

Question-Based Learning Strategies: A Critical Study of the A'lam Concept in Islamic and Contemporary Education

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Abstract

This study aims to examine the effectiveness of question-based learning strategies with the A'lam approach in the context of modern Islamic education, especially at MTs Nurul Hidayah Bandung. The A'lam method is a synthesis between the tradition of dialogue of the prophets in the Qur'an with contemporary critical pedagogical approaches such as Socratic Questioning. This approach not only emphasizes logical thinking skills, but also strengthens spiritual values and adab in the learning process. This research uses descriptive quantitative method with a questionnaire instrument distributed to madrasah students who have participated in learning based on the A'lam method. The results show that the A'lam method has high effectiveness in increasing students' active participation, building critical thinking, and internalizing Islamic values in a meaningful way. The five indicators used to assess this effectiveness include the clarity of questions from the teacher, students' participation in asking questions, the quality of student and teacher responses, critical thinking skills, and the strengthening of Islamic values in the learning process. All indicators showed high average scores. Therefore, the A'lam method is recommended as a strategic model in the development of integrative learning between intellectual and spiritual intelligence in contemporary Islamic education.

Keywords: A'lam method, Questioning learning, Islamic education, Critical thinking, Islamic values

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INTRODUCTION

Islamic education in the era of globalization and digital transformation faces increasingly complex structural, cultural, and pedagogical challenges. The rapid development of information technology, the demands of 21st-century competencies, and changes in the characteristics of contemporary learners require Islamic educational institutions to continuously adjust their learning paradigms. Nevertheless, various studies indicate that instructional practices in madrasahs and Islamic schools are still predominantly oriented toward cognitive achievement, administrative compliance, and

normative content mastery, while the dimensions of character formation, spirituality, and the development of critical thinking skills have not yet been systematically integrated into the learning process (Asha, 2022; Robaeah et al., 2024; Siti Karimah et al., 2023). This condition has resulted in a gap between the ideal objectives of Islamic education namely, the formation of *insan kāmil*, individuals who are knowledgeable, faithful, and ethically grounded and the practical realities of classroom instruction.

Empirically, a number of studies have shown that teacher-centered learning practices characterized by an emphasis on rote memorization and limited reflective dialogue contribute significantly to low levels of active student participation and weak mastery of higher-order thinking skills (HOTS) (Fatira et al., 2021; Kwangmuang et al., 2021). Learners tend to assume the role of passive recipients of information rather than active subjects who construct knowledge. Within the context of Islamic education, this condition becomes increasingly problematic because education is not only expected to produce academically competent graduates but also individuals who possess moral integrity, ethical sensitivity, and strong spiritual awareness. Such an imbalance between intellectual and affective dimensions has the potential to undermine the function of Islamic education as a medium for value internalization and the formation of Islamic character (Hermawan et al., 2025; Hidayat et al., 2018; Jaenudin et al., 2023; Pulungan et al., 2020; Sugiana et al., 2025).

Within the Islamic scholarly tradition, question-based learning is grounded in a strong historical, philosophical, and theological foundation (Sutarjo et al., 2020). The Qur'an records numerous prophetic dialogues in which questioning is employed as a pedagogical means to awaken awareness, stimulate critical reasoning, and strengthen belief in *tawhīd*. The dialogue of Prophet Ibrahim (peace be upon him) with his people, for instance, illustrates that questions are not posed to cast doubt on truth, but rather to guide human beings toward more rational and reflective understanding. From this perspective, questioning constitutes an integral part of the *tarbiyah* process that engages both intellect and heart simultaneously. Nevertheless, in contemporary pedagogical practice within madrasahs, questioning strategies are often reduced to mere evaluative techniques, detached from the dimensions of *adab*, ethics, and spiritual orientation that should inherently accompany them (Chasanah, 2024; Kulsum & Muhid, 2022; Wibowo, 2021).

