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IMPLEMENTATION OF THE VALUE OF LOVE FOR KNOWLEDGE IN FIQH LEARNING TO DEVELOP STUDENT'S CRITICAL THINKING SKILLS

Siti Uswatun Khasanah[1], **Syaefudin Achmad**[2]

[1,2] Universitas Islam Negeri Salatiga, Indonesia

*Corresponding author: syaefudinachmad@uinsalatiga.ac.id

ABSTRACT

Critical thinking is an essential competency to be developed from the secondary level, and in the Islamic educational tradition it is rooted in the value of love of knowledge (cinta ilmu). However, empirical studies on how this value is implemented in fiqh learning at the madrasah tsanawiyah level remain limited. This study aims to describe the implementation of love of knowledge in fiqh learning, its relation to students' critical thinking development, and its supporting and inhibiting factors at MTs NU Salatiga. Using a qualitative case study approach, data were collected through semi-structured interviews with the madrasah head, the fiqh teacher, and students, along with observation of the madrasah environment. The data were analyzed through data condensation, data display, and conclusion drawing, and validated through source and technique triangulation. The findings show that (1) love of knowledge is regarded as learning capital cultivated jointly by students, teachers, and parents; (2) it is realized through innovative programs, hands-on learning, an enjoyable classroom atmosphere, and teachers' care for students; and (3) students' active questioning, answering, and discussing serve as early indicators of critical thinking. Support from fellow teachers and parents acts as a supporting factor, while mobile devices and social media pose the main challenge. The study contributes to Islamic education scholarship through a conceptual model linking the affective foundation of love of knowledge, pedagogy, and learning praxis in developing students' critical thinking.

Keywords: *love of knowledge; fiqh learning; critical thinking; madrasah; case study*

ABSTRAK

Kemampuan berpikir kritis merupakan kompetensi penting yang perlu dikembangkan sejak jenjang pendidikan menengah, dan dalam tradisi pendidikan Islam kemampuan ini berakar pada nilai cinta ilmu. Namun, kajian empiris tentang implementasi nilai cinta ilmu dalam pembelajaran Fikih di jenjang madrasah tsanawiyah masih terbatas. Penelitian ini bertujuan mendeskripsikan implementasi nilai cinta ilmu dalam pembelajaran Fikih, kaitannya dengan perkembangan berpikir kritis murid, serta faktor pendukung dan penghambatnya di MTs NU Salatiga. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui wawancara semiterstruktur dengan kepala madrasah, guru Fikih, dan murid serta observasi lingkungan madrasah, kemudian dianalisis

melalui kondensasi data, penyajian data, dan penarikan kesimpulan, dengan keabsahan data diuji melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa (1) cinta ilmu dipandang sebagai modal belajar yang ditumbuhkan bersama oleh murid, guru, dan orang tua; (2) nilai tersebut diwujudkan melalui program inovatif, pembelajaran praktik, suasana kelas yang menyenangkan, dan kepedulian guru terhadap murid; dan (3) keaktifan murid bertanya, menjawab, dan berdiskusi menjadi indikasi awal berpikir kritis. Dukungan sesama guru dan orang tua menjadi faktor pendukung, sedangkan gawai dan media sosial menjadi tantangan utama. Penelitian ini berkontribusi pada kajian pendidikan Islam melalui model konseptual yang menghubungkan afeksi cinta ilmu, pedagogi, dan praksis belajar dalam pengembangan berpikir kritis murid.

Kata Kunci: *cinta ilmu; pembelajaran fikih; berpikir kritis; madrasah; studi kasus*

INTRODUCTION

Twenty-first-century education requires students not only to master knowledge but also to be able to analyze, evaluate, and make decisions logically. Critical thinking is one of the core competencies that needs to be developed from primary and secondary education levels (Ennis, 2018). This ability is important because students live amid an overwhelming flow of information, requiring them to select, weigh, and draw conclusions responsibly.

In the Islamic educational tradition, this spirit is rooted in the value of love of knowledge, namely an inner motivation to seek, understand, and practice knowledge as part of worship (ibadah) (Halstead, 2004; Hashim & Rossidy, 2000). The Qur'an places knowledge in a high position, as stated by Allah SWT:

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍۗ

"Allah will raise those of you who believe and those who have been given knowledge by degrees." (Qur'an, Al-Mujadalah [58]: 11)

The Qur'an also emphasizes the distinction between those who possess knowledge and those who do not:

قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَۗ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ

"Say, 'Are those who know equal to those who do not know?' Only those of sound understanding will take heed." (Qur'an, Az-Zumar [39]: 9)

Furthermore, the Prophet Muhammad (peace be upon him) was instructed to continually ask for an increase in knowledge:

وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا

"And say, 'My Lord, increase me in knowledge.'" (Qur'an, Taha [20]: 114)

These verses indicate that loving knowledge is a fundamental teaching of Islam. This value is important to incorporate into learning at madrasahs, including Fiqh, which is directly related to students' everyday practices and lives.

