

PAI LEARNING APPROACH MULTIDISCIPLINARY IN THE POST DIGITAL ERA

Mira Rahmayanti Sormin¹

Oktafiani Larasati²

Editha Dewi Purnamasari³

¹University of Muhammadiyah South Tapanuli

³University of Muhammadiyah South Tapanuli

mira.rahmayanti@um-tapsel.ac.id

oktafiani.larasati@gmail.com

Editha@um-tapsel.ac.id

Abstract: *The diversity of external factors also affects the complexity of life problems, so education is a crucial element in answering these challenges. Education not only plays a role as an agent of social change, but also bears a great responsibility to produce excellent graduates who are able to adapt. This strategic role requires the collective support of all stakeholders. On the other hand, the quality of educational output is highly dependent on the learning process in the classroom, which must avoid monotonous patterns to prevent a decrease in students' motivation to learn. Islamic Religious Education (PAI) learning, in particular, is considered to still tend to be monodisciplinary and dogmatic, so it does not encourage the development of dynamic thinking for students. The approach used so far has not integrated a multidisciplinary perspective, which is precisely necessary in the context of the post-digital era. Through the library research method, this study aims to analyze the PAI learning approach in the post-digital era that is relevant to current conditions. The results of the study show the urgency of applying a multidisciplinary approach in PAI learning, which includes psychological, sociocultural, religious, historical, comparative, philosophical, and anthropological aspects. These various approaches not only enrich the understanding of PAI as a discipline, but also serve as an instrument in solving societal problems in a more holistic and contextual manner. Thus, the reconstruction of the PAI learning approach is a must in order to be able to respond to the dynamics of the times without losing its main values.*

Keywords: *Approach, PAI Learning, Multidisciplinary, Post Digital Era*

Introduction

Islamic Religious Education (PAI) is a broad and flexible discipline, which comes from two scientific groups. The first cluster is the science of education, which includes aspects such as methodology, curriculum, and learning evaluation. The second group is Islamic science, which includes the in-depth study of the Qur'an, hadith, creed, morals, and fiqh. The integration of these two groups is what forms the scientific treasures of PAI in its entirety in the scope of Islamic education, philosophy of Islamic education, history of Islamic education, Islamic education curriculum, and Islamic educational methods; while the Islamic science group includes the science of the Qur'an, the science of hadith, the science of aqidah akhlaq, ushul fiqh, fiqh, and the history of Islamic civilization (Jaenullah, n.d.).

Islamic education, as an integrated system, consists of various interrelated components such as objectives, curriculum, teachers, methods, and approaches. Among these components, learning approaches and methods play a very significant role in the process of transferring

knowledge to students, often even considered more crucial than the subject matter itself. The selection of the right approach and method, in accordance with the material, situation, and conditions, is the key to the success of achieving learning objectives (Nurjannah, 2015).

In general, learning approaches can be categorized into two types, namely student-centered and teacher centered (Yusuf & Syurgawi, 2020). Along with the dynamics of the times, the development of learning approaches continues to evolve, beyond a single or monodisciplinary approach to an interdisciplinary, multidisciplinary, and transdisciplinary approach. This approach is basically a point of view or theoretical framework that underlies and accommodates the application of learning methods (Sudikan, 2015).

However, in the context of Islamic Religious Education (PAI), the reality often shows inequality. As stated by Mukti Ali, there is a gap between the scientific approach used by scientists, which only touches on the external aspects of Islam, and the doctrinal-dogmatic approach applied by scholars, who often ignore the reality of society. This condition gives birth to stagnant understanding that is difficult to apply in real life. Therefore, it is imperative to adopt a multidisciplinary approach in the study of PAI. The multidisciplinary approach, which includes various points of view such as psychological, sociocultural, historical, and philosophical, is not only a tool to understand the teachings of Islam more fully but also a solution in answering the increasingly complex problems of society, especially in the post-digital era where everything is interconnected (Fadhilah et al., 2023).

Literature Review

Etymologically, the word "approach" can be interpreted as "came near," "go to," or "way path." Thus, an approach is essentially a way to approach or approach an object. Terminologically, experts define approaches with diverse emphasises. H.M. Habib Thaha defines it as the way in which the subject processes objects to achieve a goal, which also means a broad perspective on a problem. Meanwhile, Oteng Sutisna provides a more practical meaning, which refers to "what to do" and "how to do it". In scientific treasures, several terms such as theoretical *framework*, *perspective*, *paradigm*, and *point of view* often have the same spirit as the approach, namely as a way of looking at and explaining a phenomenon or event.

