

## **Innovation in Islamic Philosophy Teaching Methods Perspectives of the Al-Diniy Al-‘Aqlaniy School of Educational Philosophy**

**Muzdakir Muhlisin**

State Islamic University of Salatiga  
muzdakir.muhlisin@uinsalatiga.ac.id

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Corresponding Email: muzdakir.muhlisin@uinsalatiga.ac.id

### **Abstract**

This study analyses how innovations in philosophy teaching methods contribute to the quality of learning outcomes in the Islamic Philosophy course at the Faculty of Ushuluddin, Adab and Humanities, State Islamic University of Salatiga, reviewed from the perspective of Al-Diniy Al-‘aqlaniy's philosophy of education. This qualitative study uses a case study approach. Data collection techniques included interviews, observation, and documentation. The data obtained were analysed using category aggregation and direct interpretation techniques. The results of the study show that innovation in learning methods is an important aspect in realising quality education. Furthermore, this study reveals that various innovative philosophy teaching methods, such as group discussions, text studies, recitations, open dialogues, and empirical observations, have proven to be quite effective in meeting learning outcomes. Innovative teaching methods are a form of responsibility in carrying out teaching and learning activities so that these activities can be organised and run effectively, thereby ensuring that the material presented is well received and the learning objectives are achieved.

Keywords: Philosophy, Islamic Education, Innovation, Teaching Methods

### **Abstrak**

Penelitian ini menganalisis bagaimana inovasi metode pembelajaran filsafat berkontribusi pada kualitas capaian pembelajaran pada Mata Kuliah Filsafat Islam di Fakultas Ushuluddin, Adab dan Humaniora Universitas Islam Negeri Salatiga ditinjau menggunakan perspektif filsafat pendidikan Al-Diniy Al-‘aqlaniy. Penelitian kualitatif ini menggunakan pendekatan studi kasus. Teknik pengumpulan data melalui wawancara, observasi dan dokumentasi. Data yang diperoleh dianalisis dengan menggunakan teknik agregasi kategori dan interpretasi langsung. Hasil penelitian menunjukkan bahwa inovasi Metode Pembelajaran merupakan salah satu aspek penting dalam mewujudkan penyelenggaraan Pendidikan yang berkualitas. Lebih lanjut, penelitian ini mengungkapkan bahwa adanya inovasi metode pembelajaran filsafat yang beragam seperti diskusi kelompok, studi teks, resitasi, dialog terbuka hingga pengamatan empiris terbukti cukup efektif dalam memenuhi capaian pembelajaran. Inovasi metode pembelajaran merupakan salah bentuk tanggung jawab dalam melaksanakan kegiatan belajar mengajar supaya kegiatan tersebut dapat terorganisir dan berjalan secara efektif sehingga sehingga materi yang disampaikan bisa diterima dengan baik serta tujuan pembelajaran dapat tercapai.

**Kata Kunci:** Filsafat, Pendidikan Islam, Inovasi, Metode Pembelajaran

## Introduction

The implementation of education is a process that requires careful planning and execution in order to achieve quality education. One aspect that is very important and supportive in the implementation of education is the learning methods used. In the current era of the 4.0 industrial revolution, innovative efforts are needed in developing learning methods to improve quality in the field of education. Lecturers are required to be more innovative and creative in determining the learning methods used (Gultom et al., 2010). Moreover, Islamic philosophy lecturers are tasked with delivering Islamic philosophy material accurately, appropriately, and comprehensively.

Islamic Philosophy is a course offered at the Faculty of Ushuluddin Adab and Humanities, State Islamic University of Salatiga. The teaching of Islamic Philosophy is intended to enable students to understand the historical roots of Islamic philosophy accurately, precisely and comprehensively (Zaprul Khan, 2019). Meanwhile, the objective of teaching Islamic Philosophy is to enable students to understand Islamic philosophical thought and develop patterns and insights for thinking about problems so that they can provide correct and systematic problem solving. Therefore, lecturers teaching Islamic Philosophy courses must continue to make improvements from various aspects. The quality of service provided to students must be continuously *upgraded* in order to deliver quality learning in accordance with the material taught and to achieve the learning objectives of Islamic Philosophy.

