

## Enhancing Critical Thinking Skills through Islamic History Learning: Study at UIN Raden Intan Lampung

Uswatun Hasanah<sup>1</sup>, Khoirul Umam Addzaky<sup>2\*</sup>

<sup>1</sup>Universitas Islam Negeri Raden Intan Lampung, Indonesia

<sup>2</sup>Universitas Islam Negeri Raden Intan Lampung, Indonesia

 [khoirulumam201806@gmail.com](mailto:khoirulumam201806@gmail.com)\*

### Abstract

#### Article History

##### Received

September 04, 2025

##### Revised

November 25, 2025

##### Accepted

December 03, 2025

*Learning Islamic History in Islamic Higher Education poses a challenge in developing students' critical thinking skills. This is essential for a deeper understanding of Islamic values and the significance of history in Islamic History. While numerous studies have been conducted on the subject, there is no comprehensive study that examines the design and enhancement of students' critical thinking skills in learning Islamic History, specifically in Islamic higher education institutions in Lampung province. This study aims to investigate the challenges faced and find successful strategies to promote critical thinking based on empirical data from UIN Raden Intan Lampung. Using a qualitative approach with field research, this study involved 4 Islamic History lecturers and 12 students from the Islamic Religious Education Study Program, class of 2022. Data was collected through interviews, observation, and documentation, and then validated through triangulation. The results revealed key challenges include the dominance of cognitive-centered instruction with limited attention to affective and psychomotor development, limited time, low student interest, and monotonous methods. Successful strategies identified included the use of student-centered learning approaches with focus group discussions, contextual teaching and learning, problem-based learning, and appropriate utilization of technology. The implications of this study provide valuable guidance for educators and researchers to enhance Islamic history learning by strengthening critical thinking elements. This will ultimately improve the quality of Islamic history education at UIN Raden Intan Lampung, as well as other Islamic Higher Education institutions.*

**Keywords:** *Critical Thinking; Islamic History, Islamic Higher Education*

## INTRODUCTION

The development of the current era of globalization requires universities to adapt to the changes that occur.<sup>1</sup> The development of universities, including

<sup>1</sup> Pasmah Chandra, "Problematisasi, Tantangan Dan Peluang Pendidikan Agama Islam Di Sekolah Dan Perguruan Tinggi Di Era Globalisasi," *Jurnal Aghniya STIESNU Bengkulu* 3, no. 124-136 (2020), <https://ejournal.stiesnu-bengkulu.ac.id/index.php/aghniya/article/view/40>.

Islamic Higher Education, is an effort to develop Islamic Higher Education in realizing quality and having competitiveness at the national and international levels.<sup>2</sup> This is a positive and constructive response to the challenges of the globalized world of education, aiming to produce graduates who have a competitive advantage and become superior human resources armed with leadership competencies, language skills, IT literacy, and writing skills.<sup>3</sup> As the era advances, the demands and needs for graduates that are in accordance with the needs of the times increase.<sup>4</sup>

The fundamental challenges and problems today lie in the aspects of quality improvement in higher education, including Islamic universities in Indonesia.<sup>5</sup> There are several things that need to be considered, such as education management, leaders, educators, staff, employees, students, infrastructure, and readiness of human resources. These factors will greatly influence building a good image and quality for a college today.<sup>6</sup> Therefore, it is important for Islamic Higher Education to improve its quality in all aspects, including the learning process. The success of learning activities will affect whether or not the aspired educational goals are achieved.

Based on this, efforts to revitalize and reconstruct learning activities are also important things that need to be considered in the 4.0 era which has turned into the 5.0 era including in lecture activities.<sup>7</sup> Then, all courses that have been

---

<sup>2</sup> Afrizal, "Scidac plus Perkembangan Perguruan Tinggi Islam Di Indonesia (Stain, Kasus Dan, U I N Tinggi, Perguruan)," *Jurnal Berkala Ilmiah Pendidikan* 2 (2022).

<sup>3</sup> Hadion Wijoyo et al., *SDM Unggul Di Industri 4.0*, ed. Dini Haryati and Hadion Wijoyo (Nagari Koto Baru: Insan Cendekia Mandiri, 2021).

<sup>4</sup> Ami Pujiwati et al., "The Challenges of University Graduates in The Labour Market During The Industrial Revolution 4.0 Era," *Jurnal Organisasi Dan Manajemen* 18, no. 1 (2022): 1-13, <https://doi.org/https://doi.org/10.33830/jom.v18i1.2130.2022>.

<sup>5</sup> Agus Zaenul Fitri, "Masa Depan Perguruan Tinggi Islam: Membangun Visi Kelembagaan Bereputasi Internasional," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (2013), <https://doi.org/10.21274/epis.2013.8.2.235-258>.

<sup>6</sup> Azzahra Maysela Indah and Arif Mahmud, "Tuntutan Dan Pengembangan Studi Islam Di Perguruan Tinggi," *At Turots : Jurnal Pendidikan* 3, no. 2 (2021): 94-103.

<sup>7</sup> Muhammad Taufiqurrahman, "Persepsi Mahasiswa PAI Dalam Pemanfaatan Teknologi Informasi Era Revolusi Industri 4.0 Pada Mata Kuliah SKI Di Madrasah," *Ta'allum: Jurnal Pendidikan Islam* 7, no. 2 (2019): 246-64, <https://doi.org/10.21274/taalum.2019.7.2.246-264>; Septiani Selly Susanti et al., "Innovative Digital Media in Islamic Religious Education Learning," *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 2024): 40-59, <https://doi.org/10.14421/jpai.v21i1.7553>.

studied should be understood properly and comprehensively so that they can be a provision for students when they graduate. But in reality, there are still various problems in learning activities, one of which is the problem that occurs in learning Islamic History.<sup>8</sup>

In the context of madrasah, Islamic History is a subject that seeks to study all the activities of Muslims in the past, starting from the history of the descent of Islam. The aim is to absorb the values and wisdom of this history to be learned and practiced from generation to generation.<sup>9</sup> In the realm of Islamic Higher Education, Islamic History is a course that is an important component in learning Islamic Religious Education. Islamic History directs students to study the entire series of Islamic historical events. The aim is to open and broaden students' horizons and be able to draw lessons from every event that occurs.<sup>10</sup> Islamic History equips students with historical wisdom that can be applied in life. Besides that, for Islamic Education students, the aim is to equip them to be able to design and teach Islamic History properly.

