

CONTEMPORARY LEARNING MODELS AND INSTRUCTIONAL STRATEGIES IN THE TRANSFORMATION OF ISLAMIC RELIGIOUS EDUCATION

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ABSTRACT

The transformation of education in the Society 5.0 era requires Islamic Religious Education (PAI) to adopt learning models and instructional strategies that are more participatory, collaborative, contextual, and responsive to learners' needs. This study aims to identify and analyze the principal learning models and instructional strategies characterizing contemporary PAI, with particular attention to the shift from teacher-centered to student-centered learning. The study employed a qualitative library research design by reviewing relevant scientific literature published between 2022 and 2026 and retrieved through Google Scholar. The selected literature was analyzed using content analysis to identify recurring pedagogical patterns, instructional characteristics, and their implications for the transformation of PAI. The findings reveal three dominant orientations in contemporary PAI learning. First, student-centered learning repositions students as active participants while teachers function as facilitators of learning. Second, collaborative and interactive strategies strengthen two-way communication, peer interaction, and active engagement in the learning process. Third, Project-Based Learning provides opportunities for students to connect religious knowledge with authentic problems and meaningful learning experiences. Technology functions as an instructional support rather than the primary objective of pedagogical transformation. In the context of PAI, these learning models and strategies are characterized by a theocentric-humanistic orientation in which innovation, learner autonomy, and critical thinking remain integrated with the values of tauhid, adab, and akhlakul karimah. The study concludes that contemporary PAI learning requires a balanced integration of student-centered models, collaborative instructional strategies, contextual learning activities, and value-based pedagogy.

Keyword: Contemporary Learning Methods, Islamic Religious Education, Student-Centered Learning, Project-Based Learning, Digital Transformation

I. INTRODUCTION

The world of education today is entering a new chapter marked by a paradigm shift that is taking place very quickly. The rapid flow of information through the

internet and global connectivity has broken down traditional barriers between countries. This condition brings Islamic Religious Education into a challenging situation, because religious discourse is no longer confined to the local scope, but competes on the international stage that demands high quality and competitiveness (Watawalaini et al., 2025). These challenges are even more evident with the presence of the Society 5.0 era which requires educational institutions to be able to combine technological sophistication with the strengthening of human character (Salkeri, 2025). This situation has prompted Islamic schools to revisit whether the teaching methods that have been used are still able to produce a digitally capable generation while having a strong spiritual foundation.

The change in the educational paradigm in the digital era cannot be separated from a fundamental shift in the characteristics of students which are now dominated by *the digital natives* generation (Setiawan, 2024). Today's students grow up in an environment that is constantly connected to technology, so they have cognitive modalities and learning styles that are very dynamic, flexible, and visually inclined. In the religious context, easy access to the internet allows students to obtain a variety of information, literature, and interpretations of Islamic teachings quickly and independently only through the grasp of gadgets and social media (Zahra et al., 2025).

Nevertheless, the openness of this abundant flow of information has pedagogical consequences that are quite crucial in the classroom. Without adequate assistance, digital convenience risks triggering disorientation of religious values, a decrease in learning concentration (*distraction*), and a tendency to apathetic attitudes in students. Furthermore, students are vulnerable to being exposed to religious information that is not verified as true, such as the rise of fake news (*hoax*),

superficial doctrinal understanding, and the infiltration of radicalism narratives in cyberspace (Mustarom & Rusmiyatun, 2026)

This phenomenon confirms that PAI teaching that is textual, rigid memorization, and *teacher-centered* is no longer adequate to answer the complexity of the times. Islamic religious education is required to transform into a contextual and communicative means of learning, which is able to equip students with critical thinking skills, digital literacy intelligence, and the robustness of moral filters in filtering out the negative impacts of instant digital culture (Setiawan, 2024; Zahra et al., 2025) However, this transformation idealism often clashes directly with the reality of learning in the classroom.

