



## **THE DEVELOPMENT OF PAI LEARNING METHODS (ASPECTS OF TYPES AND ITS SUPPORTS)**

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### **Abstract**

*Not many methods of learning Islamic education (PAI) have been selected by educators (teachers and lecturers), but from the selected learning methods, there are still weaknesses in their application, so it is important to discuss the development of the methods, the aspect of types and its supports.*

*The writing method of this article is in the form of a literature review or based on a literature review which is a study with a tendency to carry out text or discourse analysis activities and is an investigation of an event related to the actions or writings being studied in order to obtain various relatively precise facts related to the development of the PAI learning methodology in terms of types and supports.*

**Keywords:** *Types of Learning Methods, Islamic Education*

### **Abstrak**

Metode dalam pembelajaran pendidikan agama Islam (PAI) pada implementasinya tidak banyak yang menjadi pilihan para tenaga pendidik (guru dan dosen), akan tetapi dari pilihan metode pembelajaran yang sering menjadi pilihan masih saja terdapat kelemahan dalam penerapannya, sehingga perlu dibahas pengembangan metode pembelajaran PAI pada aspek jenis dan penunjangnya. Metode digunakan dalam penulisan ini berupa *literature review* atau berbasis kajian pustaka yang merupakan kajian dengan kecenderungan melakukan analisis teks atau wacana yang bersifat penyelidikan terhadap suatu peristiwa terkait perbuatan atau tulisan yang dikaji agar memperoleh beragam fakta yang relatif tepat terkait pengembangan metode pembelajaran PAI pada aspek dan penunjangnya.

**Kata Kunci:** *Jenis Metode Pembelajaran, Pendidikan Agama Islam*

## A. Introduction

The use of certain learning methods in PAI learning on student learning motivation is still identified as having deficiencies, such as lack of enthusiasm, lack of attention and lack of student focus in the implementation of PAI learning at certain hours.<sup>1</sup> In the realm of education in general, the figure of an educator (Teacher / Lecturer) in PAI learning is required to have pedagogic competence.

These competencies relate to the ability of an educator in PAI learning in carrying out the learning process using a certain methodology that is in accordance with the characteristics and learning styles of the students. Pedagogic competence is an ability related to the understanding of students and the management of learning that is educational and dialogical. Substantively, this competency includes the ability to understand students, planning and implementing learning, evaluating learning outcomes, and developing learning processes to actualize the various potentials possessed by students.<sup>2</sup>

Learning methods that are less relevant in the implementation of PAI learning, of course require further identification related to the factors that influence it, including the type of method that will be applied by PAI educators. In this regard, it is important to discuss the development of PAI learning methodology related to the types and supporting aspects.

## B. Method

The method used in writing this article is in the form of a *literature review* or based on a literature review, which is a study with a tendency to carry out text or discourse analysis activities and is an investigation of an event related to the act or writing being studied in order to obtain a variety of relatively precise facts (for

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<sup>1</sup> "Nurjannah Amsul - 9061-Full\_Text.Pdf," accessed March 26, 2022, [https://digilibadmin.unismuh.ac.id/upload/9061-Full\\_Text.pdf](https://digilibadmin.unismuh.ac.id/upload/9061-Full_Text.pdf); Syibran Mulasi, "PROBLEMATIKA PEMBELAJARAN PAI PADA MADRASAH TSNAWIYAH DI WILAYAH BARAT SELATAN ACEH," *Jurnal Ilmiah Islam Futura* 18, no. 2 (October 11, 2019): 269, <https://doi.org/10.22373/jiif.v18i2.3367>.

<sup>2</sup> Ratna Sari Wulandari and Wiwin Hendriani, "Kompetensi Pedagogik Guru Sekolah Inklusi di Indonesia (Suatu Pendekatan Systematic Review)," *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran* 7, no. 1 (March 3, 2021): 143, <https://doi.org/10.33394/jk.v7i1.3152>.

example, about efforts to find out the truth). cause and effect, origin, etc.).<sup>3</sup>The stages of compiling this article begin with collecting data by reading, understanding and analyzing the required reference sources in accordance with the theme of the development of the PAI learning methodology in terms of types and supports.