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A preliminary study at MTs NU Salatiga indicates that the madrasah regards love of knowledge as a fundamental value and has implemented various programs to foster it. Fiqh teachers also create a pleasant classroom atmosphere that encourages students to ask questions, respond, and engage in discussions (interviews with the head of the madrasah and Fiqh teacher, 2026).

These data indicate that efforts to cultivate love of knowledge are already underway and that student engagement in the classroom is relatively good. However, an unanswered issue is how the value of love of knowledge is actually implemented in Fiqh learning and how such implementation is related to early indications of students' critical thinking. Active participation in asking questions and discussions does not necessarily indicate that students are accustomed to evaluating arguments, comparing the opinions of Islamic scholars, and drawing reasoned conclusions. This is particularly important because Fiqh is fundamentally the product of ijtihad and is characterized by extensive reasoning.

Critical thinking has been widely studied. A meta-analysis found that critical thinking skills can be enhanced through deliberate instructional strategies, particularly those involving dialogue, authentic problems, and teacher guidance (Abrami et al., 2015). In the context of Islamic education in Indonesia, Fadholi and Mahmud (2024) examined the implementation of the problem-based learning model in Fiqh instruction at MTs Mahdaliyah, Jambi City. They found that the planning, implementation, and evaluation of learning—including cognitive, affective, and psychomotor aspects—were carried out according to the stages of the model, with the teacher serving as a facilitator. The critical thinking skills of seventh-grade students were categorized as moderately critical, while those of eighth- and ninth-grade students were categorized as critical. Meanwhile, studies on the value of love of knowledge in Islamic education have generally been conceptual in nature and have focused on its philosophical foundations (Hashim & Rossidy, 2000). Studies on value cultivation in madrasahs have also shown that religious values, such as piety, discipline, honesty, and patience, are important for strengthening students' religious character amid moral challenges arising from excessive gadget use. Such values are cultivated through role modeling, participation, moral lessons conveyed through stories, habituation, and discipline (Astuti, 2022).

Based on this review, a research gap can be identified. Studies on critical thinking in Fiqh learning tend to emphasize instructional models, such as problem-based learning (Fadholi & Mahmud, 2024), whereas studies on value cultivation in madrasahs tend to be conceptual and focus on the Madrasah Ibtidaiyah level (Astuti, 2022). The value of love of knowledge as a foundational orientation that drives the learning process has received limited empirical attention in Fiqh learning at the Madrasah Tsanawiyah (MTs) level. Research connecting practices for strengthening love of knowledge—including the roles of madrasah principals, teachers, and parents; innovative programs; practical learning; and a pleasant classroom atmosphere with the development of students' critical thinking skills in NU-affiliated madrasahs also remains limited. The specific contribution of this case study is to connect the affective orientation of love of knowledge, Fiqh learning practices, and early indications of critical reasoning within one analytical account.

This study employs a critical thinking framework that defines critical thinking as reflective reasoning aimed at deciding what to believe or do (Ennis, 2018), combined with the concept of love of knowledge in Islamic education as a value orientation in the pursuit of knowledge (Halstead, 2004). This framework is consistent with the Qur'anic guidance not to accept or follow something without a basis in knowledge:

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وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌۗ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰۤىِٕكَ كَانَ عَنْهُ مَسْـُٔوْلًا

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—all of these will be questioned." (Qur'an, Al-Isra' [17]: 36)

The Qur'an also encourages people to listen carefully and choose what is best:

الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗۗ اُولٰۤىِٕكَ الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَاُولٰۤىِٕكَ هُمْ اُولُوا الْاَلْبَابِ

"Those who listen to what is said and follow the best of it. They are the ones whom Allah has guided, and they are people of sound understanding." (Qur'an, Az-Zumar [39]: 18)

This framework is used to analyze how the value of love of knowledge is incorporated into learning activities and how its implementation contributes to the development of students' critical thinking skills.