In many schools, the learning conditions of PAI actually show quite a worrying gap. In a number of classrooms, PAI is often a subject that is less in demand due to the emergence of boredom in students. This boredom is generally triggered by teacher teaching patterns that are still one-way (*teacher-centered*), lack of interaction, and lack of variety in terms of methods (Asiyah & Jazuli, 2022). This problem is increasingly complicated because there are still many educators who face psychological obstacles that feel heavy or are not ready to get out of old teaching habits to switch to using digital technology tools (Ramadani et al., 2025). The gap between students' digital lifestyles and teachers' teaching methods is allowed to drag on, PAI risks being seen only as a collection of theoretical memorization that loses its relevance in real life.

Theoretically, today's education demands a system that is more flexible, dynamic, and open to new ideas. It takes courage to let go of rigid and dogmatic teaching methods in order to make room for students' creativity and critical expression (Fathurrahman et al., 2025). It is at this point that the contemporary

learning paradigm emerges as an answer to the demands of the times. Through contemporary methods, students are no longer positioned as passive listeners, but as the main subjects who control their own learning process.

Therefore, the transition to student centered learning is inevitable. The fulcrum of this change lies in the shift in the pattern of interaction in the classroom, from a rigid instructional pattern to a pattern of discussion, collaboration, and learning partnerships (Putri et al., 2025). Teachers no longer position themselves as the only source of truth, but transform into facilitators and learning partners for their students (Sandria et al., 2022). Through this shift in role, the classroom atmosphere is expected to become more lively and democratic.

One of the tangible manifestations of the contemporary method is the application of Project Based Learning (PjBL). Through this approach, students are invited to solve real problems through concrete works or projects. Various findings show that students' active involvement increases sharply when they feel that the knowledge they learn produces something real (Nababan et al., 2023). This project-based model allows students not only to understand the text, but also to directly practice the knowledge based on their daily experiences (Amriani et al., 2024). Even though it has to keep up with the times, Islamic education still has a distinctive essence that must not fade. All innovations in methods and technologies applied must remain in the corridor of safeguarding the values of faith, monotheism, and adab as a filter for the negative impact of the digital world (Rustandi et al., 2025). Thus, this transformation of learning methods does not mean blindly following the Western style, but rather an effort to revitalize Islamic values so that they remain relevant and able to answer human problems in the modern era.

Based on this description, it is important to remap the ideal PAI educational format. It is necessary to explore more deeply the definition of contemporary learning methods and the key characteristics that clearly distinguish them from conventional methods, in order to be able to respond to the challenges of the 21st century. Understanding these characteristics is important as a practical guideline for educators in dealing with the dynamics of global education.

In line with this background, this article aims to examine in depth the definition and characteristics of contemporary learning methods in the transformation of PAI. Through this literature study, it is hoped that a comprehensive picture will be presented for educators to build an active and innovative learning atmosphere, but still based on the noble values of Islam.

II. METHOD

This study uses a qualitative approach with the type of library research. Data is obtained through the process of studying, analyzing, and synthesizing relevant scientific literature, in order to gain an in-depth understanding of the definitions and characteristics of contemporary learning methods in the transformation of Islamic Religious Education. Data collection was carried out through literature search on the Google Scholar digital database, using specific keywords such as Contemporary Learning Methods and Characteristics of Contemporary Learning, Student Centered Learning PAI, Project Based Learning Islamic Religious Education, and Transformation of Education in the Digital Era to obtain accurate sources. In order to maintain the novelty of information and academic relevance, the search is limited to scientific works published in the range of 2022 to 2026.

The initial search succeeded in finding nineteen scientific articles related to the research theme. Through a strict selection process based on the suitability of the content with the title and purpose of the research, six main articles were determined as primary reference sources for further analysis. The six articles were selected because they were considered to have high credibility and representative in describing the shift in the paradigm of contemporary education. Data analysis was carried out using *content analysis techniques*, including data reduction through grouping information from various literatures, systematically presenting data, and drawing logical conclusions. The validity of the data was maintained through the source triangulation technique, which is by comparing various expert views from the selected articles to produce comprehensive conclusions.

III. RESULTS AND DISCUSSION

The research methodology should be clearly described under a separate heading. The significant contribution to the body of knowledge should be clearly stated.