The methods, materials, and learning objectives contain ideal and operational relevance in the implementation of education. In a previous study by Winda Sari et al., (2020) on learning methods reviewed from the perspective of Islamic educational philosophy, it was found that learning methods are very important for achieving learning objectives. Methods are a means of giving meaning to the material so that it can be absorbed and understood by students to realise the ideal values contained in the educational objectives. Thus, learning methods play a very important role in delivering learning material to students. However, it cannot be denied that there are still many educators who do not understand and determine the appropriate learning methods to use in the learning process (Putri Noza & Anke Wandira, 2024).

Based on the reality and problems mentioned above, an Islamic Philosophy Lecturer should embody competence and professional attitude in carrying out their duties, especially in relation to quality commitment, namely the commitment to improve the quality of service to students by improving competence, work discipline and performance (Lubis & Jaya, 2019). The performance of Islamic philosophy lecturers can be improved by implementing Islamic philosophy learning using innovative methods. Implementing learning using innovative methods that are tailored to the needs and conditions of students is expected to be a solution in solving problems related to philosophy material that is often considered difficult to understand, so that learning does not run effectively or is not carried out as expected in terms of learning outcomes or objectives.

Research Kalsum Nasution (2017) found that appropriate and effective teaching methods can improve student learning outcomes. In addition, research Putri Noza & Anke Wandira (2024) also found that effective teaching methods can improve the absorption of material by students. Research conducted B. Nasution (2023) also shows that the methods used in delivering learning are an integral part of learning to achieve the set objectives. Therefore, educators are required to master various learning methods.

Research Rimah Dani et al., (2023) shows that varying learning methods makes learning more interesting and increases students' enthusiasm for learning. In addition, research conducted by Krisnawan et al. (2024) found that learning methods have a significant relationship with students' interest, attitude and concentration towards the material being taught. Based on these various research results, it can be seen that much research has been conducted on teaching methods. However, research on innovations in teaching methods by Islamic philosophy lecturers has never been conducted. Furthermore, this research differs from previous research in that it attempts to analyse innovations in Islamic philosophy teaching from the perspective of Islamic educational philosophy. Thus, research related to innovations in learning methods is relevant and offers great opportunities to improve the quality of learning, especially in Islamic philosophy. By conducting this research, the researcher aims to make a positive contribution as inspiration and a solution so that philosophy learning is easier to understand and can run effectively, and the objectives/achievements of Islamic philosophy learning are achieved using the perspective of Al-Diniy Al-'aqlaniy's educational philosophy.

## Research Method

This research on learning innovation is qualitative research using a case study approach. This method is used as an effort to explore in depth the innovation of Islamic philosophy learning methods from the perspective of Al-Diniy Al-'aqlaniy's educational philosophy. Case studies are an appropriate approach because the research focuses on a single unit of analysis, namely the Faculty of Ushuluddin Adab and Humanities. Thus, this research was conducted in real conditions in detail to observe the application of innovative learning methods at that location. This location was chosen because there was an application of innovative Islamic philosophy learning methods, making it relevant to the research topic.

This study involved key participants who played a role in the application of innovative Islamic philosophy learning methods at the Faculty of Ushuluddin, Adab and Humanities, State Islamic University of Salatiga. Participants were selected using purposive sampling ( ) to ensure they had in-depth knowledge of the research subject. Key participants included: the Dean responsible for faculty management policies, as well as lecturers and students directly involved in the learning process. Qualitative data was collected using participatory observation, documentation, and in-depth interviews. The data was then rigorously analysed in response to the research questions to produce a more complete and convincing understanding. Data reduction, data presentation and conclusion drawing using category aggregation and direct interpretation techniques were used to analyse the data. Source triangulation and technique triangulation were used as techniques to check the

validity of the data to ensure that it was truly valid. This method is expected to provide a comprehensive picture of the Islamic Philosophy learning innovation developed at FUADAH, State Islamic University of Salatiga, and how this innovation contributes to the formation of critical attitudes and understanding of Islamic philosophy based on the Al-Diniy Al-‘aqlaniy educational philosophy approach.

## Results and Discussion

### A. Islamic Philosophy Course Learning

Philosophy plays an important role in learning principles. Philosophy teaches philosophical thinking characteristics such as comprehensive (holistic), critical, systematic, coherent, and in-depth thinking (Harisah, 2018). These characteristics are certainly very useful for students as capital in developing the thinking process of students, starting from simple things to complex things. Therefore, philosophy courses are generally compulsory courses in various departments in higher education institutions. Despite its important role in education, philosophy courses are often considered difficult to learn and boring. According to Khamid (2023), based on interview results, the problem related to the perception that philosophy is difficult to learn is certainly a challenge for philosophy lecturers.