## C. Results and Discussion

### 1. Foundation for the Development of PAI Learning Methodology

The basis for developing a learning methodology is a reference for developing knowledge about various ways to achieve certain goals in a planning, implementation and evaluation as well as the development of the existence of the learning process in the field of Islamic education, the foundations include:

#### a. Theoretical foundation

The foundations that refer to learning theories that we often know are in the form of Behavioristic Theory, Cognitivist Theory, Constructivistic Theory and Humanistic Theory, all of which have been summarized in the foundations that we discuss, more or less as follows:

#### 1) The foundation of the Qur'an and as-Sunnah

It is the main foundation in implementing the development of PAI learning as excerpts from the following verses of the Koran.

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتتي  
هي أعلم بمن ضل عن سبيله وهو أعلم بالمهتدين

Call (mankind) to the way of your Lord with wisdom [845] and good lessons and argue with them in a good way. Lo! Thy Lord is Best Aware of those who go astray from His Path, and He is Best Aware of those who are guided.

[845] Wisdom: is a firm and true word that can distinguish between the right and the wrong. (Q S : an-Nahl: 125)

The above verse indicates the existence of **3 methods** used by the Prophet Muhammad saw in calling (inviting and educating) people by considering the

<sup>3</sup> Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research)* (Malang: Literasi Nusantara Abadi, 2020)., hal. 7; Supriyadi Supriyadi, "Community of Practitioners: Solusi Alternatif Berbagi Pengetahuan antar Pustakawan," *Lentera Pustaka: Jurnal Kajian Ilmu Perpustakaan, Informasi dan Kearsipan* 2, no. 2 (February 23, 2017): 83, <https://doi.org/10.14710/lenpust.v2i2.13476>.

characteristics and level of human understanding that will be given the call or education.

- a) If the learners are highly intelligent human beings ( *khawas* ) then the method used is *bi al hikmah* . Al Hikmah in the Arabic dictionary has the meaning *bi al jaudah al ra'y* (with common sense / clear), *bi al 'ilm* (with knowledge), *bi al falsafah* (with philosophy) and *bi al nubuwwah* (with prophetic power).
- b) If the educated (invited) is low intelligence (the common people) then the method used is *bi al mau'idlah* (talks / spiritual messages) which is pleasant and exhilarating.
- c) If students are moderately intelligent or like to argue with the principle of doubt, then it is necessary to approach the method of *al mujadalah* (discussion/dialogue/audience) in order to be more clear for their acceptance.<sup>4</sup>

## 2) Juridical Basis

juridical foundation of Indonesian education is a set of statutory concepts that serve as a reference in the national education system, including Law no. 23 of 2002 concerning Child Protection which states that every child has the right to receive education and teaching in the context of personal development and intelligence level in accordance with his interests and talents (article 9).

Law No. 20 of 2003 concerning the National Education System states that every student in each educational unit has the right to receive educational services according to their talents, interests, and abilities (Chapter V Article 1-b), in more detail, several laws and regulations regulate regarding education, including:

- a) the 1945 Constitution, especially article 31;
- b) Law Number 22 of 1999 concerning Regional Autonomy;
- c) Law Number 20 of 2003 concerning the National Education System ;
- d) Law Number 14 of 2005 concerning Teachers and Lecturers;
- e) PP Number 19 of 2005 concerning National Education Standards;
- f) PP Number 48 of 2008 concerning Education Funding;
- g) PP Number 74 of 2008 concerning Teachers;

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<sup>4</sup> Nurdin Nurdin, "PENERAPAN METODE BILHIKMAH, MAU'IZATULHASANAH, JADIL DAN LAYYINAH PADA BALAI DIKLAT KEAGAMAAN ACEH," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 9, no. 1 (July 5, 2019), <https://doi.org/10.22373/jm.v9i1.3807>.

- h) Permendiknas Number 22 of 2006 concerning Standards of Contents for Primary and Secondary Education Units;
- i) Permendiknas Number 23 of 2006 concerning Competency Standards for Graduates of Elementary and Secondary Education Units;
- j) Permendiknas Number 24 of 2006 concerning the Implementation of Permendiknas Numbers 22 and 23 of 2006;
- k) Permendiknas Number 6 of 2007 concerning Amendments to Permendiknas Number 24 of 2006 concerning the Implementation of Permendiknas Numbers 22 and 23 of 2006;
- l) Kepmendiknas Number 044/U/2002 concerning the Board of Education and the School Committee.<sup>5</sup>

The juridical foundation of education can be interpreted as a regulation that becomes a reference in carrying out various educational and learning activities in the territory of the Republic of Indonesia in particular.