1. Definition of Contemporary Learning Methods

Learning methods play an important role in the teaching and learning process (Anam et al., 2023). These methods need to be adjusted to the needs of students and the learning goals to be achieved (Wati, 2024). Because basically the learning method is the way teachers use to deliver material to students (Hasanah & Bermi, 2022). Therefore, a teacher should be able to prepare the right method as a means to deliver material in a structured manner. The method itself serves as a direction that teachers must take so that the material can be understood well by students (Majid, 2020, p. 136).

Learning is a process related to how a person acquires, remembers, understands, analyzes, and implements knowledge in real life (Adzhar, 2025). In other words, learning is a planned effort to manage learning resources so that the learning process occurs in students (Paling et al., 2023).

In KBBI, contemporary is defined as contemporary, at the same time, present, or present. This term comes from the Latin *contemporarius* which means peer (Mulya et al., 2025). In general, contemporary refers to everything related to the present, although the meaning is still relatively broad and subjective so it requires a more specific definition from experts.

In the context of philosophy, contemporary is understood as something that is sustainable with new ideas and thoughts that continue to develop (Alipia et al., 2025). In the context of education, contemporary is a response to the demands of the modern era that are constantly changing; although it brings various innovations and new approaches, its application cannot be separated from various complex challenges (Mulya et al., 2025). Contemporary concepts also help people understand and follow various emerging trends, so that society is not left behind by the changing times (Sulianta, 2025).

On the one hand, contemporary nature allows society, especially in the world of education, to continue to innovate and adapt to the development of the times (Salkeri, 2025). On the other hand, contemporary tends to be temporary (Asiah, 2016). So the definition does not always provide a holistic view of a phenomenon and tends to be subjective.

Philosophically, contemporary learning methods are not simply technical updates in the classroom, but rather a profound deconstruction of modernism's rigid educational paradigm. This approach is rooted in the view of postmodernism that rejects the sole truth and absolute authority of the teacher in the classroom. Knowledge is no longer seen as a static package of information transferred from teacher to student, but rather as a social construct that is actively constructed through experience and interaction (Fathurrahman et al., 2025).

The essence of contemporary learning lies in the fundamental shift from Teacher-Centered Learning (TCL) to Student-Centered Learning (SCL). If in the traditional model the teacher plays the role of the main instructor who dominates the classroom, in the contemporary model the main focus shifts to the individual needs, learning styles, and potentials of the learners (Rustiyana et al., 2025). Thus, the contemporary method can be interpreted as a participatory learning framework, in which students are given autonomy to explore

knowledge, while the teacher functions as a facilitator who provides a challenging and inspiring learning environment.

Student-Centered Learning itself is a learning approach that emphasizes optimal student activities in order to achieve learning outcomes that combine cognitive, affective, and psychomotor aspects (Adirilany et al., 2023). This is in line with the view (Hermanto & Arifin, 2023) that student-centered learning places students as active subjects in the learning process, while teachers play the role of facilitators who direct and support the process.

The shift towards contemporary methods marks a clear boundary from the traditional teaching pattern of PAI which has tended to be dominated by the method of one-way lectures and doctrinal memorization (*Teacher-Centered Learning*). As explained by (Putri et al., 2025), if the traditional model focuses on the repetition and transfer of basic knowledge, then the contemporary paradigm in PAI positions the method as a flexible and interactive path (*thariqah*) to build students' critical understanding independently. (El Muttaqin et al., 2026) emphasized that the transformation of the contemporary PAI method aims to make learning not just memorize material, but function to form personality and be relevant to the dynamics of the digital era.

Based on the synthesis of the various literature above, the author views that the definition of contemporary learning methods is not just an effort to digitize the classroom, but rather a rearrangement of the basic concept of learning to dismantle the old way and organize a new way. This transformation requires the courage of teachers to give up their status as the sole owner of truth and be willing to be a dialogue partner for students. Thus, the contemporary definition in this study emphasizes more on the creation of a learning space that is democratic, open, mutually respectful, and adaptive to the dynamics of the times.