The debate about the meaning of the approach gave birth to two large groups. First, the approach is understood as a lens or way of looking at phenomena. In this group, approaches can function as a paradigm (if viewed as "viewed with") or as a perspective (if viewed as "viewed with"). Second, the approach is directly interpreted as a discipline. For example, "sociological approach" means using the discipline of sociology and its theories to study an object. The Great Dictionary of the Indonesian Language (KBBI) strengthens this notion by defining approach as a process or way of approaching, including an attempt to establish relationships in the context of research.

In education, an approach is understood as a set of assumptions that guide the nature of teaching and learning. It serves as a framework that supports the selection and application of methods to make the learning process more effective.

A multidisciplinary approach involves integrating several disciplines to solve a problem, where each discipline maintains its own autonomy and methodology. This approach emphasizes the use of multiple relevant scientific perspectives to produce more comprehensive understanding and solutions. In the field of education, a multidisciplinary approach has been maintained for decades. However, this approach can essentially maintain the high autonomy of each discipline, which has the potential to avoid the creation of a completely new synthesis of knowledge (Qomar, 2019). This is an important consideration in formulating the concept of multidisciplinary Islamic Education. In essence, Islamic Education with a multidisciplinary

approach is a process of educating Islamic teachings with the help of a review of various relevant scientific perspectives. These various sciences work together autonomously to solve the problems at hand, where each science provides its own unique perspective on the teachings of Islam, thus reflecting a very broad and comprehensive insight. Thus, a multidisciplinary approach has a very important meaning and significance for the development of Islamic Education.

Education will not be effective without the right approach in delivering material. In the context of Islamic Education, the approach used must be in harmony with the values of Islamic teachings and function to realize its educational goals. Armai Arief identified five main approaches in the teaching-learning process, namely:

Philosophical approach, this approach emphasizes the development of human reason and rationality (*homo rational*). In Islamic Education, the foundation is the values of the Qur'an and As-Sunnah, while in the Western perspective it is more based on human thought, research, and customs. The application in learning, for example, by encouraging students to think about the origin of the universe until they reach the awareness of the existence of Allah SWT. The goal is to train students to use their thinking power to the fullest.

Induction-Deduction Approach, the induction approach is a way of thinking that moves from specific things to general conclusions. This approach aims to train students in scientific thinking and draw generalizations while the deduction approach is the opposite, ie. Thinking from general statements to specific conclusions (as in syllogism). Although it is often associated with Aristotle's logic, its roots are also found in the tradition of Muslim scientists. Both of these approaches aim to guide students in analyzing and drawing conclusions.

Socio-Cultural Approach, this approach is based on the understanding that human beings are social beings (*homo socius*) who live in society and culture. This approach is effective in instilling the values of togetherness, help, and brotherhood, as reflected in the teachings of the Qur'an. Teachers play a role in guiding students to adjust to social life.

Functional Approach, this approach emphasizes in terms of the benefits or usefulness of subject matter for students' daily lives. The material taught is chosen based on the real needs of students, not only for cognitive development but also for their future life provisions.

Emotional Approach, an emotional approach aims to touch students' feelings and emotions to deepen their beliefs, understanding, and appreciation of their religious teachings. By evoking emotions (such as empathy for others), educators can trigger students' enthusiasm for learning and worship. Methods such as storytelling, sociodrama, and inspirational lectures are very effective for this approach (Nurjannah, 2015).

According to Nurhasanah Bakhtiar in the book *Islamic Religious Education in Public Universities* (2018: 261-263), there are several types of Islamic education approaches that can be developed by educators as follows:

Psychological Approach, this approach focuses on developing the cognitive, conative, and affective aspects of students through persuasive and motivating methods. Psychological theory is used to analyze psychological symptoms in religion and understand the level of religious appreciation of a person. Thinkers such as Zakiah Darajat developed Islamic psychology that studied religious awareness and experience, with a focus on the influence of religion on behavior (Tajang, 2020).

