



The theory–practice gap in Islamic religious education: A case study of students’ learning difficulties and instructional solutions

Ririn Ristiani*, Z. Zarkasih, Rian Vebrianto

Postgraduate Sultan Syarif Kasim State Islamic University Riau, Indonesia

*22590124699@studentst.uin-suska.ac.id

Abstract

The phenomenon of mismatch between theory and practice in the learning process is still a problem frequently found in educational units. This study aims to describe and analyze the phenomenon of misalignment between theoretically planned learning concepts and the implementation of learning in schools. The method in this study uses a mixed method approach with a case study design. The subjects of this study involved 30 students and 2 teachers. The instruments used in the study consisted of questionnaires and interviews. Data collection was carried out directly in the field through FGD (Focus Group Discussion). The data obtained were analyzed quantitatively and qualitatively so that the results obtained were comprehensive. The results of this study indicate that the level of student understanding of Islamic Religious Education theory and practice is in the very high category with an average score of 4.68. However, this understanding has not been fully implemented in daily behavior, thus indicating a gap between the cognitive, affective, and psychomotor aspects. It can be concluded that Islamic Religious Education learning still tends to be oriented towards theoretical aspects rather than real practice. Therefore, this study provides recommendations in the form of improving teacher competency, developing holistic learning evaluations, and strengthening the role of the environment in supporting the internalization of Islamic Education values.

Keywords: Student Difficulties; Islamic Education; Learning Solutions; Case Studies; Theory and Practice.

Abstrak

Fenomena ketidaksesuaian antara teori dan praktik dalam proses pembelajaran masih menjadi permasalahan yang sering ditemukan di satuan pendidikan. Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis fenomena tidak sejalan antara konsep pembelajaran yang direncanakan secara teoritis dengan pelaksanaan pembelajaran di sekolah. Metode dalam penelitian ini menggunakan pendekatan mix metod (campuran) dengan desain studi kasus. Subjek penelitian ini melibatkan 30 orang siswa dan 2 orang guru. Instrumen yang digunakan dalam penelitian terdiri dari angket dan wawancara. Pengambilan data dilakukan secara langsung turun ke lapangan dengan melakukan FGD (Focus Group Discussion). Data yang diperoleh di analisis secara kuantitatif dan kualitatif sehingga hasil yang didapatkan komprehensif. Hasil dari penelitian ini menunjukkan bahwa tingkat pemahaman siswa terhadap teori dan praktik PAI berada pada kategori sangat tinggi dengan nilai rata-rata 4,68. Namun demikian, pemahaman tersebut belum sepenuhnya diimplementasikan dalam perilaku sehari-hari, sehingga menunjukkan adanya kesenjangan antara aspek kognitif, afektif, dan psikomotorik. Dapat disimpulkan bahwa pembelajaran PAI masih cenderung berorientasi pada aspek teoritis dibandingkan praktik nyata. Oleh karena itu, penelitian ini memberikan rekomendasi berupa peningkatan kompetensi guru, pengembangan evaluasi pembelajaran yang holistik, serta penguatan peran lingkungan dalam mendukung internalisasi nilai-nilai PAI.

Kata kunci: Kesulitan Siswa; Pembelajaran PAI; Solusi Pembelajaran; Studi Kasus; Teori dan Praktik

Introduction

Education is essentially a process that integrates theory and practice in order to form the competencies of students as a whole, both from cognitive, affective, and psychomotor aspects. Educational theory provides a conceptual foundation that guides the learning process, while educational practice is a real implementation of the theory in the classroom. However, in the reality in the field, there is often a gap between the theory taught and the practice carried out, so that the goals of education are not optimally achieved (Sitika, 2023). Islamic Religious Education (PAI) is one of the subjects that has a strategic role in the formation of character, morals, and spirituality of students in schools (Muhaimin 2012), but in its implementation there is often a wide gap between the theory taught in the classroom and the real practices that students live in their daily lives (Azra, 2014). This gap is not just a pedagogical technical problem, but a systemic problem involving the complexity of teaching methods, limited resources, socio-cultural backgrounds of students, (Daradjat, 2011) and teachers' competence in transforming religious knowledge into meaningful life experiences for students (Nata, 2016). Many students are able to memorize the postulates, explain the pillars of worship, and answer exam questions with satisfactory scores (Tafsir, 2013), but experience significant difficulties when asked to understand the essence of Islamic values in depth and actualize them in the context of contemporary life that is full of challenges and dynamics (Langgulong, 2008).