This condition indicates that the strategic potential of questioning methods as instruments of reflective learning grounded in Islamic values has not yet been optimally utilized (Abrori et al., 2022; Hermawan et al., 2025; Jaenudin et al., 2023; Wahyudi & Azhar, 2023). In fact, within the epistemology of Islamic education, the act of questioning functions not only as a cognitive tool but also as a means of cultivating *tawādu'* (humility), intellectual honesty, and an awareness of human limitations before the knowledge of Allah (Mukhlasin, 2018; Octaviana & Ramadhani, 2021). Therefore, there is a need for a learning approach that can contextually revitalize the Islamic tradition of questioning without disengaging from the demands of modern pedagogy.

The A'lam method was developed in response to this need. It positions questioning as the core of a dialogical, reflective learning process imbued with the value of worship (*ibādah*) (Mahfuds, 2022). A'lam not only aims to sharpen students' critical thinking skills but also to instill proper *adab* in questioning, sincerity in the pursuit of knowledge, and a spiritual orientation within the thinking process. Although numerous studies have demonstrated the effectiveness of question-based learning strategies in enhancing higher-order thinking skills (HOTS), most of these studies are grounded in general pedagogical frameworks and have not specifically integrated Islamic values as the primary foundation of learning (Oktaviana & Haryadi, 2020; Zhang & Ma, 2023).

Thus, a significant research gap remains, particularly concerning the integration of questioning strategies, the development of critical thinking, and the internalization of Islamic values within the context of madrasah education. This study seeks to address this gap by empirically examining the effectiveness of the A'lam method in Islamic Religious Education learning in madrasahs. The main contributions of this research include: (1) strengthening the theoretical framework of integrative Islamic learning that combines questioning strategies with values of *adab* and spirituality; (2) providing empirical evidence of the effectiveness of the A'lam method in enhancing students' cognitive, affective, and spiritual dimensions; and (3) developing a practical evaluation model that can serve as a reference for teachers in implementing Islamic-oriented question-based learning that is responsive to the challenges of twenty-first-century education (Nasir, 2022).

METODE

This study employs a quantitative approach with a descriptive survey design. This design was selected to obtain an empirical overview of the level of effectiveness of the implementation of the A'lam method in Islamic Religious Education learning at MTs Nurul Hidayah Bandung. The research was conducted through several systematic stages, including instrument planning, data collection, data analysis, and conclusion drawing.

The research subjects consisted of 60 students selected using purposive sampling, with the criterion that they had participated in learning activities employing the A'lam method for one semester. Data were collected using a closed-ended questionnaire based on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). The questionnaire was developed based on five main indicators: (1) clarity of the teacher's questions, (2) students' active participation, (3) quality of students' responses, (4) critical thinking ability, and (5) internalization of Islamic values.

The instrument's validity was ensured through a content validity test involving two experts in Islamic education and one expert in educational evaluation (Destiana et al., 2020; Gunawan et al., 2023; Kwangmuang et al., 2021; Umanah, 2024). Meanwhile, the instrument's reliability was tested using the Cronbach's Alpha coefficient to ensure the internal consistency of the questionnaire items. The collected data were analyzed using descriptive statistics, including mean scores, percentages, and standard deviations, in

order to provide a more comprehensive picture of students' perceptions of the effectiveness of the A'lam method.

RESULTS AND DISCUSSION

Results

To provide a more systematic, comprehensive, and structured overview of the achievement of each indicator of the A'lam method's effectiveness, the results of the descriptive statistical analysis are presented in Table 1. Presenting the data in the form of descriptive statistics aims to illustrate general trends, the level of dispersion, and the consistency of students' responses regarding the implementation of the A'lam method in Islamic Religious Education.

The analysis was conducted on questionnaire data collected from respondents using a five-point Likert scale, allowing the researcher to quantitatively measure students' perceptions of the quality of the A'lam method's implementation. The five main indicators analyzed include the clarity of the teacher's questions, students' active participation, quality of students' responses, critical thinking ability, and internalization of Islamic values. Each indicator was analyzed based on mean scores and standard deviations to more accurately depict the level of effectiveness and variation in students' perceptions.

Through this descriptive statistical analysis, the study aims not only to determine the overall effectiveness of the A'lam method but also to identify indicators showing the highest and lowest achievements. Thus, the analysis results are expected to provide a strong empirical basis for further interpretation in the discussion section, while also serving as a practical reference for teachers in evaluating and developing question-based learning integrated with Islamic values.