Socio-Cultural Approach, this approach emphasizes the development of individual attitudes that are in harmony with the demands of modern society. The sociological approach in Islamic studies helps to understand the relationship between religion and social problems, increases tolerance for cultural diversity, and analyzes social phenomena related to worship and muamalat (Budyati, 2022).

Religious Approach, this approach aims to instill faith and faith comprehensively by viewing all science as containing divine values. These values are internalized in the student's personality and externalized in daily life (Nurhasanah, 2018).

Historical Approach, the historical approach develops religious knowledge through historical studies with an emphasis on chronology of time and example. This approach analyzes problems through a historical perspective to understand past events factually (Kartini et al., 2023).

Comparative Approach, a comparative approach is carried out by comparing socio-religious phenomena with applicable religious laws. This approach is useful for uncovering similarities and differences in understanding Islam, including in the comparative study of madhhabs (Muhajir, 2013).

Philosophical Approach, a philosophical approach that uses reason and reason in achieving truth, with a rational thinking pattern and a comparison of philosophers' opinions. This approach helps students understand the essence of Islamic teachings in depth and avoid blind taklid (Trisnawati & Pratama, 2023).

Anthropological approach, the anthropological approach studies religion through religious practices in society, with a focus on the relationship between religion and culture. Religious anthropology examines beliefs in supernatural forces and how people apply religion in daily life (Harahap & Kahpi, 2021).

Scientific Approach, the scientific approach actively involves students in constructing concepts through the stages of observation, problem formulation, data collection, analysis, and conclusion. This approach uses scientific methods to understand learning materials through observation and research (Ansyari et al., 2020).

Method

This research was conducted to present information about the multidisciplinary Islamic Religious Education (PAI) learning approach and its implementation in the post-digital era. The method used is a literature study with a qualitative approach. The primary data sources of this research are journal articles selected according to the focus of the topic. All the data collected are then studied in depth to synthesize the existing findings. In the end, this research is expected to provide new perspectives or information about the application of the multidisciplinary PAI learning approach in the post-digital era.

Results and Discussion

The post-digital era is not an era where technology disappears, but an era where digital technology (internet, smartphones, AI) has become a part that is taken for granted or considered ordinary and integrated into daily life. The focus shifts from simply adopting technology (*what to use*) to how to use technology wisely, critically, and meaningfully.

In the context of Islamic Religious Education Learning, this means that technology is no longer a “gimmick” or decoration, but as a tool that enriches, deepens, and facilitates the internalization of Islamic values in the lives of students.

Today's learners, or often referred to as generation Z and alpha, have different characteristics from previous generations, this generation is used to multi-tasking and consuming information non-linearly. In addition, it is more critical of information sources, valuing personalization and freedom of choice. Born in a connected world, their horizons are broader but they are vulnerable to information overload and misinformation. Therefore, the PAI approach must adapt to answer these challenges and take advantage of these opportunities.

The PAI learning approach in the post-digital era must be dynamic, adaptive, and student-centered. Technology is used not as a destination, but as a bridge to connect sacred texts and Islamic values with contemporary reality. By combining several approaches, PAI can give birth to a generation of Muslims who are not only technologically capable but also have a solid faith, noble morals, and become agents of grace for the universe. From several research results in journals, it was found that there are many multidisciplinary PAI learning approaches in the post-digital era carried out by teachers at the primary and secondary education levels.

Heriyanto, in a study entitled "The Use of 'Alga Maji' Media to Improve the Learning Outcomes of PAI Hajj and Umrah Materials," proved that the functional approach with "Alga Maji" media and Hajj videos is able to answer the demands of modern learning. This media not only successfully trains 21st-century skills such as critical thinking and collaboration, but also simultaneously builds positive character of students, such as confidence to appear in front of the class and a sense of responsibility in carrying out assignments (Heriyanto, 2020).

Based on an experimental research entitled "Implementation of Islamic Religious Education Learning Methods at SMA Negeri 11 Bandung" Ma'rifatani concluded that teachers have implemented the Market Place Activities, Expert Group, and Group Investigation methods. The students' response to these three methods was relatively good. In terms of material ease, the Market Place Activities method is considered very easy, while the other two methods, namely Expert Group and Group Investigation, are considered easy to understand (Ma'rifatani, 2018). Khoiriyatul Muyassaroh, in his research titled "Learning Through Video Islamic Projects in Madrasah Aliyah," concluded that the video project-based learning approach not only builds creativity but also a holistic understanding of Islam in students. Its implementation is through the task of making aesthetically pleasing and meaningful Islamic videos, encouraging students to make critical use of the internet from collecting materials, producing, to distributing their video works (Khoiriyatul Muyassaroh et al., 2023).