Every profession certainly has its own challenges or problems, including the profession of philosophy lecturer. According to Harsono P., (2008), to find out the cause or root of the problem, the factors causing the problem must first be identified so that the problem can be completely resolved. The root of the problem is sought to find out all the possible actual causes. According to Kuswaya (2024), based on the interview results, corrective measures and actions will be easier to implement if the problems and their causes are known with certainty, which in this case are measures and actions to improve the performance of philosophy lecturers and the quality of public services, namely the quality of learning for students.

The next step is to identify the possible causes of the problem. Brainstorming methods can be used to carry out this identification. According to (Scarvada et al., 2004), there are six groups of causes of problems, namely *materials*, *machines* and *equipment*, methods *manpower*, *mother nature/milieu/environment*, and *measurement*. Regarding the issue of Islamic philosophy courses being considered difficult and boring, we can analyse the possible causes.

An analysis of the causes of philosophy being considered difficult, for example, is related to *manpower* or human resources. For example, weak commitment in conducting lectures. According to Irmawati (2023), based on interview results, even if one has competence or expertise, if it is not carried out with commitment and integrity, lectures can become difficult and boring. If these identified issues are not resolved, they will have several negative impacts, namely suboptimal quality of Islamic philosophy learning and low student motivation and interest in philosophy material. Therefore, philosophy lecturers must continue to develop their abilities, think critically, and be dynamic in responding to developing situations and conditions. Furthermore, the issue

of philosophy learning being considered difficult can be used as a means for innovation and creativity in relation to the learning methods used.

After interpreting the causes of *the core issue*, namely that philosophy learning is considered difficult and has not been carried out effectively, the most important causes of the problem can be determined, namely weak commitment and the lack of use of appropriate and innovative learning methods. According to Ridwan (2023), to improve lecturers' commitment, Islamic philosophy lecturers must strive to integrate their life vision with their work, so that their academic duties are lived as a calling (integrating their field of study with ethical values) and living their academic duties as a profession by integrating the application of their knowledge with the needs of society so that their academic duties are also lived as a service.

Active, innovative, and creative lecturers can be implemented by developing appropriate and non-monotonous learning methods and innovations in providing attractive learning media and appropriate teaching materials to make it easier for students to understand the material. Mufiq (2023) states that in order to carry out these duties, philosophy lecturers strive to conduct innovative and creative learning activities that emphasise student participation so that learning can be carried out effectively and enjoyably. Therefore, the improvement steps and actions that can be taken to address this issue are to apply innovative learning methods and provide learning media that support the Islamic Philosophy course, namely by using the PAINEM method.

## **B. Innovation in Islamic Philosophy Teaching Methods**

The performance of Islamic Philosophy lecturers must be based on the principles of innovation, efficiency and effectiveness in providing quality services to students. In relation to quality commitment, philosophy lecturers must have a work culture value. According to Yuniarsih (2015), work culture values must reflect commitment and consistency ; creativity and sensitivity; authority and responsibility; integrity and professionalism; sincerity and honesty; leadership and exemplary behaviour; accuracy and speed; togetherness and group dynamics; and rationality and emotional intelligence. Resolve and assertiveness; discipline and orderliness at work; courage and wisdom; dedication and loyalty; enthusiasm and motivation; perseverance and patience; fairness and openness; science and technology. According to Hakim (2023), in order to achieve optimal quality, philosophy lecturers must innovate, particularly in relation to appropriate learning methods that can be used as a means of applying and implementing the above work culture values.

Philosophy teaching methods can be developed through innovation, as stated by Wahab Sya'rani & Sudirham (2013), namely through discovery, development, duplication, and synthesis. Invention is the creation of teaching methods that have never been done before, method development is the development of existing methods, and duplication is imitating existing methods by adding methods to creatively improve them in order to "win the hearts" of students. The last method is synthesis, which involves combining several existing methods to create a new formulation. According to



Chasanah (2023), the synthesis process to create a new formula involves taking a number of ideas and concepts from existing methods to create a product or method that can be applied in a new way.

According to Prihatin Dwi Riyanti (2019), innovation is also related to creativity. Creativity that is still in the form of ideas must be transformed into reality. The reality referred to here is innovation. The innovation of the PAINEM learning method applied in the Islamic Education Philosophy learning process is an innovation through synthesis, which is an effort to think creatively to combine several methods into a new formulation. The indicator of creative thinking in the PAINEM method is the existence of various actions as concrete examples that reflect the provision of public services through innovative, creative, and quality-committed learning delivery during the learning process.