### 3) Practical Foundation

The foundations that refer to the demands for the needs of learning practices in formal and non-formal educational institutions, including:

#### a) Philosophical Foundation

foundation in learning is influenced by three philosophical schools, namely: (1) progressivism, (2) constructivism, and (3) humanism.

- (a) learning process needs to be emphasized on the formation of creativity, providing a number of activities, a natural atmosphere, and paying attention to student experiences . Children move gradually from learning based on direct experience to learning methods that are not directly experienced. <sup>6</sup>;

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<sup>5</sup>Diadaptasi dari “UU 2003 No 20 - Sistem\_Pendidikan\_Nasional.Pdf,” accessed March 26, 2022, [https://pmpk.kemdikbud.go.id/assets/docs/UU\\_2003\\_No\\_20\\_-\\_Sistem\\_Pendidikan\\_Nasional.pdf](https://pmpk.kemdikbud.go.id/assets/docs/UU_2003_No_20_-_Sistem_Pendidikan_Nasional.pdf); Aan Yusuf Khunaifi and Matlani Matlani, “Analisis Kritis Undang-Undang Sisdiknas Nomor 20 Tahun 2003,” *Jurnal Ilmiah Iqra*’ 13, no. 2 (October 21, 2019): 81–102, <https://doi.org/10.30984/jii.v13i2.972>.

<sup>6</sup> Gerald L Gutek, *Philosophical And Ideological Perspectives On Education* (New Jersey: Prentice Hall Inc, 1988), hal. 85; Fitri Al Faris, “KURIKULUM 2013 DALAM PERSPEKTIF FILSAFAT PENDIDIKAN PROGRESSIVISME,” *Jurnal Filsafat* 25, no. 2 (2016): 316–38.

- (b) The flow of constructivism sees students' direct experiences ( *direct-experiences* ) as the key in learning. the process of learning or acquiring knowledge from oneself. Someone who learns means actively forming understanding and knowledge, educators act more as motivators and facilitators by presenting a conducive atmosphere so that students become active in learning learning materials accompanied by experiences in social interaction.<sup>7</sup>;
- (c) The flow of humanism sees students in terms of their uniqueness and distinctiveness, their potential , and their motivation, the tendency lies in the emotionality of students to develop productive relationships with their daily environment so that they feel comfortable in carrying out their duties and continue to develop their abilities.<sup>8</sup>

#### b) Biological Foundation

This biological basis cannot be separated from the psychological basis which also departs from Abraham Maslow's theory of the needs possessed by humans in this case are students.

Maslow's theory is a popular theory that describes a hierarchy of different human needs , at a low level, motivation in the form of material such as: house, food, money, and so on. At the next level, motivation is no longer in the form of material but in the form of feelings, awards and opportunities to work. Therefore, this theory explains that matter is a fundamental factor that absolutely exists before the emergence of other non- material needs.

#### c) Psychological Foundation

The psychological condition in question is the condition of the psycho-physical characteristics of a person as an individual, which is expressed in various forms of behavior in interaction with his environment. This behavior is a

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<sup>7</sup> Dale H. Schunk, *Learning Theories an Educational Perspective*, Terj. Eva Hamdiah (Yogyakarta: Pustaka Pelajar, 2012), hal. 324; Suparlan Suparlan, "Teori Konstruktivisme dalam Pembelajaran," *ISLAMIKA* 1, no. 2 (July 31, 2019): 79–88, <https://doi.org/10.36088/islamika.v1i2.208>.

<sup>8</sup> Abdul Aziz Wahab, *Metode Dan Model-Model Mengajar* (Bandung: Alfabeta, 2008), hal. 72; Budi Agus Sumantri and Nurul Ahmad, "Teori Belajar Humanistik dan Implikasinya terhadap Pembelajaran Pendidikan Agama Islam," *FONDATIA* 3, no. 2 (September 30, 2019): 1–18, <https://doi.org/10.36088/fondatia.v3i2.216>.

manifestation of the characteristics of life, both visible and invisible, psychomotor, affective and cognitive behavior.<sup>9</sup>

Developmental psychology discusses individual development from the time of conception, which is the period of the meeting of spermatozoa with egg cells until adulthood, while learning psychology is the study of how individuals learn, in simple terms learning can be interpreted as changes in behavior that occur through experience.<sup>10</sup>

#### d) Social Platform

Is a foundation that refers to the human figure (educators and students) as social beings who interact with each other and need each other so that a certain goal is achieved in the interaction process.