The Facts showed that there are various problems in learning the Islamic History in higher education. Starting from the emergence of the assumption that Islamic History material only contains stories of the past, so Islamic History tends to be less attractive because the material is considered less interesting.<sup>11</sup> Furthermore, Islamic History is seen as complementary material.<sup>12</sup> Another problem is that Islamic History learning materials in Islamic higher education are more focused on enriching knowledge (cognitive) and minimal in attitude

---

<sup>8</sup> Uswatun Hasanah, "Problematisa Dan Alternatif Inovasi Pembelajaran Sejarah Islam," *El Tarikh : Journal of History, Culture and Islamic Civilization* 1, no. 2 (2020): 23–34.

<sup>9</sup> Taufiqurrahman, "Persepsi Mahasiswa PAI Dalam Pemanfaatan Teknologi Informasi Era Revolusi Industri 4.0 Pada Mata Kuliah SKI Di Madrasah."

<sup>10</sup> (Masruri, 2019)

<sup>11</sup> Mar'atul Azizah and Rina Bayu Winanda, "Problematisa Pembelajaran SKI Di MTs Salafiyah Syafiiyah Bandung Diwuk Jombang," *Urwatul Wustu* 10, no. 1 (2021): 37–49, <https://doi.org/https://doi.org/10.54437/urwatulwustu.v10i1.240>.

<sup>12</sup> Problematisa Dan Alternatif Inovasi Pembelajaran Sejarah Islam Uswatun Hasanah, "Problematisa Dan Alternatif Inovasi Pembelajaran Sejarah Islam," *El Tarikh : Journal of History, Culture and Islamic Civilization* 1, no. 2 (2020): 23–34.

formation (affective). In its implementation, it is also more dominated by the achievement of cognitive abilities, less accommodating affective needs.<sup>13</sup>

Actually, many researchers have studied the learning of Islamic History. Researchers have studied Islamic History learning focusing on problems in learning, learning strategies, and models in schools/madrasahs. For instance, Azizah and Winanda highlighted problems in Islamic History learning centered on memorization in MTs.<sup>14</sup> Similarly, Rasyid addressed the learning challenges in Tsanawiyah schools.<sup>15</sup> While these studies provide important insights into the school level, they have not fully explored the complexity of designing, building, and strengthening critical thinking elements within the specific context of Islamic Higher Education (IHE). However, the discussion is still limited to the problems of Islamic History learning<sup>16</sup>, Learning strategy<sup>17</sup>, Islamic History learning approach in schools<sup>18</sup>, Methods and models of learning Islamic History<sup>19</sup>. Designing Islamic History learning in universities with a multicultural-based approach.<sup>20</sup> Most of the studies in the realm of schools/madrasahs are focused on students. They have not studied up to the aspect of designing and building and strengthening critical thinking of students in Islamic Higher Education.

This article offers a distinctive contribution by examining the development of critical thinking skills within Islamic History learning at the

---

<sup>13</sup> Abdul Rasyid, "Problematisasi Pembelajaran Sejarah Kebudayaan Islam Di Madrasah Tsanawiyah Al-Khairaat Pakuli Kabupaten Sigi," *Scolae: Journal of Pedagogy* 1, no. 1 (2018): 13–25, <https://doi.org/10.56488/scolae.v1i1.8>.

<sup>14</sup> Azizah and Winanda, "Problematisasi Pembelajaran SKI Di MTs Salafiyah Syafiiyah Bandung Diwrek Jombang."

<sup>15</sup> Rasyid, "Problematisasi Pembelajaran Sejarah Kebudayaan Islam Di Madrasah Tsanawiyah Al-Khairaat Pakuli Kabupaten Sigi."

<sup>16</sup> Azizah and Winanda, "Problematisasi Pembelajaran SKI Di MTs Salafiyah Syafiiyah Bandung Diwrek Jombang."

<sup>17</sup> Dwi Muthia Ridha Lubis et al., "Strategi Pembelajaran Sejarah Kebudayaan Islam," *Islamic Education* 1, no. 2 (2021): 68–73.

<sup>18</sup> Siti Johariyah, "Urgensi Pembelajaran Dengan Pendekatan Kontekstual Dalam Mata Pelajaran Sejarah Kebudayaan Islam Di Madrasah Ibtidaiyah (Mi)," *Jurnal Al-Bidayah*, no. 2 (2009): 199–212, <https://doi.org/https://jurnalp4i.com/index.php/social/article/view/1531>.

<sup>19</sup> Amalia Syurgawi and Muhammad Yusuf, "Metode Dan Model Pembelajaran Sejarah Kebudayaan Islam," *Maharot: Journal of Islamic Education* 4, no. 2 (2020): 175, <https://doi.org/10.28944/maharot.v4i2.433>.

<sup>20</sup> (Masruri, 2019)

higher education level, focusing specifically on UIN Raden Intan Lampung. Unlike previous studies that mostly addressed Islamic History learning at the school or madrasah level or focused solely on teaching strategies, this research combines empirical evidence from lecturers and students with theoretical insights that link critical thinking to the Islamic concept of *ijtihad*. By highlighting both the challenges and successful strategies in fostering critical thinking, this study provides fresh perspectives and practical implications for rethinking Islamic History pedagogy in Indonesian higher education. Therefore, this study aims to examine the development of critical thinking skills through Islamic History learning at UIN Raden Intan Lampung.

