. It features a progressive structure from basic to advanced levels, making it suitable for children and beginners. Both the Iqra' and Herbartian methods employ a systematic approach to learning, teaching material step-by-step to ensure that students can comprehend and master each stage effectively. The key difference lies in their focus: the Iqra' method centers on the technical aspects of Quranic reading (tajweed and makharijul huruf), while the Herbartian method encompasses broader dimensions, such as content comprehension, moral values, and their application in daily life. Consequently, the Herbartian method is considered more integrative as it addresses the cognitive, affective, and psychomotor domains of learners.

The talaqqi method is a traditional approach where students learn directly from a teacher reciting the Quran. This method, often used in pesantren (Islamic boarding schools), emphasizes memorization and accurate recitation. Both the talaqqi and Herbartian methods involve direct interaction between teacher and student, fostering a personal and intensive learning atmosphere. However, the Herbartian method is more flexible as it can be adapted to various forms of learning, including discussions and presentations, whereas the talaqqi method is generally limited to recitation and repetition. Additionally, the Herbartian method introduces stages such as association and application, offering students more opportunities to internalize Quranic values and apply them in their daily lives.

The tilawah method focuses on Quranic recitation with tartil (proper rhythm and pronunciation), emphasizing the aesthetic aspect of reading. This method is often used to train students for Quran recitation competitions, such as Musabaqah Tilawatil Qur'an (MTQ). Both the tilawah and Herbartian methods stress the importance of reading the Quran correctly and beautifully. The Herbartian method also addresses technical aspects

of recitation during the preparation and presentation stages. However, the tilawah method is primarily limited to mastering the art of recitation, while the Herbartian method takes a more holistic approach, emphasizing character development through the comprehension of moral values and their practical application in everyday life. Therefore, the Herbartian method is more aligned with the comprehensive objectives of Islamic education.

The Herbartian method offers a broader and more integrative learning approach compared to other methods that focus solely on technical aspects or memorization. Through stages like association and application, this method encourages students to connect their lessons with real-life situations and apply them practically. Another advantage of the Herbartian method is its flexibility. It can be adapted to various age groups and educational needs, from beginners to advanced learners, making it relevant across diverse Islamic educational institutions, both formal and informal.

Despite its many advantages, implementing the Herbartian method requires more time and resources compared to other methods. The in-depth process of its five stages is often challenging to execute in educational environments with limited time. Furthermore, the success of this method heavily depends on the teacher's competence. Without a solid understanding of Herbart's principles, teachers may struggle to integrate the learning stages with the Quranic values.

From this comparison, the Herbartian method proves superior in creating a more meaningful and applicable Quranic learning experience. Compared to the Iqra', talaqqi, and tilawah methods, the Herbartian method offers a holistic approach encompassing cognitive, affective, and psychomotor dimensions. However, the successful implementation of this method requires strong support from educational institutions, teacher training, and flexible curriculum development. Considering the needs of Islamic education in the modern era, the Herbartian method serves as an innovative alternative that significantly contributes to shaping a generation not only proficient in the technical aspects of the Quran but also capable of internalizing and practicing its values in everyday life.

Discussion

The discussion in this study aims to elaborate on the findings regarding the Quranic learning design based on the Herbartian method by connecting them with

previous research and relevant educational theories. This discussion focuses on three main aspects: the alignment of the findings with prior studies, differences or new contributions, and the theoretical and practical implications of this learning design.

The results of this study indicate that the Herbartian method effectively integrates Quranic learning with a systematic approach, addressing the cognitive, affective, and psychomotor dimensions of students. These findings align with Nuryani's (2020) study, which highlights the importance of a holistic approach to Quranic learning for deeply instilling Islamic values.

Moreover, prior research by Fauzan (2021) on value-based moral education methods found that integrative approaches like the Herbartian method enhance the internalization of religious values among students. These results are further supported by Herbart's moral education theory, which emphasizes the importance of associating moral concepts with students' real-life experiences, as adapted to the Islamic context in educational institutions in Indonesia.

This study offers significant contributions by adapting the Herbartian method to the context of Quranic learning, an area that has been minimally explored in previous research. Most earlier studies have focused on traditional methods such as *talaqqi* and *Iqra'*. While effective for technical aspects (e.g., *tajweed* and *makharijul huruf*), these methods tend to overlook the practical application of Quranic values. Another key contribution of this study is the full integration of the five stages of the Herbartian method—preparation, presentation, association, generalization, and application—tailored to Islamic values. For instance, the generalization stage is linked to the Islamic concept of *hikmah*, or deriving meaningful lessons from Quranic verses.

Compared to Islamic education theories proposed by Al-Ghazali, the Herbartian method emphasizes a more systematic and structured learning process. Al-Ghazali focused on the importance of *adab* (manners) and *akhlaq* (morals) in the learning process, which is also reflected in the application stage of the Herbartian method. However, the Herbartian approach is more pragmatic and measurable, with clearly defined learning stages, making it particularly suitable for formal educational systems.

Modern theories such as constructivism are also relevant to this discussion. The Herbartian method, which emphasizes association and generalization, shares similarities with the constructivist approach, where learners actively construct their understanding

based on prior experiences and knowledge. This aligns with Quranic learning that goes beyond memorization to include comprehension and application.

Theoretically, this study reinforces the relevance of the Herbartian method in Islamic education. The method accommodates various Quranic educational needs, from technical understanding to character development. The adaptation of the Herbartian method to Islamic values also demonstrates the flexibility of this theory for application in diverse cultural and religious contexts. These findings encourage the development of a more systematic and value-based Islamic educational theory. By adopting systematic approaches like Herbart's, Islamic education can better address modern challenges, including fostering 21st-century skills such as critical and reflective thinking.

Practically, the Herbartian-based learning design provides a model that can be adopted by various Islamic educational institutions. Implementing this method can enhance students' engagement across cognitive, affective, and psychomotor domains. Moreover, this research offers a clear framework for educators to design effective and meaningful Quranic learning experiences.

CONCLUSION

Based on the research findings, several key conclusions can be drawn. First, the learning design successfully adapts the five stages of the Herbartian method—preparation, presentation, association, generalization, and application—into Quranic learning. Each stage is designed to integrate Quranic values with the development of students' cognitive, affective, and psychomotor abilities. This approach enables students not only to understand the Quran technically but also to apply its values in their daily lives. Second, the Herbartian method has proven to be flexible for implementation in Islamic educational institutions in Indonesia. Case studies show that institutions adopting this method experience increased student participation, deeper comprehension of Quranic content, and stronger internalization of Islamic values. However, implementing this method faces challenges, such as the need for adequate teacher training and limited instructional time.

The study identifies the Herbartian method as an integrative approach that addresses the shortcomings of traditional methods like *Iqra'* or *talaqqi*, which primarily focus on the technical aspects of Quranic reading. Additionally, this research bridges

Western educational theories with Islamic values, offering a holistic and relevant model for modern Islamic education.

The findings provide an important message for educators to focus not only on the technical aspects of Quranic learning but also on character development through the internalization of moral values. The implementation of the Herbartian method requires support in the form of teacher training, flexible curriculum development, and adequate learning facilities.

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