Innovation is a step that can inspire lecturers and professionals to be creative and produce "added value". Added value in terms of products/services, management systems and processes. The added value referred to is not only productive, effective and efficient, but also includes matters related to competition, collaboration, synergy and methods of competition (Nasution, 2018). Based on this explanation of innovation, Innovation in Islamic Education Philosophy Learning Methods can be understood as efforts/steps taken by philosophy lecturers to provide "added value" in providing services, particularly in relation to management and the learning process, as reflected in the learning methods applied.

Innovation in Islamic Philosophy teaching methods can be interpreted as the creation of new technologies or concepts through trial and error. This innovation aims to bring about continuous improvement in teaching and learning activities. One teaching method that can be applied in Islamic Education Philosophy lectures in the context of the National Quality Service System ( ) to improve the quality of public services is the PAINEM method. Before the PAINEM method is implemented, it is necessary to build *readiness* first. One way to build readiness as mentioned above is to develop a plan related to the concept and steps for implementing the method based on creative thinking.

Creative thinking, which then develops into an innovation (*whole-brain innovation*) according to Daniel L. Pink as quoted Suryana (2013), includes thinking about efforts to create something in terms of function and thinking about creating attractive designs. In addition, it involves thinking about focus and also thinking about play. PAINEM is an acronym for Active, Innovative, Caring, Effective and Fun Learning. This concept describes the benefits and objectives of implementing creative and innovative Islamic philosophy learning that is committed to quality, especially for the students being served. In addition, this method also serves to showcase the performance of philosophy lecturers who demonstrate a strong commitment to quality based on established and mutually agreed policies. This is in line with the Vision of the Faculty of Ushuluddin Adab and Humanities as outlined in the education guidelines document, namely: "By 2030, to become a leading faculty in the integrative and

interconnective development of Ushuluddin, Adab and Humanities for the advancement of a peaceful and dignified Indonesian society".

As a form of commitment to the implementation of Islamic Education Philosophy learning using the innovative PAINEM method, steps for implementing learning as *quality control* were formulated. Technically, the PAINEM method is a collaboration of several existing learning methods (such as the lecture plus method, discussion method, demonstration method, lecture and recitation method) that have been modified in such a way as to provide added value. For example, the lecture plus method is accompanied by innovations in the teaching and learning process when delivering material interspersed with discussions and question and answer sessions based on the principle of fairness between teachers and students, and recitation assignments (summarising the material) are given. The application of innovative learning methods in Islamic educational philosophy can be described in several steps.

First, students are required to read and study the learning materials provided and accessible online (G-Drive). This activity is carried out before lectures in class begin (done at home). This activity is an effort to train students' awareness of their responsibilities and prepare themselves for lessons. In addition, the provision of material via G-Drive, which can be accessed online, is an effort by Islamic philosophy lecturers to manage learning effectively. Furthermore, it is also an effort to build effective relationships with students and an effort to use technology as a step towards realising effective learning (Wijoyo, 2021).

Furthermore, students are assigned to summarise the material provided by writing it down by hand and then *uploading it* as a weekly assignment. This activity is an adaptation of the recitation method, which involves giving students the task of *summarising* the material. The recitation method or assignment method requires students to make *a summary* of the material. The summary is written on paper using the students' own words (Aidid, 2020). The difference is that in the PAINEM method, the summary is done before the lecture takes place. This appears to be an effort to encourage students to get used to writing by hand, which is useful for making it easier to remember the material being studied.

Third, students attend classes according to the schedule and submit weekly assignments through a Google form provided by the lecturer. This activity is an effort to train students to be responsible and take initiative and is related to public ethics values, namely active, polite, courteous, friendly, responsive, and caring (mutual respect) learning. Furthermore, students listen to the explanation of the material delivered by the lecturer through Learning Videos that can be accessed online. This activity adopts the lecture method but with a more attractive presentation innovation using learning media such as videos. This activity is related to the value of quality commitment, namely the implementation of innovative, effective, and professional education and learning. This activity is also an effort to train students to focus their attention and practise mutual respect so that learning takes place effectively and conducive.