This condition is further exacerbated by learning approaches that tend to be textual, memorized, and purely academic value-oriented, so that the affective and psychomotor dimensions in PAI learning are often systematically ignored, (Bloom, 1956) and students fail to internalize religious values as an integral part of their daily identity and behavior (Majid & Andayani, 2012). The phenomenon of incompatibility between theory and practice in PAI has actually long been a serious concern of academics and practitioners of Islamic education in Indonesia, (Muhaimin 2012) who call it a crisis of relevance and a crisis of understanding that requires in-depth study and solutions that are truly comprehensive and contextual (Ramayulis, 2015; Uhbiyati, 2013). This phenomenon of incompatibility between theory and practice is one of the crucial problems in the world of education. Many students are able to understand the material cognitively, but are unable to implement it in daily life. This shows that learning tends to be oriented to purely theoretical aspects without being balanced with contextual practice. As stated in the research, academic success is not always in line with the real behavior of students, so there is a gap between the values learned and the values practiced (Afifa & Saman 2025).

Furthermore, the imbalance between theory and practice can also be caused by various factors, such as the lack of teacher competence in implementing learning theories, limitations in learning media and methods, and lack of applicable learning experience. In the context of learning, theories that are not implemented in a contextual way will only result in cognitive understanding, while practices without a theoretical basis can lead to misunderstandings. Therefore, efforts are needed to integrate theory

and practice in learning so that the educational process can run effectively and meaningfully (Suwahyu, 2025a).

Various empirical studies show that students not only face difficulties in the aspect of conceptual understanding, (Arief, 2002) but also experience psychological, social, and cultural obstacles in integrating PAI values into their personal value systems, (Hamalik, n.d.) which ultimately has an impact on the weak appreciation and practice of Islamic religious teachings in real life (Sanjaya, n.d.). Therefore, case studies on the difficulties of students' understanding in PAI learning and efforts to find solutions are very relevant and urgent to be carried out, (Freire, 1993) especially in order to formulate a more contextual, humanist, and transformative learning strategy (Tilaar, 2002) in accordance with the needs of the Muslim generation in the modern era that continues to develop rapidly (Suprijono, n.d.). The main novelty of this research lies in a more holistic and multidimensional approach, namely by integrating psychological, social, and cultural aspects as factors that also affect the success of internalizing PAI values in students.

In addition, this research also offers a new perspective by placing students as subjects who are active in the process of value formation, not just objects of knowledge transfer. This is in line with Paulo Freire's thinking which emphasizes the importance of dialogical and liberating education. Thus, the novelty of this research can be seen in the effort to examine learning difficulties not only as an academic problem, but as a phenomenon closely related to the internal and external dynamics of students.

Furthermore, this research also presents innovations in its practical goal, namely formulating a contextual, humanist, and transformative PAI learning strategy. This approach goes beyond traditional learning models that tend to be normative and dogmatic, towards a model that is more adaptive to the times and the needs of the modern Muslim generation. This idea is in line with H.A.R. Tilaar's thoughts on the importance of education that is responsive to social change. Another novelty lies in the focus of research that emphasizes the gap between the understanding and practice of religious values. This research does not only stop at the extent to which students understand PAI material, but also explores how these values are internalized and manifested in daily life. Thus, this research contributes to bridging the gap between knowing, feeling, and acting in religious education.