Based on the foregoing discussion, this study focuses on three questions: (1) how is the value of love of knowledge implemented in Fiqh learning at MTs NU Salatiga; (2) how is such implementation related to early indications of students' critical thinking; and (3) what factors support and hinder its implementation? Theoretically, this study contributes to Islamic education scholarship by connecting the values of love of knowledge and critical thinking in Fiqh learning. Practically, its findings can serve as a reference for teachers and madrasahs in designing Fiqh instruction that cultivates students' enthusiasm for learning while simultaneously developing their critical reasoning.

RESEARCH METHOD

This study employed a qualitative approach with a case study design to understand the implementation of the value of love of knowledge in Fiqh learning as experienced directly by the participants in the field (Creswell & Poth, 2018). The study was conducted at MTs NU Salatiga on October 12, 2026, as the madrasah had implemented programs to strengthen the value of love of knowledge and Fiqh learning that emphasizes practical activities. Informants were selected purposively, namely individuals who understood and were directly involved in the issues under investigation (Sugiyono, 2019). They consisted of the head of the madrasah, a Fiqh teacher, and two students. Data were collected through semi-structured interviews with the four informants to explore efforts to cultivate love of knowledge, learning programs, learning experiences, and supporting and inhibiting factors. Data were also collected through observations of the madrasah environment to examine the atmosphere, facilities, and out-of-class activities related to the culture of love of knowledge (Sugiyono, 2019). The observation focused on the madrasah environment and did not include direct classroom observation.

The data were analyzed interactively through three stages: data condensation, data display, and conclusion drawing (Sugiyono, 2019). During the condensation stage, interview results were summarized and categorized according to the research focus, namely the implementation of the value of love of knowledge and students' critical thinking. The data were then presented in narrative form, followed by the formulation of conclusions. Data validity was ensured through source triangulation by comparing information obtained from the head of the madrasah, the Fiqh teacher, and the students, as well as technique triangulation

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by comparing the interview findings with the results of observations of the madrasah environment (Sugiyono, 2019).

RESULTS AND DISCUSSION

Love of Knowledge as a Learning Capital Cultivated Collectively

Love of knowledge is regarded as a prerequisite for achieving learning outcomes. The head of the madrasah stated that love of knowledge needs to be developed among students, and that its development depends on the students' own motivation to love knowledge as well as encouragement from parents and teachers (Interview with the Head of the Madrasah, 2026). This motivation is evident among the students. They expressed an interest in Fiqh learning, particularly in the topic of the different types of najāsah (impurities), and when they did not fully understand the material, they reviewed it independently at home (Interview with Students, 2026). Thus, love of knowledge at MTs NU Salatiga is understood as a shared responsibility among students, teachers, and parents and is manifested in students' willingness to study beyond classroom hours.

Love of Knowledge through Innovative Programs, Practical Learning, and Teacher Care

Love of knowledge is manifested through programs, teaching practices, and caring attitudes. The madrasah implements varied and innovative programs while emphasizing direct practice. Teachers are encouraged to combine various teaching methods, including strengthening literacy, and students are provided with more than one learning source to broaden their perspectives. Teachers also participate in training and seminars, both online and offline (Interview with the Head of the Madrasah, 2026). The Fiqh teacher balances theoretical material with practice by prioritizing direct practical activities. The teacher creates an enjoyable and relaxed learning atmosphere so that students do not feel afraid of the teacher. As a result, learning becomes more active, and students feel confident asking questions, answering questions, and participating in discussions (Interview with the Fiqh Teacher, 2026). This is consistent with the students' experiences, as they reported being interested in Fiqh learning (Interview with Students, 2026).

In addition, the madrasah demonstrates care for students through various forms of support. When a student encounters a problem, teachers conduct home visits and collaborate with parents so that the student can continue to receive supervision at home. In this way, teachers do not limit their efforts to addressing students' needs at school but also provide support within the family environment (Interview with the Head of the Madrasah, 2026).

Student Engagement as an Initial Indication of Critical Thinking

Student interviews indicate active participation in asking questions, responding to questions, and engaging in discussions with both teachers and peers (Interview with Students, 2026). When they do not understand the material, they do not simply stop learning after the classroom session but review the material again at home. However, the interview data do not yet directly demonstrate that students evaluate evidence or compare the opinions of Islamic scholars. Therefore, this form of engagement is interpreted only as an initial indication of critical thinking.

Supporting and Inhibiting Factors

The supporting factors for the implementation of love of knowledge include mutual support among teachers for the programs being implemented and collaboration with parents in supervising students at home. Internal obstacles within the madrasah are relatively limited,

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particularly limitations in facilities, which are addressed by borrowing the equipment needed for activities outside the school (Interview with the Fiqh Teacher, 2026). The head of the madrasah identified challenges outside the classroom, particularly gadgets, peer relationships, the surrounding environment, and social media, which may weaken students' motivation to learn (Interview with the Head of the Madrasah, 2026).