## METHOD

This research is a qualitative study with a field research approach. The research targets were four lecturers of the Islamic History subject and 12 students majoring in Islamic Religious Education class of 2022 who were studying Islamic History at UIN Raden Intan Lampung. The research informants were determined through purposive sampling technique. The selection of four lecturers was based on their varied teaching techniques, ensuring comprehensive data on implementation strategies. Similarly, the 12 PAI students were selected as key representatives of the class currently studying Islamic History, allowing for focused and in-depth exploration of their critical thinking experiences. The data collection technique used is Interview as the main technique which is strengthened by observation and documentation techniques. The research instrument was developed according to a grid related to critical thinking skills and Islamic History learning. The data analysis technique uses the Milles and Huberman model which includes data reduction, data presentation and conclusion drawing.<sup>21</sup>

---

<sup>21</sup> Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)* (Bandung: Alfabeta, 2018).

## RESULT AND DISCUSSION

### Critical Thinking in Islamic Higher Education

Conceptually, critical thinking skills have similarities with the concept of *ijtihad* in Islam, and critical thinking is even an important part of the *ijtihad* process. *Ijtihad* is a thinking activity that optimizes the function of reason in studying and analyzing a phenomenon in depth in accordance with Islamic values. *Ijtihad* in Islam is needed for understanding, studying, and determining the Islamic law.<sup>22</sup> In this case, the two concepts have similarities in terms of thinking accurately, clearly, sufficiently, and reasonably. The process of *ijtihad* is very complicated and has strict criteria and requirements. Additionally, these two concepts also have differences in terms of their purpose.

The purpose of using critical thinking skills is more general and broader. Therefore, the concept of critical thinking is accepted in Islam and within the Quranic perspective on thinking generally. Critical thinking is not only relevant but also indispensable in developing the quality of Islamic education, especially in Islamic higher education. The urgency of integrating Critical Thinking in Islamic higher education is paramount for enhancing students' learning experiences, cognitive abilities, and fostering a deeper understanding of religious studies. Research has shown that developing critical thinking skills among students in Islamic education is crucial.<sup>23</sup>

One of the main goals of higher education is to prepare students to think analytically<sup>24</sup>. Critical thinking does not refer to being negative or judgmental in

---

<sup>22</sup> Muhammad Asim Hassan et al., "The Historical and Critical Thinking of Usul-Ul- Fiqh and Its Evolution in Contemporary Era," *CEMJP Journal* 31, no. 2 (2023): 820–28, <https://doi.org/doi.org/10.57030/23364890.cemj.31.2.88>.

<sup>23</sup> Asri Karolina, Nyayu Khodijah, and Aini Syahira Jamaluddin, "The Development of Learning Outcome-Based Islamic Education Materials to Improve the Students ' Critical Thinking," *Cendikia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 2 (2022): 190–211, <https://doi.org/doi.org/10.21154/cendekia.v20i2.3963>; Mohammad Asrori et al., "Islamic Educational and Cultural Values in Indonesian Puppetry Art: A Systematic Literature Review," *Cogent Education* 12, no. 1 (December 2025): 1–19, <https://doi.org/10.1080/2331186X.2025.2490445>.

<sup>24</sup> Rarita Mihail, "An Evaluation of the Perceptions of Socio- Humanities Students on the Skills of Critical Thinking," *Revista Românească Pentru Educație Multidimensională* 5, no. 2 (2023): 388–407, <https://doi.org/> | <https://doi.org/10.18662/rrem/15.2/740>.

the conventional sense. Instead, it pertains to the ability to think accurately, clearly, sufficiently, and reasonably.<sup>25</sup> So the student can develop and create knowledge rather than just receive information and build basic knowledge. Therefore, Islamic higher education needs to adjust its learning process to foster students' critical thinking skills.

In the 21st century, education prioritizes the 4Cs: critical thinking, creativity, collaboration, and communication.<sup>26</sup> Islamic Higher Education must integrate learning processes that foster habits such as curiosity, skepticism, logical reasoning, and reflective judgment. These abilities are crucial for evaluating information, identifying assumptions, analyzing complex problems, and forming coherent arguments.<sup>27</sup> For this reason, critical thinking is not only compatible with Islamic educational values but is indispensable for deepening students' understanding of Islamic History and enhancing the overall quality of Islamic higher education.<sup>28</sup>

### **Challenges in Developing Critical Thinking Skills in The Learning of Islamic History**

Based on the results of research using interviews, observation, and documentation, the researcher found several challenges in Islamic History courses learning at UIN Raden Intan Lampung, which will be described in the following table:

---

<sup>25</sup> Hülya Kosar Altinyelken, "Critical Thinking and Non - Formal Islamic Education : Perspectives from Young Muslims in the Netherlands," *Contemporary Islam* 15 (2021): 267-85, <https://doi.org/10.1007/s11562-021-00470-6>.

<sup>26</sup> Balya Ziaulhaq Achmadin, "Urgensi Historical Thinking Skills Bagi Peserta Didik Dalam Pembelajaran Sejarah Kebudayaan Islam," *Muta'allim: Jurnal Pendidikan Agama Islam* 1, no. 2 (2022): 96-114, <https://doi.org/https://doi.org/10.18860/mjpai.v1i2.1125>.

<sup>27</sup> Ilya, "Analisis Berfikir Dalam Pembelajaran Sejarah Kebudayaan Islam Min 3 Pontianak," *Jurnal P4I* 2, no. 3 (2022): 113-19, <https://doi.org/https://jurnalp4i.com/index.php/social/article/view/1531>.

<sup>28</sup> Abdul Karim Abdullah, "Strengthening Critical Thinking Skills Among Muslims Students," *ICR Journal* 1, no. 4 (2010): 649-65, <https://doi.org/https://doi.org/10.52282/icr.v1i4.707>.