The study conducted by Yana et al. (2026) strengthens the understanding that contemporary methods in PAI cannot be separated from the underlying pedagogical principles. Strengthening teacher capacity, developing adaptive curriculum, and the availability of adequate learning facilities are conditions for contemporary methods to truly deliver Islamic education to its holistic goals. In other words, defining contemporary methods without considering the structural

readiness behind them will only result in normative definitions, far from the reality of their implementation in the field.

In line with that, Rahmadani (2025) emphasized that Islamic learning in the contemporary era is no longer adequate if it is only oriented towards the transmission of religious knowledge that is textual and normative. Learning needs to be directed to an active, reflective, contextual, and transformative pattern, where the teacher no longer plays the role of a mere conveyor of doctrine, but rather as a facilitator as well as a mediator of values. This shift in role is an important marker that the definition of contemporary methods actually has direct implications for the change in the professional identity of the teacher himself.

The role of teachers as agents of transformation, as termed by Rahmadani (2025), requires more complex competencies than just mastery of teaching materials. Teachers are required to be able to guide students to understand, internalize, and practice Islamic teachings at the same time in a complete learning process. This complexity explains why contemporary methods in PAI cannot be reduced to mere variations of teaching techniques, but must be understood as a complete reorientation of the way teachers view their scientific and religious duties.

If drawn to Fathurrahman et al.'s (2025) idea of knowledge as a social construct, Yana et al.'s (2026) findings on the importance of pedagogical principles actually show another side that needs to be considered: that the freedom to construct meaning still requires a structured framework so as not to fall into directionless relativism. Pedagogical principles here serve as a rail that keeps the dialogical process in contemporary learning productive, not just an exchange of opinions without an estuary to deep understanding.

The deep learning model that Rahmadani (2025) integrated into contemporary Islamic education also provides a new affirmation of the holistic character that has been mentioned previously through the views of Adirilany et al. (2023). Deep learning allows learners not to stop at textual understanding, but to move towards strengthening critical reasoning and spirituality at the same time. Thus, the cognitive, affective, and psychomotor aspects that characterize SCL find a firmer conceptual footing when associated with this kind of deep learning approach.

Based on this series of findings, the definition of contemporary learning methods in the transformation of PAI can be understood as a combination of a philosophical shift from TCL to SCL, the strengthening of structured pedagogical principles, and the transformation of the role of the teacher into a facilitator as well as a value agent. These three elements are interlocked: a philosophical shift without pedagogical principles will lose its direction, while the strengthening of the role of the teacher without both will only result in a mere performative change. This synthesis is the starting point for the discussion of the characteristics of contemporary methods in the next subchapter

2. Key Characteristics of Contemporary Learning Methods

Based on the literature analysis, there are several basic characteristics that distinguish contemporary methods from conventional methods. First, interactive, which is an approach that integrates the use of technology and collaborative methods to increase student involvement in the teaching and learning process (Bitu et al., 2024). Simply put, learning takes place actively in two directions between teachers and students, so that the classroom atmosphere becomes more lively and less rigid.

Second, collaborative nature. Collaborative learning can increase student engagement, where active interaction between students in group discussions encourages a deeper understanding of the material (Afriadi, 2024). In other words, learning is done together, not individually, so that students can share ideas with each other through interaction to solve problems or complete projects together.

Third, project-based and real-world problems. This characteristic is reflected in the application of Project Based Learning (PjBL), where students not only memorize theories, but also engage in in-depth investigations to produce concrete works or solutions (Amriani et al., 2024). Through these characteristics, students are trained to have higher order thinking skills, independence, and creativity in managing information to answer real-life challenges. According to (Jayanti, 2025) Theoretically, contemporary PAI learning strategies are oriented towards an approach that places students as active subjects (*student-centered learning*). This is realized through the application of various innovative models, such as *Problem-Based Learning*, *Project-Based Learning*, and Contextual

Learning. Based on the theories of constructivism and humanism, the learning process is designed not only to hone the cognitive dimension, but also to foster the affective and spiritual aspects of students. Furthermore, the modern PAI strategy integrates the use of digital technology with consistent character cultivation through *habituation* and exemplary (*uswah hasanah*).