Fourth, lecturers and students engage in interactive discussions related to the material taught through Google Meet. This activity adopts a discussion method that prioritises discussion activities to solve problems. The difference in the application of the PAINEM method is that the discussion takes place after students have listened to the material presented by the lecturer, who then randomly selects students to stimulate and encourage them to think critically and express their opinions. This activity is also related to the value of fairness in the implementation of learning, where lecturers and students are equally required to clearly understand their respective responsibilities and roles (Gultom et al., 2010). Lecturers and students are also required to be equally active, innovative, and respectful (respecting each other's opinions).

Furthermore, the lecturer gives a *quiz/game* by randomly pointing to students to explain the material they have understood during the learning process. This activity is an effort to encourage students to think critically and understand the benefits of learning by trying to connect it with their actual daily lives. This activity is also accompanied by assignments that are collected as final assignments or final exams by conducting field experiments in the form of research or community service. This activity adopts experimental and demonstration methods where students are given the opportunity to explore and develop themselves based on the material they have learned, then prove it themselves in real life and interact directly with the environment.

Rewards and punishments are given to students who are selected in quizzes/games that have just been participated in. This activity encourages students to be active and serious in participating in learning. Giving rewards will encourage students' enthusiasm, while punishments will make students more careful and not underestimate learning so that Active, Innovative, Caring, Effective and Fun (PAINEM) learning activities will be achieved.

Lecturers evaluate the Islamic philosophy learning process that has just taken place. The evaluation, which is conducted at the end of each learning activity, is carried out as an effort to measure the progress of the innovative learning methods that have been implemented. The progress of innovative learning methods can be measured in terms of their benefits and the achievement of the desired objectives. For example, there is an increase in students' motivation and enthusiasm for learning, as well as an improvement in their ability to grasp and understand the material.

### **C. Innovation in Islamic Philosophy Learning Methods from the Perspective of Al-Diniy Al-'aqlaniy Educational Philosophy**

Educators are required to implement and explore various methods to improve the quality of education (Kusnadi, 2018). Appropriate learning methods, coupled with suitable and interesting learning media and instruments, will make it easier for students to grasp the lessons and motivate them to learn. The teaching and learning process must have a learning strategy as the key to determining learning activities that make it easier for students to understand the material. The lack of variety in the methods used by lecturers is considered to be one of the triggers for low learning outcomes (Panggabean,



2021). Innovation in appropriate learning methods is related to "added value" in the quality of services provided to students. This is in line with the view of Ikhwan al-Shafa, who belongs to the Al-Diniy Al-'aqlaniy school of thought, which considers learning methods to be one of the important components in education to support the achievement of educational goals (Rahim Karim, n.d.).

Innovation is a continuation of invention. Innovation is the "*creation of value*" involving technology. Innovation must significantly provide added value that is represented in marketability. In other words, innovative products/services may or may not be accepted by the market. Thus, innovation is closely related to the ability to understand consumer NEEDS and WANTS. Innovation is also closely related to a creative attitude, which is an attitude of never being satisfied with old approaches that are packaged and delivered through better "technology" (A. Hakim Nasution, 2018). In relation to the needs of students, innovative learning methods must be tailored to their needs. This is in line with the Al-diniy Al-'aqlaniy school of thought from Ihwan Al-shafa, which uses the method of habituation, giving examples or role models as a learning method to make it easier for students to understand abstract concepts and train them to think logically and critically (Sholehah, 2024).

Innovation in learning methods is a creative effort to renew old approaches to teaching and learning by packaging and delivering them through new methods and learning instruments that are more appropriate (in line with students' desires and needs) through better media and technology. According to the KBBI or Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language), the word Instrumen means a tool used to do something (such as tools used by technical workers, medical tools, and utensils). Based on this meaning, the learning instruments referred to in this research on innovation in learning methods are more directed towards learning tools or media used to facilitate the process of learning Islamic philosophy in order to achieve learning objectives. The types of learning media used are those that suit the needs and wants of the students, including learning modules, learning videos, assignment forms, and other supporting tools that are integrated into a database management system (Google Drive) that can be easily accessed through technological means. This teaching readiness is in line with the view of Ikhwan al-Shafa, who emphasises that the teaching process is a transformative effort towards teaching readiness so that students become truly knowledgeable (Basyah, 2019). Moreover, philosophy is not merely a theoretical discipline but a concrete way of life related to a total view of humanity (Syihabbudin, 2017).