Finally, this research has novelty in the context of its relevance to the challenges of the modern era. By considering the dynamics of globalization, technological developments, and cultural changes, this research seeks to formulate solutions that are not only theoretical, but also applicable and contextual for the current world of Islamic education. This approach strengthens the research position as an effort to develop a more relevant, integrative, and oriented PAI learning model that is oriented towards the formation of authentic religious character. This study aims to explain the phenomenon of the mismatch between theory and practice in Islamic Education learning in schools: a case study of students' difficulties in understanding and their solutions. By understanding the causative factors and their impacts, it is hoped that appropriate solutions can be found to improve the quality of learning and bridge the gap between theory and practice in the world of education.

Research Methods

This research method uses a mix method approach, which is a combination of quantitative approaches and qualitative approaches (Yusuf, 2017), mixed methods, which combine quantitative data with qualitative data (Supriyadi, 2018) with a case study design. The mixed method approach was chosen because it is able to combine the strength of quantitative and qualitative methods so that the results of the research are more comprehensive, where quantitative data provides a statistical picture, while qualitative data strengthens the understanding of phenomena that occur in the field. The population of this study involved students and teachers, while the sample in this study consisted of 2 PAI teachers and 30 high school class X students, who were selected by the purposive sampling method based on the availability and willingness of the subjects to participate in the research. The instruments used in this study include: questionnaires, observations and interviews. In the validity test, all questionnaire instruments were declared valid, and the reliability test was obtained with Cronbach's Alpha = 0.9999 so that the instrument was included as very reliable (very high consistency). The data analysis technique used, the quantitative data obtained from the questionnaire was analyzed using descriptive analysis, namely by calculating the average, percentage and distribution of students' answers to see their level of understanding.

Qualitative data obtained from the interview results were analyzed using thematic analysis, namely by grouping data based on themes. The data obtained from the results of direct interviews are analyzed through qualitative descriptive analysis, namely by a method where the data collected from interviews with informants are descriptive, a data analysis technique used in quantitative analysis of questionnaire data (Prabowo, & Heriyanto, 2013). This descriptive analysis technique includes percentages, averages, and data distributions, which can provide an overview of the student's learning process. A mix method is an approach that combines or associates qualitative and quantitative forms. This involves philosophical assumptions, the use of qualitative and quantitative approaches, and the mixing of the two approaches in a study. Therefore, it is more than just collecting and analyzing both types of data, it also involves using both approaches simultaneously so that the overall research power is greater than qualitative or quantitative research (Creswell, 2009). This research is used if the researcher wants to provide an alternative perspective in a research. One example is when a policymaker wants "numerical" and "narrative" data about an issue, researchers can use both test and non-test data collection techniques to obtain that data. Thus, these different sources of information provide more detailed results and in accordance with expectations (Vebrianto, et al. 2020). Data collection techniques were carried out through questionnaires, in-depth interviews and Focus Group Discussions (FGD).

Results and Discussion

A. Research findings

The results of the questionnaire showed that students had a very good level of understanding of theory and practice in PAI learning. This is evidenced by the overall average score obtained of 4.68 which is at the level of the very good category. The overall average score was obtained at 4.68 which was calculated from the total mean division of

70.17 with the number of items 15 statements. The score is in the very high category, which indicates that respondents have a very high level of approval of all statements on the questionnaire.

Table 1. Average Score Results

		Statistics														
		VAR00001	VAR00002	VAR00003	VAR00004	VAR00005	VAR00006	VAR00007	VAR00008	VAR00009	VAR00010	VAR00011	VAR00012	VAR00013	VAR00014	VAR00015
N	Valid	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30
	Missing	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean		4.8000	4.6667	4.6333	4.8000	4.7333	4.6000	4.8000	4.8000	4.6667	4.6000	4.8000	4.6667	4.6000	4.6000	70.1667
Std. Deviation		.40684	.47946	.49013	.40684	.44978	.49827	.49827	.40684	.49827	.54667	.49827	.40684	.54667	.49827	.49827
Minimum		4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	3.00	4.00	4.00	3.00	4.00	4.00	65.00
Maximum		5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	74.00
Sum		144.00	140.00	139.00	144.00	142.00	138.00	138.00	144.00	138.00	140.00	138.00	144.00	140.00	138.00	2105.00