**Table 1. Critical Thinking Development Challenges in Islamic History Learning**

| Code | Challenges                                                                                                                                       | Data Validation |
|------|--------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| C1   | Islamic History learning focuses more on mastering knowledge (cognitive) and minimally on shaping attitudes/behavior (affective & psychomotor).  | I, O, D         |
| C2   | Some lecturers lack understanding of approaches and methods for teaching Islamic history in the development of critical thinking.                | O               |
| C3   | The dominance of the memorization method in studying Islamic history                                                                             | I, O            |
| C4   | The perception/paradigm of students who consider Islamic History courses to be uninteresting.                                                    | I, O            |
| C5   | Lack of preparation/planning for Islamic History learning (including the preparation of syllabus/teaching materials that are not yet completed). | I, D            |
| C6   | The time allocation for Islamic History learning is too short/limited.                                                                           | I, O, D         |
| C7   | The curriculum content of Islamic History is too extensive, hindering students from achieving a deep understanding.                              | I               |
| C8   | Students have little interest in learning and find Islamic History boring.                                                                       | I, O, D         |
| C9   | Some lecturers teach Islamic history using only monotonous methods.                                                                              | I, O, D         |

Table 1 presents the results of an analysis based on data collected through interviews (Code I), observations (Code O), and documentation (Code D). This research identified nine challenges faced in teaching Islamic history. These findings were coded as C1–C9, corresponding to Challenges 1 through 9, and validated through various data sources. Here is a complete description.

Based on the triangulation results, it is evident that the main challenges faced are C1 (Islamic History learning focuses more on mastering knowledge/cognitive and minimally on shaping attitudes/affective and

psychomotor aspects), C6 (The time allocation for Islamic History learning is too short/limited), C8 (Students have little interest in learning and find Islamic History boring), and C9 (Some lecturers teach Islamic history using only monotonous methods). which are present in all three data collection methods (interview, observation dan documentation).<sup>29</sup>

Based on Johariyah's research, it is evident that the C1 challenge is not only faced in Islamic history learning activities at the UIN Raden Intan Lampung but also occurs in Islamic history learning at madrasahs. The Islamic History learning objectives to be achieved have not been able to be implemented properly because there are various challenges and obstacles in realizing them, one of the serious obstacles is that Islamic History learning is more focused on mastering knowledge (cognitive) and minimal in the formation of attitudes (affective) and behavior (motor) in addition to other accompanying obstacles such as limited time provided, very dense and important content/material, limited of the teacher resources (related to approaches and methods).<sup>30</sup>

Studies also suggest that learning history should help students think critically and understand the significance of historical events, rather than just memorizing facts.<sup>31</sup> When students do not have enough time and the material is too much, they cannot learn deeply, and their motivation becomes low, which matches the results of this study.

In addition to the main challenges previously identified, this study also found several secondary challenges in Islamic History learning. First, some lecturers do not fully understand or apply teaching approaches that support critical thinking, resulting in a learning process that still depends heavily on lecturing (C2). Second, memorization continues to dominate classroom activities, where students are required to recall historical facts rather than develop a deeper

---

<sup>29</sup> (Interview, Observation and Documentation, 2024)

<sup>30</sup> Johariyah, "Urgensi Pembelajaran Dengan Pendekatan Kontekstual Dalam Mata Pelajaran Sejarah Kebudayaan Islam Di Madrasah Ibtidaiyah (Mi)."

<sup>31</sup> Ratu Suntiah, "Students' Critical Thinking Skills in the Reflective Class of Islamic Cultural History," *Jurnal Pendidikan Islam (JPI)* 7, no. 2 (2021): 195–204, <https://doi.org/10.15575/jpi.v7i2.15060>.

understanding (C3). Third, many students perceive Islamic History as boring and not relevant to their daily life, which reduces their motivation to participate actively in class (C4). Fourth, learning preparation, including syllabus and teaching materials, is sometimes incomplete or not updated, leading to unstructured learning implementation (C5).<sup>32</sup>

Finally, (C7) The curriculum content of Islamic History is too extensive, hindering students from achieving a deep understanding. These additional findings show that pedagogical practices and learning design still need improvement to support more meaningful and interactive Islamic History education.

The additional challenges identified in this study are consistent with those found in many previous studies on history education, particularly in the Indonesian context.<sup>33</sup> Overall, these additional findings reinforce that improving pedagogical skills, updating learning materials, diversifying teaching strategies, and connecting historical content to students' experiences are essential steps in creating effective Islamic History learning.

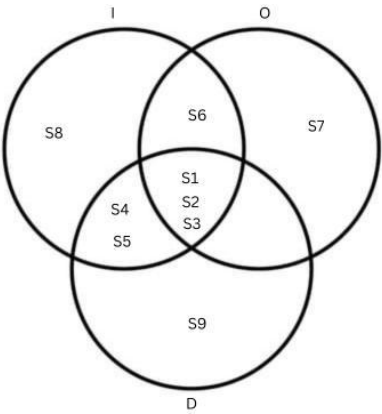
### **Strategies for the development of critical thinking skills in Islamic History Learning at UIN Raden Intan Lampung**

Based on the results of research using interviews, observation, and documentation, the researcher found several strategies applied by lecturers teaching Islamic Cultural History courses at UIN Raden Intan Lampung, which will be visualized in the following Venn diagram:

---

<sup>32</sup> (Interview, Observation and Documentation, 2024)

<sup>33</sup> Hasanah, "Problematisasi Dan Alternatif Inovasi Pembelajaran Sejarah Islam"; Alwy Ahmed Mohamed, Zaki Afifi, and Mahmud Hassan, "Critical Pedagogy in Islamic History Education: Applying Henry Giroux's Framework," *Bulletin of Islamic Research* 3, no. 4 (2025), <https://doi.org/10.69526/bir.v3i3.363>; Ade Nurpriatna, Nandi Rustandi, and Wawan Ridwan, "Penerapan Berpikir Kritis Siswa Melalui Pendekatan Konstruktivisme Dalam Pembelajaran Sejarah Kebudayaan Islam ( Penelitian Di Madrasah Aliyah Muslimin Jaya Cimenteng Sukabumi )," *Journal Rayah Al-Islam* 5, no. 1 (2021): 450-66, <https://doi.org/10.37274/rais.v5i01.712> Penerapan.