From the several foundations mentioned above, in the future using the PAI learning methodology, it is hoped that the values conveyed to students will not deviate far from the goals of national education, institutions and learning materials.<sup>11</sup>

## 2. PAI Learning Methodology Development Principles

The principle of methodological development, in this case, is more directed to the basic aspects contained in it, including:

#### (a) Activity Principle

Physically and spiritually active educators will bring a nuance of enthusiasm for students (students) in undergoing the learning process in the classroom and outside the classroom.

#### (b) Motivation Principle

Providing stimulation, encouragement to students to be interested, have a desire, and interest to do something that needs to be done, and in it that arises from students and is directly aimed at a particular object or activity.

#### (c) Principle of Individuality

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<sup>9</sup> Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori Dan Praktek* (Bandung: PT. Remaja Rosdakarya, 2010), hal. 45

<sup>10</sup> Sukmadinata, hal. 46-52; Nurussakinah Daulay, "PENDIDIKAN KARAKTER PADA ANAK DALAM PENDEKATAN ISLAM DAN PSIKOLOGI," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 39, no. 1 (2015), <http://jurnalmiqotjs.uinsu.ac.id/index.php/jurnalmiqot/article/view/51>.

<sup>11</sup> Moh. Rifai, *Administrasi Dan Supervisi Pendidikan* (Bandung: Jenmars, 1984), hal. 111

Each student has a unique personality, each learning style, the specificity of the soul causes one individual to be different from another.

(d) Demonstrative Principle

A technical procedural practice that aims to achieve understanding and understanding of a thing correctly accompanied by the utilization of the five senses.

(e) Exemplary Principle

Exemplary can occur because of the frequent seeing, listening and imitating various things that are around a person, the figure of the Prophet Muhammad and the righteous scholars are good role models for students.

(f) Habituation Principle

Students are increasingly proficient in certain fields because of the persistence and habits that they continue to do in their daily lives.

(g) Correlation Principle

It is the principle of connectedness or integration between one subject and another.

(h) Principle of Interest and Attention

Students have a tendency to be interested in something that provides benefits or pleasure to them.<sup>12</sup>

The foundations and principles in the development of the PAI learning methodology described above are expected to be a good consideration in the implementation or ongoing process of PAI learning activities at the primary, secondary and tertiary education levels.

### **3. Problems in the Application of PAI Learning Methodology**

(a) Problems related to PAI Curriculum Content Standards

Closely related to the policies imposed by the government as well as institutionally in autonomous curriculum development, there is still a dichotomy of subject matter, especially in public schools, so that the internalization of PAI studies is less than optimal for students, because in reality religious education is

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<sup>12</sup> Ramayulis, *Ilmu Pendidikan Islam*, VIII (Jakarta: Kalam Mulia, 2010), hal. 242-256; Fadriati Fadriati, "PRINSIP-PRINSIP METODE PENDIDIKAN ISLAM DALAM ALQURAN," *Ta'dib* 15, no. 1 (September 28, 2016), <http://ecampus.iainbatusangkar.ac.id/ojs/index.php/takdib/article/view/220>.



also more focused on cognitive aspects, not cognitive aspects. affective. Religious education is still stopped at teaching religious knowledge, has not yet achieved the internalization of science.<sup>13</sup>

(b) Problems related to PAI Learning Process Standards

For example, regarding the allocation of time that is felt to be lacking in an effort to provide internalization to students through PAI learning , after studying in the classroom, there is rarely an evaluation of its application outside the classroom (at home in social life), which is closely related to the competence of each PAI teacher in implementing a variety of approaches, strategies and learning methods that he already knows, or even just monotonous with conventional approaches which causes students' interest in receiving subject matter to not develop.

(c) Problems related to the Standards of PAI Educators (Teachers)

problem arises because the innate competence of a teacher seems less effective in carrying out the PAI learning process, as stated by Zuhairini and Abdul Ghofir, as follows:

- 1) Difficulty in dealing with individual student differences, which are caused by differences in IQ, character and *background* in life.
- 2) Difficulty in determining the appropriate material for the students.
- 3) Difficulty in choosing the right method.
- 4) Difficulty in conducting evaluations because of the frequent excess of time or lack of time.<sup>14</sup>

(d) Problems related to PAI Facilities (infrastructure) Standards

In certain cases international standard schools have complete facilities to support PAI learning, the problem is that below average institutions are still in the process of seeking public trust and are not even noticed by the government, the facilities are automatically different from international standard schools which are supported by funding. investors who can provide complete facilities compared to schools that are below average.