Source: SPSS Test Results

The average score is then interpreted using the assessment category determined through the calculation of the length of the class interval. The determination of the length of the interval of this class is used as the basis for grouping the average value into specific categories. The interval calculation is based on the range of values in the likert scale using the following formula:

$$\text{Interval} = \frac{\text{Maximum Value} - \text{Minimum Value}}{\text{Number of Categories}}$$

$$\frac{5 - 1}{5} = \frac{4}{5} = 0,8$$

With a likert scale of 1 to 5. The length of the class interval is calculated from the difference between the highest and lowest scores divided by the number of categories, then used to determine the classification of the assessment (Citrawati, 2019). So that the interval length is obtained of 0.8. Based on the results of the interval, the assessment categories are determined as follows:

Table 2. Interval Assessment Categories

Category Interval	Value
1.00 – 1.80	Very Low
1.81 – 2.60	Low
2.61 – 3.40	Moderate
3.41 – 4.20	High
4.21 – 5.00	Very High

Based on the results of data analysis using the interval table, an average score of 4.68 was obtained which was in the range of 4.21–5.00. The range falls into the "very high" category. This shows that in general, respondents give a very positive assessment of all statements contained in the questionnaire. Statistically, the achievement of these values indicates that the approval rate of respondents is at a very high level. Thus, it can be concluded that respondents have a very good understanding of the relationship between theory and practice. This means that they are able to see the harmonious relationship between the concepts learned and their implementation in real situations, so that they understand not only conceptually, but also applicatively.

The results of quantitative research show that the level of students' understanding of theory and practice in PAI learning is at a very high category level. It is supported by

using qualitative research through interviews that in practice there are still various challenges such as students' understanding of the causative factors. This high level of understanding shows that students have a good awareness of the theory and practice in Islamic Religious Education (PAI). However, in the context of the phenomenon of incompatibility between theory and practice, this high understanding has not been fully followed by consistent implementation in daily life in the school environment. Values such as honesty, responsibility, and ethics in communication in fact still face various obstacles in their application, thus reflecting the gap between what is understood theoretically and the real practice carried out by students. This is in line with the words of Allah SWT., in QS. As-Saff verses 2-3:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

"O you who have believed, why do you say something that you do not do?, It is great wrath in the sight of Allah that you say what you do not do."

This verse discusses the attitude of speaking without deeds, as well as criticizing the incompatibility between theory (speech or knowledge) and practice (deeds). This is relevant to the phenomenon that occurs in schools.

The results of the interviews showed that: answer to the first question *"There is a difference (gap) between the theory taught in PAI learning and the practice that students do in their daily lives. This can be seen from the fact that many students are able to understand PAI material cognitively (knowledge), but are not yet fully able to implement these values in their daily attitudes and behaviors."* In the perspective of Islamic education, learning not only emphasizes cognitive aspects, but also affective (attitude) and psychomotor (behavioral). However, if learning only stops at understanding theory, then religious values will not be internalized optimally.

Research shows that theory without practice only results in cognitive understanding, not moral formation (Suwahyu 2025b). Supported by constructivist theory. This theory emphasizes that knowledge must be built through real experience. If students are not given the opportunity to relate PAI material to their daily lives, then learning becomes meaningless. PAI learning that is still memorized oriented causes a lack of appreciation of values in real life (Ulfah 2025). Answer to the second question: *"The incompatibility between theory and practice in PAI learning is caused by various interrelated factors, both from the aspects of teachers, students, learning methods, and the environment."* Supported by research by Afifa et al. (2024) shows that: The gap between theory and practice occurs because learning focuses too much on cognitive aspects, less contextual methods, and weak environment and examples. Supported by research that explains that the factors that hinder the implementation of PAI learning include the limitations of teacher competence, infrastructure, and evaluation systems that are not optimal (Syarifudin 2025).