**Figure 1. Creswell Data Triangulation.**<sup>34</sup>

|    |                                                     |    |                                                        |
|----|-----------------------------------------------------|----|--------------------------------------------------------|
| I  | : Interview                                         | S6 | : Engaging Students through Role Playing Method        |
| O  | : Observation                                       | S7 | : Utilization of Digital Media and Learning Technology |
| D  | : Documentation                                     | S8 | : Individual Assignments                               |
| S1 | : Contextual Teaching Learning (CTL)                | S9 | : Development of syllabi based on KKNI and MBKM        |
| S2 | : Problem-Based Learning (PBL)                      |    |                                                        |
| S3 | : Focus Group Discussion (FGD)                      |    |                                                        |
| S4 | : Try to combine CTL, PBL, and FGD in the syllabus. |    |                                                        |
| S5 | : Use of Analysis-Based Evaluation                  |    |                                                        |

The Venn diagram illustrates how various strategies for developing critical thinking skills in Islamic History learning are validated through three data sources: interviews (I), observations (O), and documentation (D). Each strategy (S1-S9) occupies a different area, indicating the level of consistency and strength of evidence supporting its application in the field.

The Contextual Teaching Learning (CTL) strategy (S1), Problem-Based Learning (PBL) strategy (S2), and Focus Group Discussion (FGD) strategy (S3) are located at the intersection of three circles (I-O-D), which means that all three are strongly supported by interviews, observations, and documentation. These findings suggest that approaches that directly engage students through real-life contexts, problem-solving, and group discussions are considered the most effective and appropriate strategies for enhancing critical thinking skills in Islamic History learning.<sup>35</sup>

<sup>34</sup> Jhon W Creswell and J.David Crswell, *Research Design Qualitative, Quantitative and Mixed Methods Approaches*, 5th ed. (london: Sage Publications Sage CA: Los Angeles, CA, 2018).

<sup>35</sup> (Interview, Observation and Documentation, 2024)

The integration of the three data sources also shows that this practice is not just discourse, but is truly reflected in lesson plans, classroom activities, and the perceptions of lecturers and students. This is in line with previous research findings, which explain that active learning models such as PBL and CTL can improve analytical skills and deep understanding in history and Islamic studies. The group discussion (FGD) approach is also recognized for its ability to improve students' argumentation and reflective thinking skills.<sup>36</sup>

Based on the researcher's analysis, when Islamic history is taught by combining the three types of learning models, CTL, PBL, and FGD, it becomes an appropriate and comprehensive strategy because it not only develops students' critical thinking skills but also enables them to understand the material deeply and contextually so that they can apply the lessons of history to their lives, building their character, especially in this 21st century.

This finding is consistent with the research of Marhalim and Ibnu Rusydi, who demonstrate that Islamic History is one of the Islamic Religious Education courses designed to strengthen character building among students, particularly in the higher education environment. The Islamic History course is full of character education values. This is very important for students in the current era of globalization.<sup>37</sup>

Students who study Islamic History are expected to develop into individuals who are able to think critically and creatively to ensure that they are on the right track in solving the problems of Islamic History faced or the Islamic History material they are studying, as well as ensuring the correctness of the

---

<sup>36</sup> Johariyah, "Urgensi Pembelajaran Dengan Pendekatan Kontekstual Dalam Mata Pelajaran Sejarah Kebudayaan Islam Di Madrasah Ibtidaiyah (Mi)"; Sodikin, "Improving Understanding of Islamic Cultural History Subjects Through Discussion Methods," *Research Journal on Teacher Professional Development* 2, no. 2 (2024): 182-89, <https://doi.org/https://doi.org/10.21580/rjtpd.v2i2.15477>; Eva Musthofatul Bariyah, Ibnu Hidayatullah, and Erik Jaenudin, "Efektifitas Penggunaan Model Pembelajaran Problem Based Learning (PBL) Terhadap Kemampuan Berpikir Kritis Peserta Didik Pada Mata Pelajaran Sejarah Kebudayaan Islam," *Jurnal Jendela Pendidikan* 2, no. 2 (2022): 284-94, <https://www.ejournal.jendelaedukasi.id/index.php/JJP>.

<sup>37</sup> Ibnu Rusydi, "Pembelajaran Sejarah Kebudayaan Islam Di Madrasah," *Risalah Jurnal Pendidikan Dan Studi Islam* 1, no. 2 (2021): 75-83.

thinking process that takes place. By always being a critical individual in studying Islamic History, one will be triggered to be creative.<sup>38</sup>

Further findings revealed that these strategies, although mentioned in interviews and documents, were not observed in classroom practice: S4 (Combining CTL, PBL, and FGD in the syllabus) and S5 (Use of analysis-based evaluation).<sup>39</sup> This shows some lecturers conceptually understand and plan these strategies, yet their actual implementation is inconsistent. The gap may be related to classroom time limitations, lecturer workload, or a reliance on traditional methods.

Furthermore, S6 (Engaging Students through the Role-Playing Method). This strategy appears in both interviews and classroom observations but does not appear in official documents. Lecturers explain using the role-playing method, and classroom observations confirm that students were invited to reenact historical events, take positions as historical figures, or dramatize certain Islamic civilization narratives.<sup>40</sup>

Role-playing encourages students to interpret historical perspectives, analyze motivations and consequences, compare different viewpoints, and reflect on the meaning of historical actions.<sup>41</sup> Thus, even though S6 is not yet documented in syllabi or teaching plans, it represents a practical and interactive method that effectively stimulates critical thinking by requiring students to "experience" and analyze history through embodied learning.

Another strategy, S7 (Utilization of Digital Media and Learning Technology), from the observations, reveals that lecturers frequently utilize digital tools, namely videos, slides, and online quizzes, although these were not formally stated in interviews or documented in learning materials. This suggests

---

<sup>38</sup> Yunus et al., "Internalisasi Nilai-Nilai Sosio-Kultural Dalam Pembelajaran Agama Islam Di Perguruan Tinggi Kota Palopo," *Bustanul Ulum Journal of Islamic Education* 1, no. 1 (2023): 50–63, <https://doi.org/10.62448/bujie.v1i1.6>.