Love of Knowledge as a Foundation for Critical Thinking

The findings above reinforce the idea that critical thinking is not merely a cognitive skill but also involves a disposition. Facione (2015) emphasizes that critical thinking skills need to be supported by dispositions such as curiosity, open-mindedness, and the search for truth. In this study, love of knowledge may be understood as a learning disposition that supports such tendencies. Students' interest in the topic of najāsah and their habit of reviewing lessons at home demonstrate curiosity and a willingness to understand that emerge from within the students themselves rather than solely from assignments. This finding is consistent with Al-Zarnuji (2025), who places diligence and proper conduct (adab) as gateways to success in seeking knowledge, and with Astuti (2022), who shows that value cultivation in madrasahs is carried out through role modeling, participation, and habituation.

Learning Practices that Foster Critical Thinking

From a pedagogical perspective, practical learning, the combination of teaching methods, and a classroom atmosphere that encourages students to participate in discussions are consistent with findings that dialogue and authentic problems constitute important elements of critical thinking instruction (Alsaleh, 2020; Abrami et al., 2015). Students' willingness to ask questions, respond, and participate in discussions also constitutes a basic condition for learning that promotes shared reasoning (Hmelo-Silver, 2004). The teacher's effort to create an environment in which students do not feel afraid is similar to the teacher's role as a facilitator in Fiqh learning at MTs Mahdaliyah, Jambi City, where students' critical thinking skills were categorized as moderately critical to critical (Fadholi & Mahmud, 2024). However, that study examined the problem-based learning model, whereas the present study demonstrates that the value of love of knowledge and a safe learning environment can also provide a foundation for student engagement. Nevertheless, active questioning and discussion represent only initial indicators, as they are not sufficient to demonstrate that students have evaluated arguments or compared the opinions of Islamic scholars. This understanding is consistent with Halstead (2004), who views Islamic education as a process that integrates knowledge with a value orientation.

The Role of Teachers and Parents in Cultivating Love of Knowledge

The teacher's care, demonstrated through home visits and collaboration with parents, indicates that cultivating love of knowledge at MTs NU Salatiga does not take place only through classroom instruction but also through warm relationships among teachers, students, and families. This pattern is consistent with the head of the madrasah's statement that parental and teacher encouragement is essential for cultivating love of knowledge. A sense of safety and being cared for may also encourage students to become more open in the learning process, as reflected in their willingness to ask questions and participate in discussions. Collaboration with parents also represents the madrasah's response to challenges originating outside the classroom. The findings concerning gadgets and social media reinforce Astuti's (2022) argument regarding the challenges posed by gadget use to students' religious character in madrasahs. Therefore, strengthening love of knowledge cannot be achieved solely through classroom instruction but also requires the involvement of parents and the broader

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environment. Students' habit of reviewing lessons at home further indicates that the home can function as a learning space that reinforces what is cultivated at the madrasah.

As an analytical summary of this case, the three findings can be read as interconnected without implying a tested causal sequence: students' motivation to love knowledge and encouragement from parents and teachers provide the foundation at the affective level, which is manifested through innovative programs, practical learning, an enjoyable classroom atmosphere, and teachers' care for students at the pedagogical level. These practices subsequently become visible in students' active participation and independent learning habits, which provide a space for the development of critical thinking at the practical level. This entire process is influenced by support from fellow teachers and parents, limitations in facilities, and challenges arising from gadgets and the surrounding environment. The process is summarized in Table 1.

Table 1

Conceptual Summary of the Integration of Love of Knowledge and Critical Thinking in Fiqh Learning at MTs NU Salatiga

Stage	Practices at MTs NU Salatiga	Indications of Critical Thinking
Cultivating (Affective)	Students' motivation to love knowledge, encouragement from parents and teachers, and students' interest in Fiqh materials	Disposition: curiosity and the search for truth
Activating (Pedagogical)	Innovative programs, direct practical activities, diverse learning resources and methods, an enjoyable classroom atmosphere, home visits, and collaboration with parents	Engagement: students' willingness to ask and answer questions
Reasoning (Practical)	Discussions between students and teachers and among peers, as well as reviewing learning materials at home	Analysis and reasoning: an initial indication that requires further empirical support

This study has theoretical and practical implications for the development of Islamic education, particularly Fiqh learning. Theoretically, the findings suggest that love of knowledge can be understood not only as a religious-moral value but also as a learning disposition that can support the development of students' critical thinking. The integration of love of knowledge with critical thinking provides a broader perspective on Fiqh education by connecting affective dimensions, pedagogical practices, and students' reasoning processes. In this perspective, students' curiosity, willingness to seek understanding, openness to discussion, and persistence in reviewing learning materials can serve as an affective foundation for the development of critical reasoning. This finding enriches previous studies that have tended to examine critical thinking primarily through instructional models, such as *problem-based learning* (Fadholi & Mahmud, 2024), by highlighting the importance of value orientation and learning disposition.