Answer to the third question: *"Teachers use a variety of learning methods and strategies to address students' difficulties in understanding PAI, especially by shifting learning from theoretical to more contextual, interactive, and student-centered."*

Supported by research by Safitri & Mustofa (2025) found that: Effective strategies of PAI teachers include approaching students, using interactive methods, coaching through religious activities (rohis), and learning evaluation.

1. Forms of theoretical and practical incompatibility

First, the learning method, in theory, teachers are expected to apply innovative learning models such as problem-based learning or project-based learning. However, the results of observations show that: Teachers are still dominant in using lecture methods, student discussions and activities are still limited, learning is not fully interactive. This shows that teachers' understanding of learning theory has not been fully implemented in real practice. Second, learning evaluation, in the theory of educational evaluation, assessment focuses not only on cognitive aspects, but also affective and psychomotor aspects. However, in the field, it was found that: Assessment is still oriented to the results of the written exam, aspects of attitudes and skills are not paid attention to. These findings are reinforced by research showing that there is a gap between academic achievement and value practice in students' lives, where cognitive success is not always followed by behavioral change (Afifa & Saman 2025). Third, the implementation of the curriculum, the applicable curriculum emphasizes contextual learning and is relevant to students' lives. But in practice: Learning materials are less associated with real life, teachers focus more on completing material targets, learning innovation is still low. This shows that the implementation of the curriculum has not been optimal.

2. Factors causing the gap

Based on the results of the analysis, there are several main factors causing the incompatibility between theory and practice: First, teacher competence, some teachers have not fully mastered modern learning approaches, especially in the application of constructivist theory. This is in line with research that states that there is a gap between the understanding of pedagogic theory and its implementation in the classroom (Meilina, 2025). Second, limited facilities and infrastructure, limited learning facilities are also obstacles in implementing innovative methods. This condition is similar to the findings of research that stated that inequality of facilities is one of the main causes of education gaps (Maharani & Putri 2025). Third, the administrative burden of teachers, teachers tend to focus more on learning administration than teaching innovation, so that learning practices become less optimal. Fourth, school culture, school culture that is still oriented towards academic grades, makes teachers more focused on achieving grades rather than the learning process.

3. The impact of the gap in theory and practice

This gap has several impacts, including: Learning becomes less meaningful for students, students' critical thinking skills are low, mismatches between students' knowledge and behavior, and overall quality of education declines. In general, this condition can strengthen the education crisis if not addressed immediately, especially related to the relevance of the curriculum and teacher competence. (Suryadi Mikael, Mathilda Sunta 2025)

4. Efforts to bridge the gap

Some solutions that can be done include: Improving teacher competence through continuous training, strengthening academic supervision, developing innovative learning models, providing adequate facilities and infrastructure and collaboration between schools, the government, and the community. Research shows that systemic and collaborative approaches are essential in reducing the education gap (Abdillah & Ulum 2024).

Based on the results of research conducted through observations, interviews, and questionnaires to students and teachers of Islamic Religious Education (PAI), several main phenomena were found related to the incompatibility between theory and practice in PAI learning in schools. First, most students show a fairly good understanding of PAI material theoretically, such as the concepts of faith, worship, and morals, however, this understanding is not fully reflected in daily behavior. For example, students are able to explain the importance of honesty and discipline, but in practice dishonest behavior and lack of discipline are still found.

Second, the learning methods used by teachers tend to be conventional, such as lectures and assignments, so they lack a contextual and applicative learning experience, which causes students to have difficulty relating the material to real life. Third, there are obstacles in students' understanding of abstract material, such as the concept of faith and moral values. Students admitted that they had difficulty understanding the deep meaning of the material due to the lack of concrete examples in learning. Fourth, environmental factors also affect the incompatibility between theory and practice. The family and social environment that is not supportive of the application of Islamic values also affects student behavior.