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<sup>13</sup> Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah Madrasah Dan Perguruan Tinggi* (Jakarta: Raja Grafindo Persada, 2005), hal. 23.

<sup>14</sup> Zuhairini dkk, *Metode Khusus Pendidikan Agama* (Surabaya: Usaha Nasional, 1983), hal. 116

#### 4. Types of PAI Learning Methods and Supporters

Several **types of learning methods** in learning Islamic education are reflected in the principles of the Al-Quran and Hadith, including: 1) the lecture method (the teacher presents the subject matter orally to students); 2) the question and answer method (the teacher asks students a variety of questions); 3) the discussion method (the teacher after presenting the subject matter, provides opportunities for students to discuss and analyze scientifically about the subject matter being studied); 4) assignment method; 5) demonstration method (the teacher presents the process of implementing certain activities while the students pay close attention); 6) the experimental method (the teacher gives the mandate to the students to conduct an experiment which is observed by the teacher and other students and is given direction by the teacher if there are things that need to be directed); 7) group work methods; 8) story method (the teacher presents stories or stories from certain figures that are considered relevant to the learning theme); 9) the proverbs method (the teacher gives parables in the delivery of the subject matter); 10) *targhib* and *tarhib* methods (teachers use rewards for good and punishment for evil so that students do good and stay away from evil).<sup>15</sup>

**Supporting** the application of learning methods include the existence of learning techniques and learning tactics as well as the existence of ideal PAI educators . Learning techniques in this case are various measurable, systematic and specific ways in learning activities, as in soccer activities there are techniques in the form of attacking, defending, passing the ball, corner kick techniques and others with the level of excellence of each according to the team. who run the soccer technique, in fact the players who have a high level of technique are more likely to win the match than the players who have a low level of technique in a soccer match.

In the context of learning, there are various activities that require good techniques, for example, in preliminary activities in learning, apperception techniques are needed, mental and physical preparation of students, seating arrangements and the availability of a written learning implementation plan, then proceed with presenting a description of the material or providing an introduction

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<sup>15</sup> Ramayulis, *Ilmu Pendidikan Islam*, revisi (Jakarta: Kalam Mulia, 2010), hal. 184-198

to the activity. discussion, liven up the class atmosphere, motivates students, asks questions, answers questions, draws conclusions and closes learning activities. The learning techniques possessed by a teacher will be formed and developed through training in organizing learning and adding enrichment in theory or insight that is in accordance with the learning theme. For example, a teacher applies learning techniques of apperception, motivation and exploration of the key to success in becoming a scholar in accordance with various theories or concepts that are supported by the story of someone who is successful in learning Islamic education, the story is then analyzed for various factors causing or key to success, so that it was found that the key to success consisted of: a) always being confident in asking God for help; b) work hard; c) according to proper procedures at work; d) productive mindset; e) able to communicate and build extensive relationships with producers, distributors and customers; f) able to convince or influence others; g) provide satisfactory service to customers; h) have high trust from the community; i) able to read, find and take advantage of available opportunities ; j) able to manage time efficiently and; k) able to be frugal in everyday life.<sup>16</sup>

In Abuddin Nata's perspective, PAI learning tactics that can be used in the learning process by teachers are a positive tactic used by teachers to encourage trained students to come on time, complete assignments well, be motivated to love reading and increase the acquisition of test scores held by teachers or policies of schools and madrasas and even universities. Some of these learning tactics need to be applied to support the implementation of the learning method that has been chosen based on the approach that has been set in the PAI learning process.<sup>17</sup>

The ideal profile of PAI educators cannot be separated from the description of the figure of the Prophet Muhammad who is a role model for all mankind with his competence to become a human being *and* obtain many miracles from Allah in living daily life. If traced, in terms of language, educators are said to be people who educate, then in a broad sense it can be said that educators are all people or

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<sup>16</sup> Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Prenada Media Group, 2012), hal. 153-155

<sup>17</sup> Nata, hal. 155-156

anyone who tries and gives influence to the development of other people (students or students) so that their potential grows and develops towards perfection. .<sup>18</sup>