<sup>39</sup> (Interview and Documentation, 2024)

<sup>40</sup> (Interview and observation, 2024)

<sup>41</sup> Syurgawi and Yusuf, "Metode Dan Model Pembelajaran Sejarah Kebudayaan Islam."

an informal or spontaneous integration of technology rather than a structured plan.

S8 (Individual Assignments). This strategy appears only in interviews, indicating lecturers report giving individual tasks, yet such tasks were not seen during observations nor documented in course materials. The inconsistency shows that S8 is not systematically used to develop critical thinking. And then S9 (Development of syllabi based on KKNi and MBKM). This strategy appears solely in documentation. Curriculum standards are formally written but have not yet influenced actual teaching practice or lecturer perceptions. This illustrates a common gap between curriculum policy and classroom implementation.

Although these strategies did not emerge from the results of the three data collection methods simultaneously, they also contributed to improving students' critical thinking skills in Islamic history learning. Actually, Islamic History material and critical thinking skills are closely related.<sup>42</sup> This is because critical thinking skills are essential for understanding Islamic History material. Therefore, every student, including those in higher education, should possess the ability to think critically in order to comprehend Islamic History.

This is because students are required to analyze the values contained in Islamic history, which can then be used as insight in solving problems that occur in life.<sup>43</sup> Problem-based learning promotes critical thinking by requiring students to examine and assess historical events and their impact. This process helps students gain a deeper, more comprehensive understanding and have more diverse perspectives.<sup>44</sup>

---

<sup>42</sup> Adhitya Rahardhian, "Kajian Kemampuan Berpikir Kritis ( Critical Thinking Skill ) Dari Sudut Pandang Filsafat" 5, no. 2 (2022): 87-94.

<sup>43</sup> Bariyah, Hidayatullah, and Jaenudin, "Efektifitas Penggunaan Model Pembelajaran Problem Based Learning (PBL) Terhadap Kemampuan Berpikir Kritis Peserta Didik Pada Mata Pelajaran Sejarah Kebudayaan Islam."

<sup>44</sup> Erni Zuliana, "Pengelolaan Media Pembelajaran Interaktif Dengan Aplikasi Quizizz Pada Mata Kuliah Bahasa Arab Profesi Di UIN Raden Intan Lampung," *Bustanul Ulum Journal of Islamic Education* 2, no. 2 (2024): 188-202, <https://doi.org/10.62448/bujie.v2i2.122>.

Furthermore, in order to develop critical thinking in learning Islamic History in higher education, it is necessary to continuously innovate in learning. There are several criteria and principles for developing learning innovations in Islamic History courses, including: developing cognitive roles, developing affective factors, developing psychomotor aspects, and increasing students' receptive abilities. By implementing learning innovations, it is hoped that students can develop the ability to think critically in studying Islamic History.<sup>45</sup>

These findings related to the purpose of the implementation of Islamic History courses in Higher Education are that students have various abilities, namely: **First**, students have an awareness of the importance of understanding and studying the sources that are the basis of Islamic teachings, Islamic values and norms that have been built by the Prophet Muhammad in order to develop Islamic culture and civilization.<sup>46</sup>

**Second**, students have an awareness of the importance of time and place, which is a process from the past, present, and future. **Third**, train students' critical thinking to understand historical facts correctly based on a scientific approach. **Fourth**, fostering students' appreciation and respect for the heritage of Islamic history as a testament to the civilization of Muslims in the past. Fifth, developing students' ability to take inspiration from historical (Islamic) events, emulate outstanding figures, and relate them to social, cultural, political, economic, scientific, and artistic phenomena, and others to develop Islamic culture and civilization.<sup>47</sup> These strategies must be continued to improve the quality of Islamic History learning, especially at Islamic Higher Education, to enhance students' critical thinking skills.

---

<sup>45</sup> Hasanah, "Problematika Dan Alternatif Inovasi Pembelajaran Sejarah Islam."

<sup>46</sup> Masruri, "Mendesain Model Pembelajaran Sejarah Kebudayaan Islam Berbasis Multikultural Di Perguruan Tinggi."

<sup>47</sup> Uswatun Hasanah, *Sejarah Kebudayaan Islam Tematik (Menyelami Hikmah Sejarah Dalam Wacana Modern)*, ed. Royfan et.al Ardian, 1st ed. (Yogyakarta: Deepublish, 2025).

## CONCLUSION

This study investigated the challenges and strategies for developing critical thinking skills in Islamic History learning at UIN Raden Intan Lampung. The findings show that the main challenges identified include a dominant focus on cognitive aspects, limited time allocation, monotonous methods, and low student interest. The main strategies were found to be effective in enhancing critical thinking, particularly when implementing Contextual Teaching and Learning (CTL), Problem-Based Learning (PBL), and Focus Group Discussion (FGD), which were consistently evident across interviews, observations, and documentation. Additional strategies, such as role-playing, utilizing digital media and technology, and curriculum alignment, also emerged, although their implementation varied.

Overall, the study highlights the need for student-centered pedagogies and continuous instructional innovation to strengthen critical thinking in Islamic History learning. Although limited to one institution and study program, this research provides valuable insights for improving Islamic History pedagogy and may serve as a reference for other Islamic higher education institutions.