Table 1. Descriptive Statistics Results on the Effectiveness of the A'lam Method

No.	Indicator	Mean	SD	Category
1	Clarity of the teacher's questions	4.58	0.41	High
2	Students' active participation	4.32	0.47	High
3	Quality of students' responses	4.40	0.44	High
4	Critical thinking ability	4.29	0.46	High
5	Internalization of Islamic values	4.19	0.49	High

Based on Table 1, it can be observed that all indicators of the A'lam method's effectiveness received mean scores above 4.00 on the five-point Likert scale, indicating that the implementation of the A'lam method falls into the high category. These findings suggest that, in general, students responded positively to the implementation of question-based learning using the A'lam approach.

The indicator of clarity of the teacher's questions received the highest mean score of 4.58 with a standard deviation of 0.41. This score indicates that students perceive the

questions posed by the teacher as clear, well-structured, and easy to understand. The low standard deviation suggests a uniformity of perception among students, showing that the clarity of the questions was consistently experienced by the majority of respondents. This finding implies that teachers are able to design and deliver questions effectively in accordance with the learning objectives and students' ability levels.

The indicator of students' response quality ranked second with a mean score of 4.40 ($SD = 0.44$). This score demonstrates that the A'lam method encourages students to provide more meaningful answers that go beyond rote memorization, incorporating elements of understanding and reasoning. The relatively small variation in scores indicates that the improvement in response quality occurred consistently across students.

Next, the indicator of students' active participation received a mean score of 4.32 with a standard deviation of 0.47. This result shows that the A'lam method creates a learning environment that promotes active student involvement, whether in asking questions, answering, or participating in class discussions. Although the standard deviation for this indicator is slightly higher than that of question clarity, it still reflects a good level of consistency in student perceptions.

The critical thinking ability indicator obtained a mean score of 4.29 ($SD = 0.46$), indicating that the A'lam method positively contributes to the development of students' higher-order thinking skills. Through reflective and dialogical questions, students are encouraged to analyze information, evaluate arguments, and draw conclusions more independently.

Meanwhile, the internalization of Islamic values indicator received a mean score of 4.19 with a standard deviation of 0.49. Although this is the lowest mean among the indicators, it still falls within the high category. The finding shows that students perceive the incorporation of Islamic values such as *adab* in questioning, intellectual honesty, responsibility, and spiritual awareness within the learning process. The relatively higher standard deviation for this indicator indicates variation in students' experiences in internalizing these values, likely influenced by their religious background and individual learning habits.

Overall, the relatively low variation in scores across all indicators ($SD < 0.50$) demonstrates consistency in students' perceptions of the effectiveness of the A'lam method. These findings suggest that the A'lam method is capable of creating a clear, participatory, and meaningful learning process while simultaneously promoting the development of critical thinking skills and the internalization of Islamic values in Islamic Religious Education.

Discussion

The high mean score for the indicator of clarity of the teacher's questions confirms that the A'lam method is effective in facilitating students' conceptual understanding. A mean score of 4.58 indicates that most students are able to comprehend the intent,

direction, and purpose of the questions posed by the teacher, using them as a foundational starting point for deeper thinking. In practice, clear questions play a crucial role in stimulating students' cognitive processes, as well-structured and contextual questions help learners connect prior knowledge with new information being studied. This finding aligns with constructivist theory, which positions questioning as a primary stimulus for building meaningful knowledge through the processes of assimilation and accommodation of concepts.

Moreover, the high scores for the indicators of students' active participation and quality of responses indicate that the A'lam method not only promotes student engagement at the behavioral level but also at the cognitive level (Abdullah et al., 2018; Clemente-Suárez et al., 2023; Pikhart & Al-Obaydi, 2025; Tegeh et al., 2022). Students are not merely present and responding passively; rather, they actively engage in the process of asking questions, expressing opinions, and providing answers accompanied by reasoning and explanations. The high quality of responses indicates that students are able to process information, construct simple arguments, and express their understanding more reflectively. This demonstrates that the A'lam method is capable of creating a dialogical space conducive to the development of higher-order thinking processes.