From a pedagogical perspective, the findings imply that Fiqh learning should not focus solely on the mastery of legal provisions but should also create a learning environment that encourages students to ask questions, discuss, practice, examine different perspectives,

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and develop reasoned conclusions. The role of teachers is therefore not limited to transmitting Fiqh knowledge but also includes creating a safe and enjoyable learning environment that cultivates students' curiosity and willingness to learn. Collaboration between teachers and parents is also important because the cultivation of love of knowledge extends beyond the classroom and can be reinforced through students' learning habits at home.

Practically, the findings can serve as a reference for madrasah administrators and Fiqh teachers in designing programs that integrate value cultivation with active learning. Innovative programs, practical activities, diverse learning resources, discussion-based learning, and parental involvement can be developed as complementary strategies for cultivating love of knowledge while providing opportunities for students to develop critical thinking. Thus, the development of critical thinking in Fiqh learning can be approached not only through specific learning models but also through the construction of a broader culture of learning based on love of knowledge.

This study has several limitations that should be considered when interpreting its findings. First, the study was conducted at only one madrasah, namely MTs NU Salatiga, so the findings cannot be generalized to all madrasahs or Islamic educational institutions. Second, the number of informants was limited to the head of the madrasah, one Fiqh teacher, and two students. Although the informants were purposively selected based on their involvement in the phenomenon under investigation, a larger and more diverse group of participants would provide a more comprehensive understanding of the implementation of love of knowledge.

Third, the study was conducted within a relatively short period, and the data were primarily obtained through semi-structured interviews and observations of the madrasah environment. Consequently, the study captures the phenomenon at a particular point in time and does not fully reveal how the cultivation of love of knowledge develops over a longer period. Fourth, although student participation in asking questions, answering questions, discussing, and reviewing materials at home was identified as an initial indication of critical thinking, this study did not directly assess students' ability to analyze arguments, evaluate evidence, compare different Fiqh opinions, or formulate reasoned conclusions. Therefore, the findings should not be interpreted as evidence of the effectiveness of love of knowledge in improving critical thinking skills.

Future research should therefore involve a larger number of madrasahs with diverse educational backgrounds to examine whether the relationship between love of knowledge and critical thinking also appears in different contexts. Comparative or multi-site studies may provide a broader understanding of how institutional culture, teacher characteristics, parental involvement, and learning environments influence the development of love of knowledge. Future studies could also employ longitudinal designs to examine changes in students' learning dispositions and critical thinking over time. In addition, mixed-methods or classroom-based research could combine qualitative findings with direct assessments of critical thinking, particularly students' abilities to analyze Fiqh cases, evaluate arguments and evidence, compare scholarly opinions, and formulate conclusions based on valid reasoning. Such studies would provide stronger empirical evidence regarding the relationship between the cultivation of love of knowledge and the development of critical thinking in Fiqh education.

CONCLUSION

The value of love of knowledge at MTs NU Salatiga is implemented through three interconnected aspects: its cultivation as a shared responsibility among students, teachers, and parents; its integration into innovative programs, practical learning, an enjoyable classroom atmosphere, and teacher care; and its manifestation in students' active participation in asking questions, answering, and discussing, which represents an initial indication of critical thinking. Supporting factors include collaboration among teachers and parents, while the main challenges arise from limited facilities and external influences such as gadgets, peer relationships, the surrounding environment, and social media. Theoretically, this study shows that love of knowledge may function as a learning disposition that supports conditions for critical thinking in Fiqh learning, complementing studies that primarily focus on instructional models. Practically, the findings provide a reference for teachers and madrasahs to integrate practical learning, a safe classroom environment, and parental collaboration. The study is limited to one madrasah and relied on interviews and environmental observations conducted on October 12, 2026, without classroom observation; therefore, students' critical thinking can only be identified as an initial indication. Future research should include classroom observations, validated instruments for assessing critical thinking, parents as informants, and multiple madrasahs to obtain broader and more robust findings.

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