The Project Based Learning model provides tasks based on complex problems combined with environmental conditions, so that students can observe, investigate, or analyze problems in groups. This model encourages students to be more active in learning because they are encouraged to ask, investigate, explain, and interact with the problems they face, resulting in products presented based on the results of their research (Oktaya & Panggabean, 2022).

In detail, the characteristics of contemporary methods are reflected in the variety of variations of active and digital activity-based learning models. (Putri et al., 2025) and (El Muttaqin et al., 2026) map several variations of the main contemporary model, including *Blended Learning*, which is a combination of face-to-face and online, *E-Learning*, *Flipped Classroom*, virtual simulations, collaborative learning, to *Problem-Based Learning* (PBL) and *Project-Based Learning* (PjBL). The main characteristic of these models lies in the integration of three learning domains at once cognitive, affective, and psychomotor in which students are trained to solve real moral and social problems based on Islamic values through discussion and group work

The author's analysis of the characteristics of contemporary methods shows that the main essence of this change lies in meaningful engagement. The integration between interactive nature and project-based models (PjBL) serves to bridge the gap between academic theory and social reality. These characteristics not only train intellectual intelligence, but more importantly build students' resilience in the face of tough learning challenges, as well as much-needed problem-solving skills in an era of global uncertainty.

3. Special Characteristics in Islamic Religious Education (PAI)

Contemporary characteristics in PAI must be able to synergize students' creative freedom of thinking with the corridor of morality (Rustandi et al., 2025). The combination of traditional Islamic values with innovative learning

approaches is the key to maintaining the sustainability and relevance of Islamic education in the modern era. (Ulhusni & Maragustam, 2024) emphasized that Islamic education has the potential to be a bridge between the noble values of traditional heritage and the innovative needs of today. Contextual education models are not only rooted in the values of monotheism and adab, but are also able to convey Islamic messages in forms and languages that can be understood by today's generation. Thus, Islamic education is able to answer the challenges of the times without losing its identity, as well as being a solution in harmonizing the values of tradition with the demands of modernity.

A special characteristic that distinguishes the transformation of PAI from general education lies in the dimension of evaluation and its ultimate goal. According to (Kuncoro & Maryono, 2025), contemporary PAI demands the implementation of *an Integrative Holistic Evaluation System* that not only measures cognitive-academic achievement on paper, but also assesses the moral, spiritual, and social competence development of students in a balanced manner. Based on the principles of justice (*al-'adl*), objectivity, educational, and wisdom, the characteristics of contemporary PAI direct the modernization of methods as instruments (*wasilah*) to form *kamil people*, namely intellectually superior human beings while having moral fortitude. Thus, the main characteristic of contemporary PAI lies in the integrity of values. On the one hand, students are encouraged to become critical thinkers who are adaptive to global progress, on the other hand, the learning process must still strengthen their spiritual bond to Allah SWT. This characteristic ensures that the pedagogical transformation carried out not only gives birth to intellectually intelligent individuals, but also strong in character and firm in their Islamic identity.

The transformation of Islamic Religious Education can be interpreted as a process of change that aims to adapt religious education to the needs and demands of the times. This process includes the introduction of innovations in learning approaches, the use of technology, and the application of curriculum that is relevant to the evolving social, cultural, and technological context (Dalimunthe, 2023). This transformation is also directed to answer various challenges faced by Islamic religious education in the modern era, such as the influence of technology, social changes, and the shift in the interest of the younger generation in religion (Hakim, 2021).

The transformation of Islamic religious education thus includes various aspects, ranging from teaching methods, curriculum, to learning approaches. The main goal is to strengthen spiritual values, ethics, and Islamic understanding in Islamic religious education, so as to be able to give birth to a generation that has moral integrity, social sensitivity, and good adaptability in daily life (Dalimunthe, 2023). This approach emphasizes interactivity, collaboration, and the use of technology in the teaching and learning process. (Putri et al., 2025).