Ramayulis also mentioned that educators are not the same as teachers, because teachers only deliver subject matter to students. The highest achievement that can be achieved by a teacher if he succeeds in making students understand and master the teaching material taught to him. But an educator is not only responsible for delivering teaching materials to students but also for shaping the personality of a high-value student.<sup>19</sup>

Ahmad Tafsir also illustrates that the ideal educator must have the following requirements:

- 1) His age has matured;
- 2) Physically and mentally healthy
- 3) Expert in the process of education and learning
- 4) High decency and dedication.<sup>20</sup>

Ibn Khaldun related to learning methods in Islamic education offers the following methods: 1) rote method: especially in the field of linguistics, with the intensity of students in reading and memorizing, these students will gain language skills; 2) dialogue method: considered the most appropriate method in developing mastery of various disciplines; 3) the widyawisata method: conduct friendships or visits to book writers and ask for direct guidance and explanation from the book authors who are used as the main and supporting learning resources so that students become more understanding and impressed; 4) the exemplary method: related to providing students with learning experiences about personality, because students are considered to be more likely to pay attention to attitudes, actions and words that are used to be displayed by teachers in a learning process; 5) repetition and gradual method: according to the ability of students to receive the message content in the learning material, the teacher needs to carry out stages, including *first* , the teacher presents the general learning theme, *second*, the teacher do repetition to the same learning theme but added with a variety of differences

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<sup>18</sup> Fatah Yasin, *Dimensi-Dimensi Pendidikan Islam* (Malang: UIN-Maliki Press, 2008), hal. 68

<sup>19</sup> Ramayulis, *Ilmu Pendidikan Islam*, 2010.hal. 36.

<sup>20</sup> Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: PT. Remaja Rosdakarya, 1991), hal. 80.

around the study in the learning theme, *third*, if the students have understood, the teacher should re-explain the learning theme with a more in-depth study; 6) Al-Quran learning method: with the tendency that students besides reading and writing verses of the Koran, they also know and understand the various meanings contained in the content of the Koran, at least in terms of translation starting from the students' ability to know and understand Arabic first.<sup>21</sup>

The teacher in Ibn Khaldun's view should have known and understood the interests and abilities and character of his students for the achievement of learning objectives, a teacher must start his learning from the learning theme with the level that is easiest to understand by students to the learning theme with a complicated level.<sup>22</sup> In addition to this, the teacher must be polite and gentle to students, so that they are encouraged to study hard and be honest, confident, behave politely and gently and have the courage to convey complaints and ideas that are in accordance with reality and in accordance with the learning theme. .<sup>23</sup>

It is more clearly described that Islamic education teachers are people who master science (Islamic religion) as well as capable of transferring knowledge or knowledge (Islamic religion), internalization, and practice (implementation); able to prepare students so that they can grow and develop their intelligence and creative power for the benefit of themselves and their community; able to become a model or central self-identification and consultant for students; have information sensitivity, intellectual and spiritual norms and are able to develop the talents, interests and abilities of students; and able to prepare students who are responsible for building a civilization that is blessed by God.<sup>24</sup>

in short It can be concluded that the task of Islamic education Teachers in Islamic teachings is to educate their students, using methods, techniques and tactics that are in accordance with the subject matter, facilities and learning styles of their students in the learning process so that optimal development can be carried out according to learning objectives.

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<sup>21</sup> Muhammad Kosim, *Pemikiran Pendidikan Islam Ibnu Khaldun* (Jakarta: Rineka Cipta, 2012), hal. 83-95

<sup>22</sup> Kosim.hal. 83-95

<sup>23</sup> Ahmad Syar'i, *Filsafat Pendidikan Islam* (Jakarta: Bulan Bintang, 1978), hal. 107

<sup>24</sup> Zakiyah Darajad, *Kepribadian Guru* (Jakarta: Bulan Bintang, 1978), hal. 8

#### **D. Conclusion**

The development of the PAI learning methodology in this case emphasizes the aspects of the types of learning methods that are relatively often used in PAI learning without ignoring the existence of supports in the implementation of these types of learning methods such as the understanding of PAI educators to apply techniques and tactics to accompany the implementation of selected PAI learning method.

The figure power of PAI educators are directed to have professional competence and creative pedagogy, to be able to create nice atmosphere in the PAI learning process , and to strive continuously to build a positive self-image with improved personality and his skills in managing PAI learning .

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