In a study entitled "PAI Learning Innovations in Instilling Character Education in the Digital Native Generation," Umam concluded that PAI learning innovations are effective in instilling character through several approaches. First, technology-based and interactive learning creates a relevant learning experience for the digital native generation. Second, collaboration with parents and the community strengthens the internalization of character values. Third, game-based learning hones social skills and collaboration, while digital ethics learning equips students with an understanding of the moral implications of the use of technology (Umam et al., 2023).

Based on Rianti's research entitled "Innovation of Islamic Religious Education Learning Approaches in the Independent Curriculum in the Era of Society 5.0," several innovative strategies were found at SD Al-Azhar 47 Samarinda: 1. Application of Modern Approaches: PAI teachers adopt student-centered learning and scientific approaches. 2. Empowering Material Design: Learning materials are designed to encourage *self-regulated learning* and active exploration by learners, which ultimately triggers an increase in interest in learning. 3. Technology Integration: As a form of adaptation to the Society 5.0 Era, schools implement digital classrooms. 4. Continuous Improvement Cycle: This study concludes that periodic evaluation of the learning process is absolutely necessary to maintain the effectiveness of this approach in the 5.0 era (Rianti & Setiawan, 2024).

It is concluded that the use of digital media in the development of PAI learning through a humanistic approach can have a positive impact in answering the challenges of the development of the times and globalization which also have an impact on the world of education, especially in order to face the Society 5.0 era (Asdlori & Slamet Yahya, 2023).

Table 1:

Approach Categories	Main Contributions of Sources
Digital Evaluation & Strategy	Emphasizing the continuous evaluation of digital media (pedagogical, technological, content approaches) for quality assurance. Discuss technology optimization as an innovative strategy to improve the quality of PAI.
Systematic Learning Design Model	Offers a structured ASSURE-K (Contextual) Model for media personalization, social engagement, and reflection integration, reinforcing adaptive and meaningful learning.
Humanist & Character Approach	Demonstrate the integration of digital literacy for character formation (independence, creativity, communicative); Implement three phases: pre-activity, activity, post-activity.
Active & Collaborative Learning	Implementing Market Place Activities, Expert Group, and Group Investigation methods that are proven to improve material understanding and student achievement.
Edutainment Approach	Implementing digital edutainment (animated videos, interactive quizzes, educational games) in Pesantren to increase enthusiasm, understanding, and active participation of students.

Conclusion

From the description above, it can be concluded that in understanding Islamic Religious Education, there need to be several approaches in studying it. With the development of science, multidisciplinary studies are needed, especially in the post-digital era, so that the understanding of Islam that is syumul (comprehensive) and mutakamil (perfect) can be fulfilled. There are many approaches to Islamic Religious Education in multicyplinear studies, in this article the author only explains a few approaches, namely: psychological approach, sociocultural approach, religious approach, historical approach, comparative approach, philosophical approach, anthropological approach and scientific approach. All of these approaches are relevant when associated with digital-based learning, as demonstrated by some of the research examples above.

References

- Ansyari, M. Z., Salsabila, U. W. N., & Rijal, M. K. (2020). Problematika Pendekatan Saintifik Pada Pembelajaran PAI. *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran*, 5(3). <https://doi.org/10.21093/twt.v5i3.2229>
- Asdlori, A., & Slamet Yahya, M. (2023). Konsep Pembelajaran PAI Berbasis Media Digital Melalui Pendekatan Humanistik. *Jurnal Ilmiah Profesi Pendidikan*, 8(3). <https://doi.org/10.29303/jipp.v8i3.1646>
- Budiyati, U. (2022). Pengembangan keilmuan PAI dengan pendekatan sosiologi. *Al-Athifal*, 3(2).
- Fadhilah, M., Trisnani, A., & Awaludin, A. (2023). Scientific-Cum-Doctriner dalam Studi Islam Menurut Mukti Ali. *Aqlania*, 13(2). <https://doi.org/10.32678/aqlania.v13i2.6817>
- Harahap, A., & Kahpi, Mhd. L. (2021). Pendekatan Antropologis dalam Studi Islam. *Tazkir : Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman*, 7(1). <https://doi.org/10.24952/tazkir.v7i1.3642>
- Heriyanto, H. (2020). Penggunaan Media “Alga Maji” Untuk Meningkatkan Hasil Belajar PAI Materi Haji Dan Umrah Kelas IX A SMP Negeri 4 Gantung. *Jurnal Didaktika Pendidikan Dasar*, 4(3). <https://doi.org/10.26811/didaktika.v4i3.144>