The author places special emphasis that in the transformation of PAI, the modernization of methods must not eliminate religious identity. The author concludes that contemporary characteristics in PAI must be theocentric based on divine and humanist values, namely upholding human dignity. In other words, modern technology and methods are only tools or testaments to achieve a nobler educational goal, namely the formation of kamil people who are able to think critically globally but remain spiritually submissive. This is the fundamental difference between the transformation of secular education and the transformation in Islamic Religious Education.

4. Challenges and Dynamics of Contemporary Learning Implementation in PAI

The shift from a conventional instructional paradigm to a contemporary approach in Islamic Religious Education (PAI) presents complex dynamics involving cognitive, technical, and cultural dimensions (Heri, 2026). Although the shift towards *student-centered learning* and *project-based learning* offers a great opportunity to modernize Islamic education, its implementation in the classroom does not necessarily run smoothly without obstacles (Salkeri, 2025). Various realities on the ground show that this transformation is often faced with structural, pedagogical, and psychological clashes that require in-depth analysis in order to maintain the religious and spiritual essence of PAI in a balanced manner.

The most basic obstacle that is often encountered in the field is related to the psychological readiness and digital literacy of educators. Many PAI teachers who have had a long period of service are used to traditional teaching styles that place teachers as the center of knowledge authority (*Teacher-Centered Learning*). When faced with the need to adopt an Independent Curriculum that emphasizes freedom of learning, independent exploration, and the integration

of digital devices, not a few educators experience the phenomenon of *technology anxiety* and methodological confusion (Setiawan, 2024). The assumption that the use of technology-based media requires complicated, time-consuming preparation, and fear of losing classroom control makes some teachers reluctant to get out of their comfort zone (Adirilany et al., 2023) As a result, classroom instruction is again trapped in a rigid one-way lecture pattern, so the gap between students' digital worlds and teachers' teaching styles remains wide.

The dynamics of the implementation of contemporary PAI in the field also leave systemic challenges in the evaluation and readiness aspects of educators. (Kuncoro & Maryono, 2025) highlights that the majority of PAI educational institutions are still trapped in a rigid and cognitive-oriented conventional evaluation system, so that they are less able to stem the threat of moral degradation, disorientation of values, and instant culture in the digital era. On the other hand, (El Muttaqin et al., 2026) revealed that the effectiveness of modern methods is often hit by the lack of digital pedagogical training for PAI teachers and the uneven availability of supporting technology facilities. This condition emphasizes the importance of improving teacher competencies as a whole so that the transformation of PAI can run optimally without losing its Islamic roots.

In addition to the factor of teacher readiness, inequality of infrastructure and technological facilities is also a real challenge that widens the digital divide. The implementation of contemporary methods that require internet-based information search and the creation of digital works is highly dependent on the availability of supporting facilities in schools (Sulianta, 2025; Zahra et al., 2025). In many areas, especially in disadvantaged, frontier, and outermost (3T) areas, limited access to stable internet networks, high data quota costs, minimal availability of computer devices, and inadequate digital laboratories are the main obstacles to the smooth flow of project-based learning (Dirgantari et al., 2025). This gap in facilities causes the implementation of *Project-Based Learning* (PjBL) to often be stalled, because students have difficulty collecting digital religious references or completing self-search tasks optimally.

The dynamics of this challenge are increasingly complex when examined from the perspective of interactive classroom management and student learning

psychology. The transition from a passive classroom to a flexible and autonomous classroom requires a mature group dynamics management ability from an educator. In contemporary classrooms, teachers often face difficulties in maintaining equal participation, where group discussions are often dominated by only a handful of proactive learners (Bitu et al., 2024). On the other hand, excessive exposure to digital media poses new problems in the form of decreased study concentration (*distraction*), social anxiety phenomena such as *Fear of Missing Out* (FOMO), and a tendency to apathy due to dependence on online gadgets and games (Zahra et al., 2025). The flexibility of digital learning without inherent supervision also risks lowering students' motivation for independent learning and triggering assignment delays (Robbani & Ballianie, 2026).