The phenomenon of mismatch between theory and practice in PAI learning shows that there is a gap between the cognitive, affective, and psychomotor domains in the educational process. Ideally, PAI learning not only emphasizes the aspect of knowledge, but also the formation of students' religious attitudes and behaviors. However, the reality on the ground shows that high cognitive achievement has not been fully followed by the implementation of values in daily life. The results of the study show that although the level of students' understanding of PAI material is in the very high category, it is not fully reflected in real behavior. This condition indicates that the process of internalizing Islamic values has not run optimally. Thus, it can be said that learning still tends to be oriented towards the theoretical aspect rather than the applicative aspect.

This finding is reinforced by the normative perspective in Islamic teachings, as reflected in Quranic Surah As-Saff, verses 2–3, which criticize the practice of speaking without acting. These verses highlight a tendency toward a disconnect between knowledge and action, which, in an educational context, can be interpreted as a gap between theory and practice. Therefore, the phenomena observed in schools are closely linked to the values embedded in Islamic teachings.

Furthermore, this condition shows that PAI learning has not fully touched the affective and psychomotor realms in a balanced manner. The learning process that is still *teacher-centered* and the dominance of lecture methods causes students to lack contextual learning experiences and meaningful. As a result, students understand the

material conceptually, but have difficulty applying it in real life. In addition, environmental factors also contribute to the emergence of this gap. A family and social environment that is less supportive of the application of Islamic values can hinder the process of habituating positive behavior in students. This shows that the success of PAI learning is not only determined by the process in the classroom, but also by the support of the wider environment.

Therefore, a more integrative learning effort is needed by prioritizing contextual approaches, exemplary (*uswah hasanah*), and habituation in daily life. By integrating theoretical and practical aspects in a balanced manner, it is hoped that PAI learning will not only produce cognitive understanding, but also be able to shape the character and behavior of students in accordance with Islamic values. The phenomenon of mismatch between theory and practice in PAI learning shows that there is a gap between the cognitive, affective, and psychomotor domains in the educational process.

Ideally, PAI learning not only emphasizes the aspect of knowledge, but also the formation of students' religious attitudes and behaviors. One of the main factors causing this gap is the dominance of learning evaluations that focus on cognitive aspects. The assessment system that focuses on test results makes students more oriented to memorization than the appreciation of Islamic values. This is in line with the finding that non-holistic evaluation causes weak internalization of values in students. In addition, the use of less varied learning methods is also the main cause. *Teacher-centered* learning makes students passive and lacks opportunities to develop contextual understanding.

Therefore, a more innovative and contextual approach to learning, such as Contextual Teaching and Learning (CTL), is needed, which has been proven to increase student engagement and understanding ('Zalsabila, 2024). From the psychological side, students' learning difficulties are also influenced by internal factors such as students' motivation, interests, and basic abilities. Slameto (2013) in his book, *Learning and the Factors That Affect It* explains that the success of learning is greatly influenced by internal and external factors that interact with each other. This is reinforced by research that states that low motivation and interest in learning are the main causes of students' learning difficulties in PAI (Mustofa, 2025).

To overcome these problems, several solutions can be implemented, including: The application of active and innovative learning methods, such as cooperative learning (e.g. jigsaw model), has been proven to improve student understanding and participation (Fitriani, 2025). The use of a contextual approach (CTL) so that students can relate the material to their real lives., the development of holistic learning evaluations, including cognitive, affective, and psychomotor aspects, the increasing role of teachers as role models (*uswah hasanah*) in instilling Islamic values, collaboration between schools, families, and the community environment to support the consistent internalization of religious values and the use of learning media based on technology to increase student interest and engagement in learning (Acres, 2024).

Thus, efforts to improve PAI learning need to be carried out comprehensively, both in terms of methods, media, evaluation, and learning environment, so that the gap between theory and practice can be minimized and the goals of Islamic education can be achieved optimally.