Compared to previous findings that consistently show the positive impact of question-based learning strategies on critical thinking skills, the results of this study reinforce this empirical evidence while also adding the dimension of Islamic values and *adab* within the context of Islamic education. For instance, a study by Rahmawati, Sutarni, Rasto, and Muhammad (2023) demonstrated that the Contextual Teaching and Learning model can enhance students' critical thinking skills through an approach that integrates questioning and active student involvement in the learning process, resulting in significant development of students' analytical and reflective thinking abilities within authentic learning contexts (Rahmawati et al., 2023). Moreover, studies focusing explicitly on questioning strategies have found that the implementation of Socratic Questioning is effective in strengthening critical thinking skills and enhancing students' engagement and reasoning in learning discussions, demonstrating a positive relationship between systematic questioning techniques and the development of students' higher-order thinking skills (Aribah et al., 2025).

Furthermore, the high achievement on the critical thinking ability indicator indicates that the A'lam method aligns with the demands of twenty-first-century learning, which emphasizes the development of Higher Order Thinking Skills (HOTS). The reflective and dialogical questioning process encourages students to analyze problems, evaluate information, and draw conclusions independently. From the perspective of Islamic education, the critical thinking skills developed through the A'lam method carry a broader meaning, as they are directed toward seeking truth grounded in *tawhid* values, rather than merely winning arguments or demonstrating intellectual superiority.

The indicator of internalization of Islamic values, which also falls into the high category, demonstrates that the A'lam method is capable of bridging cognitive and affective aspects in Islamic Religious Education. Values such as *adab* in questioning, responsibility for one's expressed opinions, and spiritual awareness in the learning process begin to be internalized within the students (Arif et al., 2024; Muhammadiah et al., 2022; Musthofa, 2016; Suhendi et al., 2025). However, the score for this indicator is relatively lower compared to the others, indicating that the internalization of values requires a longer and more consistent process than cognitive achievement. Factors such as students' religious background, prior learning habits, and family and school environments may influence the level of value internalization.

Although the study's results show a positive trend, the effectiveness of the A'lam method is not independent of several supporting factors. Teachers' readiness in designing reflective questions, their ability to manage classroom discussions, and the presence of a dialogical learning culture within the madrasah are crucial factors influencing the successful implementation of this method. Teachers who are not yet accustomed to question-based learning may face challenges in guiding discussions and maintaining the depth of questions, which can reduce the overall effectiveness of the A'lam method.

This study also has methodological limitations. The use of a descriptive quantitative design does not fully capture the subjective experiences of students and teachers regarding the dynamics of implementing the A'lam method in the classroom. In addition, contextual factors such as teaching styles, student characteristics, and the institutional culture of the madrasah were not analyzed in depth. Therefore, the findings of this study should be interpreted cautiously and should not be generalized widely without support from further research. Future studies are recommended to employ qualitative or mixed-methods approaches to gain a more comprehensive understanding of the processes, challenges, and sustainability of implementing the A'lam method in various Islamic education contexts.

CONCLUSION

This study demonstrates that the A'lam method is effective in enhancing the quality of Islamic Religious Education learning, as reflected in the high achievement of indicators such as clarity of the teacher's questions, students' active participation, quality of responses, critical thinking ability, and internalization of Islamic values. However, this effectiveness is contextual and influenced by teachers' pedagogical readiness, a dialogical learning culture, and a supportive madrasah environment that facilitates the integration of Islamic values and *adab* in the learning process. Therefore, the success of the A'lam method cannot be separated from the supportive conditions that surround its implementation.

Although the study's findings indicate a positive trend, the implementation of the A'lam method also faces several challenges. Differences in students' religious

backgrounds, variations in teachers' instructional styles, and resistance to the shift from teacher-centered to dialogical learning may affect the method's effectiveness. In addition, the use of a descriptive quantitative design in this study does not fully capture the subjective experiences and classroom dynamics, so generalizations of the findings should be made cautiously.

Given these limitations, future research is recommended to employ qualitative or mixed-methods approaches to explore more deeply the implementation process of the A'lam method, including adaptation strategies, obstacles, and the sustainability of its application in various Islamic education contexts. Further studies should also broaden the scope to include different educational levels and institutional characteristics to gain a more comprehensive understanding of the A'lam method's contribution to developing learning that integratively addresses cognitive, affective, and spiritual dimensions.

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