Innovation in Islamic philosophy teaching methods can be an appropriate step in efforts to provide excellent public service. Appropriate Islamic philosophy teaching methods will facilitate the process of learning Islamic philosophy with the best results so that the teaching objectives of the course can be achieved and lead to ideal learning in an appropriate, fast and expected manner (Ulfa, 2018). Moreover, if equipped with innovative learning media, it will make the philosophy learning process run in a pleasant atmosphere. This PAINEM method innovation can support the improvement of the

quality of the Islamic Education Philosophy course learning process because it can encourage learning motivation, increase understanding, and improve student learning outcomes in the Islamic Education Philosophy course. This is in line with the main values underlying education in the view of rational religious philosophy, which emphasises that education is not merely aimed at obtaining a degree or job, but more than that, it is to shape perfect human beings who are noble, intelligent, and beneficial to others (Amalia, 2022).

In applying the PAINEM method, lecture material will be delivered in an interesting package and presentation accompanied by varied and attractive learning media based on technology (video, PPT, Google Drive, WAG) in an effort to provide accountable and professional education. The content of the lecture material is also related to everyday life or current events, making it easier for students to grasp and understand Islamic philosophy. This is important in order to realise a solid Islamic education that integrates psychological and physical, individual and social development (Sri Mulyani et al., 2024).

The implementation of authority and responsibility as a philosophy lecturer includes having a clear picture of the learning methods used that are in sync with the learning objectives and expected learning outcomes. In addition, philosophy lecturers must make continuous efforts to innovate in providing the best service, particularly in relation to learning activities, including by applying the PAINEM learning method as an implementation of the cultural values of a lecturer, particularly in relation to quality commitment, namely the commitment to improving the quality of service to students.

The development of a commitment to quality is said to be successful not only when it can be applied personally but also when it can become *a best practice* that can be emulated in creating innovations in learning implementation. As *a best practice*, the learning method applied can encourage others to learn as well as possible and maintain the quality of the learning process and outcomes so that a successful learning experience is formed (Suryani, 2017). In teaching the Islamic Philosophy course using the PAINEM method, the value of leadership is also included, namely as an effort *to lead by example* (setting an example for others) regarding the clarity of the method used as a form of high responsibility and commitment in carrying out work so that learning activities are organised and run well.

The application of the PAINEM method in Islamic Philosophy courses can have a positive effect on other lecturers to also commit themselves, thereby creating a work climate that fosters the courage to display creativity and innovation and builds *a mindset* for conducting learning professionally. In addition, Al-Diniy Al-Aqlaniy's Islamic education philosophy also has positive implications for Islamic education. Islamic education philosophy can have implications for the development of a comprehensive Islamic education curriculum that covers human values, social values, and divine values (Tolchah, 2020).

## Conclusion

Educators or lecturers play an important role in the advancement and success of education. One of the roles of philosophy lecturers is to determine the appropriate philosophy teaching methods so that the teaching and learning process can run effectively in accordance with the learning objectives. The development of innovative Islamic philosophy teaching methods can be used as a guideline for Islamic Philosophy Lecturers at the Faculty of Ushuluddin, Adab and Humanities so that professional teaching and learning can be realised. The application of the PAINEM method (Active, Innovative, Caring, Effective and Enjoyable Learning) can also resolve the issues or problems identified by the author, namely the ineffectiveness of the philosophy learning process, which has tended to be viewed as difficult, by transforming it into easy and enjoyable learning so that the objectives/achievements of Islamic philosophy learning can be achieved. Innovation and changes in learning methods have implications for improving students' creative, critical, and analytical thinking competencies. These results are in line with the educational objectives according to the philosophical school of thought of Al-Diniy Al-'aqlaniy, which is to shape individuals who not only master knowledge but are also able to live their lives based on spiritual, and moral values and are aware of their social responsibilities so that they can actively contribute to the development of civilisation. Innovative and diverse learning methods such as discussions, open dialogues, text studies, and empirical observations are part of the methods recommended by Al-Diniy Al-'aqlaniy, which enable students to become critical agents of change who are responsive to the dynamics of social development.

FUADAH, the State Islamic University of Salatiga, as an Islamic educational institution, faces the challenge of harmonising classical Islamic values with the developmental needs of students in the modern era. Thus, this innovation is relevant and applicable to the environment of FUADAH, the State Islamic University of Salatiga, improving the quality of education and graduates. The innovation of the Islamic Philosophy Learning Method using the PAINEM method can also generally become a *Best Practice* and *Pilot Project* for other lecturers in order to improve lecturer performance and the quality of public services, in this case the quality of learning for students, namely by organising technology-based education and teaching activities, Islamic values, and Indonesian values.

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