The most crucial challenge in the context of PAI is the concern of some teachers regarding the potential shift in *adab* values, a decline in the quality of social-spiritual interaction, and the rule of religious authority. It is feared that freedom of opinion promoted by the concept of freedom of learning can loosen the boundaries of civility (*adab*) towards teachers and trigger a shallow understanding of religious doctrine if not strictly guided (Robbani & Ballianie, 2026). As shown by (Zahra et al., 2025), the reduction of face-to-face interaction in digital learning has the potential to erode the depth of the spiritual relationship between teachers and students, as well as reduce the social sensitivity of students. In addition, the abundance of information in the digital space that is less extreme risks exposing students to radicalism, fake news (*hoax*), or pragmatic thinking that is contrary to the values of religious moderation (Zahra et al., 2025).

To overcome this series of multidimensional challenges, a planned, systematic, and contextual solution strategy is needed through an integrative approach (*hybrid learning*). At the level of educator competence, improvements must be focused on improving digital literacy and teachers' spiritual leadership through periodic training that not only teaches mastery of hardware, but also designs digital pedagogical designs that are interactive and characterful (Setiawan, 2024; Zahra et al., 2025). The formation of peer-based learning communities (*peer mentoring*) can be an effective means for educators to share experiences and overcome technology anxiety collaboratively. In the face of limited facilities and infrastructure, PAI teachers are required to apply an

adaptive approach through the use of local resources and *low-tech contextual learning* media. Project-based learning models can be designed by optimizing the school's physical environment, community leader interview activities, or the use of print media combined with simple digital documentation through students' devices wisely (Nababan et al., 2023).

As for overcoming classroom management obstacles and moral degradation, PAI teachers need to strengthen their role as deft facilitators by selecting essential teaching materials, formulating clear group work guidelines, and building students' digital literacy skills to be able to filter information critically and ethically (Zahra et al., 2025). Finally, to keep students' freedom of thought from deviating from Islamic values, the transformation of contemporary PAI must still uphold theocentric-humanist principles. In line with the view (Setiawan, 2024), the integration between modern technology and Islamic scientific traditions (such as the cultivation of adab and *talaqqi*) can give birth to an adaptive learning model but still firmly rooted in Islamic values. Autonomy and freedom to explore knowledge must always be in the corridor of instilling the values of monotheism and morality (Ulhusni & Maragustam, 2024). In this case, teachers act as cultural filters and spiritual guides who help students clarify the value of the various information they find in the digital space, so that the integration between intellectual intelligence, digital proficiency, and moral greatness can be fully realized (Dalimunthe, 2023).

IV. CONCLUSION

This study concludes that contemporary learning methods in PAI are actually not just technical updates or the process of digitizing classrooms. More than that, this approach marks the deconstruction of the educational paradigm from the original *teacher-centered learning (Teacher-Centered Learning)* to *student-centered learning (Student-Centered Learning)*. Based on the critical spirit of postmodernism, the contemporary method conditions a more democratic, interactive, and participatory learning space, where students are placed as active subjects of knowledge builders and teachers play the role of adaptive facilitators.

Contemporary methods are characterized by their interactive, collaborative, and *project-based learning* in order to hone high-level thinking skills (HOTS). The main peculiarity in the context of PAI lies in the theocentric-humanist principle. The innovation of methods and the use of digital technology is directed to continue to run in harmony with the values of monotheism, adab, and morals, which are evaluated holistically-integratively in order to produce *individuals who* are intellectually intelligent and spiritually mature. The implementation of contemporary PAI is still faced with multidimensional obstacles, ranging from *technology anxiety* among educators, inequality of digital facilities in the 3T area, high potential *for* social media distraction in students, to concerns about the erosion of the values of manners and religious authority. To answer these dynamics, strategic steps that need to be taken include strengthening digital literacy and teachers' spiritual leadership through *peer mentoring*, utilizing a *low-tech contextual learning approach* based on local potential, and strengthening the role of teachers as cultural filters and spiritual guides who combine technological excellence with Islamic scientific traditions (*talaqqi*).

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