## REFERENCES

- Achmadin, Balya Ziaulhaq. "Urgensi Historical Thinking Skills Bagi Peserta Didik Dalam Pembelajaran Sejarah Kebudayaan Islam." *Muta'allim: Jurnal Pendidikan Agama Islam* 1, no. 2 (2022): 96-114. <https://doi.org/https://doi.org/10.18860/mjpai.v1i2.1125>.
- Afrizal. "Scidac plus Perkembangan Perguruan Tinggi Islam Di Indonesia (Stain, Kasus Dan, U I N Tinggi, Perguruan)." *Jurnal Berkala Ilmiah Pendidikan* 2 (2022).
- Altinyelken, Hülya Kosar. "Critical Thinking and Non - Formal Islamic Education : Perspectives from Young Muslims in the Netherlands." *Contemporary Islam* 15 (2021): 267-85. <https://doi.org/10.1007/s11562-021-00470-6>.
- Asrori, Mohammad, Bima Fandi Asy'arie, Akhirudin, Ganjar Yusup Sofian, Ahmad Fadhel Syakir Hidayat, Aidillah Suja, and Roibin. "Islamic Educational and Cultural Values in Indonesian Puppetry Art: A Systematic Literature Review." *Cogent Education* 12, no. 1 (December 2025): 1-19. <https://doi.org/10.1080/2331186X.2025.2490445>.
- Azizah, Mar'atul, and Rina Bayu Winanda. "Problematika Pembelajaran SKI Di MTs Salafiyah Syafiiyah Bandung Diweek Jombang." *Urwatul Wusto* 10, no. 1 (2021): 37-49. <https://doi.org/https://doi.org/10.54437/urwatulwutsqo.v10i1.240>.
- Bariyah, Eva Musthofatul, Ibnu Hidayatullah, and Erik Jaenudin. "Efektifitas Penggunaan Model Pembelajaran Problem Based Learning (PBL) Terhadap Kemampuan Berpikir Kritis Peserta Didik Pada Mata Pelajaran Sejarah Kebudayaan Islam." *Jurnal Jendela Pendidikan* 2, no. 2 (2022): 284-94. <https://www.ejournal.jendelaedukasi.id/index.php/JJP>.
- Chandra, Pasmah. "Problematika, Tantangan Dan Peluang Pendidikan Agama Islam Di Sekolah Dan Perguruan Tinggi Di Era Globalisasi." *Jurnal Aghinya STIESNU Bengkulu* 3, no. 124-136 (2020). <https://ejournal.stiesnu-bengkulu.ac.id/index.php/aghniya/article/view/40>.
- Creswell, Jhon W, and J.David Crswell. *Research Design Qualitative, Quantitative and Mixed Methods Approaches*. 5th ed. london: Sage Publications Sage CA: Los Angeles, CA, 2018.
- Dahari, Aminurrashid Ahmad, Asmawati Suhid, and Fathiyah Fakhruhin. "Implementation Critical Thinking in Teaching Islamic Education." *International Journal of Academic Research in Progressive Education and Development* 8, no. 4 (2019): 805-23. <https://doi.org/10.6007/ijarped/v8-i4/6756>.
- Dan Alternatif Inovasi Pembelajaran Sejarah Islam Uswatun Hasanah, Problematika. "Problematika Dan Alternatif Inovasi Pembelajaran Sejarah Islam." *El Tarikh : Journal of History, Culture and Islamic Civilization* 1, no. 2 (2020): 23-34.
- Erni Zuliana. "Pengelolaan Media Pembelajaran Interaktif Dengan Aplikasi Quizizz Pada Mata Kuliah Bahasa Arab Profesi Di UIN Raden Intan Lampung." *Bustanul Ulum Journal of Islamic Education* 2, no. 2 (2024): 188-202. <https://doi.org/10.62448/bujie.v2i2.122>.
- Fitri, Agus Zaenul. "Masa Depan Perguruan Tinggi Islam: Membangun Visi

- Kelembagaan Bereputasi Internasional." *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (2013). <https://doi.org/10.21274/epis.2013.8.2.235-258>.
- Hasanah, Uswatun. "Problematika Dan Alternatif Inovasi Pembelajaran Sejarah Islam." *El Tarikh : Journal of History, Culture and Islamic Civilization* 1, no. 2 (2020): 23–34.
- — —. *Sejarah Kebudayaan Islam Tematik (Menyelami Hikmah Sejarah Dalam Wacana Modern)*. Edited by Royfan et.al Ardian. 1st ed. Yogyakarta: Deepublish, 2025.
- Hassan, Muhammad Asim, Arshad Imran Rehmani, Gulam Fareed, Muhammad Khurseed, and Muhammad Hussain, Tawar, Keifatullah. "The Historical and Critical Thinking of Usul-UI- Fiqh and Its Evolution in Contemporary Era." *CEMJP Journal* 31, no. 2 (2023): 820–28. <https://doi.org/doi.org/10.57030/23364890.cemj.31.2.88>.
- Ilya. "Analisis Berfikir Dalam Pembelajaran Sejarah Kebudayaan Islam Min 3 Pontianak." *Jurnal PAI* 2, no. 3 (2022): 113–19. <https://doi.org/https://jurnalpai.com/index.php/social/article/view/1531>.
- Inda, Abdul Mumini, and Ahmad Johari Sihes. "Islamic and Western Perspectives of Critical Thinking." *International Research Journal of Shariah , Muamalat, and Islam* 4, no. 10 (2022): 20–29. <https://doi.org/10.35631/IRJSMI.410002>.
- Indah, Azzahra Maysela, and Arif Mahmud. "Tuntutan Dan Pengembangan Studi Islam Di Perguruan Tinggi." *At Turots : Jurnal Pendidikan* 3, no. 2 (2021): 94–103.
- Johariyah, Siti. "Urgensi Pembelajaran Dengan Pendekatan Kontekstual Dalam Mata Pelajaran Sejarah Kebudayaan Islam Di Madrasah Ibtidaiyah (Mi)." *Jurnal Al-Bidayah*, no. 2 (2009): 199–212. <https://doi.org/https://jurnalpai.com/index.php/social/article/view/1531>.
- Karim Abdullah, Abdul. "Strengthening Critical Thinking Skills Among Muslims Students." *ICR Journal* 1, no. 4 (2010): 649–65. <https://doi.org/https://doi.org/10.52282/icr.v1i4.707>.
- Karolina, Asri, Nyayu Khodijah, and Aini Syahira Jamaluddin. "The Development of Learning Outcome-Based Islamic Education Materials to Improve the Students ' Critical Thinking." *Cendikia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 2 (2022): 190–211. <https://doi.org/doi.org/10.21154/cendekia.v20i2.3963>.
- Lubis, Dwi Muthia Ridha, Elawati Manik, Mardianto, and Nirwana Anas. "Strategi Pembelajaran Sejarah Kebudayaan Islam." *Islamic Educatiob* 1, no. 2 (2021): 68–73.
- Margatama, Pandang, Tahraoui Ramdane, and Muhammad Wildan. "Analyzing the Practice of Critical Thinking Skills for Islamic Education Students in the International Campus." *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 2 (2024): 235–46. <https://doi.org/10.22219/progresiva.v12i02.29520>.
- Masruri, M. Hadi. "Mendesain Model Pembelajaran Sejarah Kebudayaan Islam Berbasis Multikultural Di Perguruan Tinggi." *J-PAI: Jurnal Pendidikan Agama Islam* 6, no. 1 (2019): 57–67. <https://doi.org/10.18860/jpai.v6i1.8981>.
- Masruri, M.Hadi. "Mendesain Model Pembelajaran Sejarah Kebudayaan Islam (SKI) Berbasis Multikultural Di Perguruan Tinggi." *J-PAI: Jurnal Pendidikan Agama Islam*