- Jaenullah. (n.d.). Konstruksi Distingsi Keilmuan Prodi Pendidikan Agama Islam Melalui Pendekatan Interdisipliner Dan Multidisipliner Pada Program Pascasarjana.
- Kartini, K., Maharini, P., Raimah, R., Hasibuan, S. L., Harahap, M. H., & Armila, A. (2023). Pendekatan Historis Dan Pendekatan Filosofis Dalam Studi Islam. *Jurnal Ilmiah Multidisiplin*, 2(03). <https://doi.org/10.56127/jukim.v2i03.739>
- Khoiriyatul Muyassaroh, I., Khamim, S., & Hamami, T. (2023). Pembelajaran Melalui Video Proyek Islami di Madrasah Aliyah: Membangun Kreativitas dan Pemahaman Islam Holistik. *HEUTAGOGIA: Journal of Islamic Education*, 3(1). <https://doi.org/10.14421/hjie.2023.31-03>
- Ma'rifataini, L. D. (2018). Implementasi Metode Pembelajaran Pendidikan Agama Islam (PAI) Di Sekolah Menengah Atas Negeri (SMA) 11 Bandung. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 16(1). <https://doi.org/10.32729/edukasi.v16i1.464>
- Muhajir. (2013). Pendekatan komparatif dalam studi islam. *Jurnal Al-Munqidz*, 2(2).
- Nurhasanah, B. (2018). *Pendidikan Agama Islam di Perguruan Tinggi Umum*. Aswaja Presindo.
- Nurjannah, R. (2015). Pendekatan Dan Metode Pendidikan Islam (Sebuah Perbandingan dalam Konsep Teori Pendidikan Islam dan Barat) Nurjannah. *Jurnal: Management of Education*, 1(1).
- Qomar, M. (2019). Filsafat Pendidikan Islam Multidisipliner. *Prosiding Seminar Nasional PAI UMP*, 1–14.
- Rianti, R., & Setiawan, A. (2024). Inovasi Pendekatan Pembelajaran Pendidikan Agama Islam Dalam Kurikulum Merdeka Di Era Society 5.0. *Samarinda International Journal of Islamic Studies*. <https://doi.org/10.64093/sijis.v1i1.32>
- Sudikan, S. Y. (2015). Pendekatan Interdisipliner, Multidisipliner, Dan Transdisipliner Dalam Studi Sastra. *Paramasastra*, 2(1). <https://doi.org/10.26740/parama.v2i1.1496>
- Tajang, A. D. (2020). Pendekatan Psikologi Dalam Studi Hadis (Sebagai Pengantar). *Jurnal Ushuluddin: Media Dialog Pemikiran Islam*, 22(1). <https://doi.org/10.24252/jumdpi.v22i1.15482>
- Trisnawati, I., & Pratama, F. A. (2023). Memahami Agama Islam Melalui Pendekatan Filosofis. *Zawiyah: Jurnal Pemikiran Islam*, 9(1). <https://doi.org/10.31332/zjpi.v9i1.6453>
- Umam, M. S. K., Nasyor, H. S., Arifin, M. Z., & Syafi'i, I. (2023). Inovasi Pembelajaran PAI dalam Menanamkan Pendidikan Karakter pada Generasi Digital Native. *Tarbawy: Jurnal Pendidikan Islam*, 10(1). <https://doi.org/10.32923/tarbawy.v10i1.3517>
- Yusuf, M., & Syurgawi, A. (2020). Konsep Dasar Pembelajaran. *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam*, 1(1). <https://doi.org/10.55623/au.v1i1.3>