Conclusion

The conclusion of this study shows that the learning of Islamic Religious Education (PAI) still experiences a significant gap between theoretical understanding and real practice in students' lives. Although cognitively students have a very high level of understanding (average 4.68), this has not been accompanied by the ability to internalize and practice Islamic values in daily behavior. This gap is caused by the dominance of conventional learning methods, assessments that focus on cognitive aspects, the limitations of teacher competence in innovative approaches, the lack of supporting facilities, and the influence of a less conducive family and social environment. As a result, PAI learning becomes less meaningful and not optimal in shaping students' religious attitudes and behaviors as a whole.

Suggestions and Acknowledgments

The author expresses his deepest gratitude to all parties who have contributed to the implementation of this research, especially to the supervisors, teachers, and students who have been willing to be the subjects of the research. Gratitude was also expressed to the institution for providing support and facilities during the research process. Hopefully this research can provide benefits and positive contributions in the development of Islamic Religious Education learning in the future.

Bibliography

- Achmad Junaedi Sitika, & Salsadilla, A. S. (2023). Teori dan praktik pendidikan dalam Islam. *Journal Analytica Islamica*, 12(1).
- Arief, A. (2002). *Pengantar ilmu dan metodologi pendidikan Islam*. Jakarta, Indonesia: Ciputat Press.
- Azra, A. (2014). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan*. Jakarta, Indonesia.
- Bloom, B. S. (1956). *Taxonomy of educational objectives: The classification of educational goals*. New York, NY: Longmans Green.
- Citrawati, L. U. H. P. (2019). Kepuasan pelanggan terhadap kualitas pelayanan MICE. 18, 34–44.
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd ed.). Thousand Oaks, CA: Sage.
- Daradjat, Z. (2011). *Ilmu pendidikan Islam*. Jakarta, Indonesia: Bumi Aksara.
- Devita Maharani, Putri, S. K., et al. (2025). Fenomena kesenjangan pendidikan di Indonesia antara kota dan desa. *Jurnal Lentera Edukasi*, 3(4). <https://doi.org/10.70305/jle.v3i4.172>
- Eka, M. I., & Febriarsita. (2024). Analisis kesulitan pembelajaran PAI dan upaya guru PAI dalam meningkatkan minat belajar siswa di SMAN 3 Sidoarjo. *Journal on Education*, 6(4). <https://doi.org/10.31004/joe.v6i4.5568>
- Erlina Laily Nur Afifa, Saman, M. F., & Abdullah, S. (2025). Kesenjangan antara nilai akademik PAI dan praktik nilai Islam dalam perilaku siswa. *Jurnal Pendidikan Tambusai*, 9(2). <https://doi.org/10.31004/jptam.v9i2.29265>
- Fitriani, Y. P., & Wahidah. (2025). Penerapan model Jigsaw Learning untuk mengatasi kesulitan belajar PAI di SMPN 4 Kota Solok. *YASIN: Jurnal Pendidikan dan Sosial Budaya*, 5(6). <https://doi.org/10.58578/yasin.v5i6.7881>
- Freire, P. (1993). *Pedagogy of the oppressed*. New York, NY: Continuum.
- Hamalik, O. (n.d.). *Proses belajar mengajar*. Jakarta, Indonesia: Bumi Aksara.