- 6, no. 1 (2019): 57–67. <https://doi.org/10.18860/jpai.v6i1.8981>.
- Mihail, Rarita. “An Evaluation of the Perceptions of Socio- Humanities Students on the Skills of Critical Thinking.” *Revista Românească Pentru Educație Multidimensională* 5, no. 2 (2023): 388–407. <https://doi.org/10.18662/rrem/15.2/740>.
- Mohamed, Alwy Ahmed, Zaki Afifi, and Mahmud Hassan. “Critical Pedagogy in Islamic History Education: Applying Henry Giroux’s Framework.” *Bulletin of Islamic Research* 3, no. 4 (2025). <https://doi.org/10.69526/bir.v3i3.363>.
- Nurpriatna, Ade, Nandi Rustandi, and Wawan Ridwan. “Penerapan Berpikir Kritis Siswa Melalui Pendekatan Konstruktivisme Dalam Pembelajaran Sejarah Kebudayaan Islam ( Penelitian Di Madrasah Aliyah Muslimin Jaya Cimenteng Sukabumi ).” *Journal Rayah Al-Islam* 5, no. 1 (2021): 450–66. <https://doi.org/10.37274/rais.v5i01.712> Penerapan.
- Pujiwati, Ami, Manuntun Parulian Hutagaol, Bomer Pasaribu, and Nurmala Katrina Pandjaitan. “The Challenges of University Graduates in The Labour Market During The Industrial Revolution 4.0 Era.” *Jurnal Organisasi Dan Manajemen* 18, no. 1 (2022): 1–13. <https://doi.org/10.33830/jom.v18i1.2130.2022>.
- Rahardhian, Adhitya. “Kajian Kemampuan Berpikir Kritis ( Critical Thinking Skill ) Dari Sudut Pandang Filsafat” 5, no. 2 (2022): 87–94.
- Rasyid, Abdul. “Problematika Pembelajaran Sejarah Kebudayaan Islam Di Madrasah Tsanawiyah Al-Khairaat Pakuli Kabupaten Sigi.” *Scolae: Journal of Pedagogy* 1, no. 1 (2018): 13–25. <https://doi.org/10.56488/scolae.v1i1.8>.
- Rusydi, Ibnu. “Pembelajaran Sejarah Kebudayaan Islam Di Madrasah.” *Risalah Jurnal Pendidikan Dan Studi Islam* 1, no. 2 (2021): 75–83.
- Septiani Selly Susanti, Laila Nursafitri, Iri Hamzah, Rita Zunarti, Darmanto, Fitriyah, Bima Fandi Asy’arie, and Muhammad Syihab As’ad. “Innovative Digital Media in Islamic Religious Education Learning.” *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 2024): 40–59. <https://doi.org/10.14421/jpai.v21i1.7553>.
- Sodikin. “Improving Understanding of Islamic Cultural History Subjects Through Discussion Methods.” *Research Journal on Teacher Professional Development* 2, no. 2 (2024): 182–89. <https://doi.org/10.21580/rjtpd.v2i2.15477>.
- Sugiyono. *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)*. Bandung: Alfabeta, 2018.
- Suntiah, Ratu. “Students’ Critical Thinking Skills in the Reflective Class of Islamic Cultural History.” *Jurnal Pendidikan Islam (JPI)* 7, no. 2 (2021): 195–204. <https://doi.org/10.15575/jpi.v7i2.15060>.
- Syurgawi, Amalia, and Muhammad Yusuf. “Metode Dan Model Pembelajaran Sejarah Kebudayaan Islam.” *Maharot: Journal of Islamic Education* 4, no. 2 (2020): 175. <https://doi.org/10.28944/maharot.v4i2.433>.
- Taufiqurrahman, Muhammad. “Persepsi Mahasiswa PAI Dalam Pemanfaatan Teknologi Informasi Era Revolusi Industri 4.0 Pada Mata Kuliah SKI Di Madrasah.” *Ta’allum: Jurnal Pendidikan Islam* 7, no. 2 (2019): 246–64.

<https://doi.org/10.21274/taalum.2019.7.2.246-264>.

Wijoyo, Hadion, Ade Onny Siagian, Audia Junita, Denok Sunarsi, Dini Haryati, Widiyanti, Zulfiayu Saipun, Suherman, and Dora Amelya. *SDM Unggul Di Industri 4.0*. Edited by Dini Haryati and Hadion Wijoyo. Nagari Koto Baru: Insan Cendekia Mandiri, 2021.

Yunus, Mukhlisin, Arini Ulfah Hidayati, and Dedi Andrianto. "Internalisasi Nilai-Nilai Sosio-Kultural Dalam Pembelajaran Agama Islam Di Perguruan Tinggi Kota Palopo." *Bustanul Ulum Journal of Islamic Education* 1, no. 1 (2023): 50-63. <https://doi.org/10.62448/bujie.v1i1.6>.