- Langgulang, H. (2008). *Asas-asas pendidikan Islam*. Jakarta, Indonesia: Al-Husna Zikra.
- Majid, A., & Andayani, D. (2012). *Pendidikan agama Islam berbasis kompetensi*. Bandung, Indonesia: Remaja Rosdakarya.
- Meilina, A. P. (2025). Analisis kesenjangan pengembangan kompetensi pedagogik guru PGMI: Kajian kritis berbasis teori konstruktivistik. *Jurnal Manajemen dan Pendidikan Agama Islam*, 3(3). <https://doi.org/10.61132/jmpai.v3i3.1114>
- Muhaimin. (2012). *Paradigma pendidikan Islam: Upaya mengefektifkan pendidikan agama Islam di sekolah*. Bandung, Indonesia: Remaja Rosdakarya.
- Muhammad Masykur Abdillah, Ulum, M., & Judijanto, L. (2024). Strategi efektif untuk mengurangi kesenjangan pendidikan: Tinjauan literatur pada intervensi global. *Jurnal Ilmiah Edukatif*, 10(2). <https://doi.org/10.37567/jie.v10i2.3422>
- Mustofa, A. O. S., & Ali, T. (2025). Strategi pembelajaran efektif guru PAI dalam mengatasi kesulitan belajar di SMPN 3 Grogol. *IDEGURU: Jurnal Karya Ilmiah Guru*, 10(1). <https://doi.org/10.51169/ideguru.v10i1.1276>
- Nata, A. (2016). *Ilmu pendidikan Islam*. Jakarta, Indonesia: Kencana Prenada Media Group.
- Prabowo, A., & Heriyanto, H. (2013). Analisis pemanfaatan buku elektronik (e-book) oleh pemustaka di Perpustakaan SMA Negeri 1 Semarang. *Jurnal Ilmu Perpustakaan*, 2(2), 152–161.
- Ramayulis. (2015). *Ilmu pendidikan Islam*. Jakarta, Indonesia: Kalam Mulia.
- Sanjaya, W. (n.d.). *Strategi pembelajaran berorientasi standar proses pendidikan*. Jakarta, Indonesia: Kencana.
- Suprijono, A. (n.d.). *Cooperative learning: Teori dan aplikasi PAIKEM*. Yogyakarta, Indonesia: Pustaka Pelajar.
- Supriyadi, S. (2018). Penerapan metode Cooperative Integrated Reading and Composition (CIRC) untuk meningkatkan kemampuan siswa dalam berbicara dengan bahasa Inggris. *Jurnal Litbang: Media Informasi Penelitian, Pengembangan dan IPTEK*, 14(2), 131–138. <https://doi.org/10.33658/jl.v14i2.115>
- Suryadi Mikael, Sunta, M., et al. (2025). Analisis kesenjangan dan strategi solusi dalam menghadapi krisis pendidikan di Indonesia. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10.
- Suwahyu, I. (2025). Integrasi teori dan praktik dalam pendidikan agama Islam: Membangun akhlak dan kecerdasan spiritual. *JUPITER: Jurnal Pendidikan Terapan*, 3(2). <https://doi.org/10.61255/jupiter.v3i2.634>
- Syarifudin, A. (2025). Menganalisis kurikulum dan pola pembelajaran PAI di sekolah dasar kelas tinggi. *SUKMA: Jurnal Pendidikan*, 9(2). <https://doi.org/10.32533/O9204.2025>
- Tafsir, A. (2013). *Ilmu pendidikan dalam perspektif Islam*. Bandung, Indonesia: Remaja Rosdakarya.
- Tilaar, H. A. R. (2002). *Perubahan sosial dan pendidikan: Pengantar pedagogik transformatif untuk Indonesia*. Jakarta, Indonesia: Grasindo.
- Uhbiyati, N. (2013). *Dasar-dasar ilmu pendidikan Islam*. Semarang, Indonesia: Pustaka Rizki Putra.
- Ulfah, A. (2025). Pengembangan metodologi pembelajaran pendidikan agama Islam berbasis teori konstruktivistik dan sosio-kultural. *Tarbiyah Darussalam: Jurnal Ilmiah Kependidikan dan Keagamaan*, 9(2). <https://doi.org/10.58791/tadrs.v9i02.547>
- Vebrianto, R., Thahir, M., Putriani, Z., Mahartika, I., & Ilhami, A. (2020). Mixed methods research: Trends and issues in research methodology. 1(1), 63–73.
- Yusuf, A. M. (2017). *Metodologi penelitian: Kuantitatif, kualitatif, dan penelitian*

- gabungan* (4th ed.). Jakarta, Indonesia: Kencana.
- Zalsabila, U. (2024). Peran guru PAI dalam mengatasi kesulitan belajar dengan menggunakan model pembelajaran Contextual Teaching and Learning (CTL) di MTs PINK 03. *Permata: Jurnal Pendidikan Agama Islam*, 5(2). <https://doi.org/10.47453/permata.v5i2.3056>