



Reflective Practice in Islamic Teacher Education: Insights from PAI Teaching Practicum for the Formation of Professional and Pedagogical Identity

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Abstract

This article examines the development of professionalism among prospective Islamic Education (PAI) teachers through reflection on their experiences in the *PAI Teaching Practicum* course at the State Institute for Islamic Studies (IAIN) Pontianak. Amid the global challenges faced by Islamic teacher education which demands pedagogical competence, spiritual integrity, and adaptability to change this study highlights how practicum-based reflection functions as a medium for shaping professional identity grounded in Islamic values. Using a qualitative approach with thematic analysis of written reflections from sixth-semester students, the research identifies five key themes: (1) the creation of a humanistic and supportive learning environment; (2) the effectiveness of simulation and microteaching in developing technical competence; (3) enhanced self-awareness and reflective ability; (4) the growth of empathy and responsibility through collaborative learning; and (5) the challenges posed by limited digital media and practicum time. The study asserts that reflection within the practicum process not only enhances teaching competence but also strengthens the ethical and spiritual foundations of prospective PAI teachers. These findings contribute conceptually to the discourse on reflective Islamic education and offer practical directions for developing an integrative, adaptive, and value-based PAI curriculum.

Keywords: Islamic teacher education, reflective practice, pedagogical competence, professional identity, teaching practicum

Artikel ini mengkaji pembentukan profesionalisme calon guru Pendidikan Agama Islam (PAI) melalui refleksi atas pengalaman mereka dalam mata kuliah Praktikum Pembelajaran PAI di IAIN Pontianak. Di tengah tantangan global pendidikan guru Islam yang menuntut kompetensi pedagogik, spiritual, dan adaptif terhadap perubahan, studi

ini menyoroti bagaimana refleksi berbasis praktikum berperan sebagai sarana pembentukan identitas profesional yang berkarakter Islami. Menggunakan pendekatan kualitatif dengan analisis tematik terhadap refleksi tertulis mahasiswa semester VI, penelitian ini menemukan lima tema utama: (1) terciptanya suasana belajar humanis dan suportif, (2) efektivitas simulasi dan microteaching dalam membangun kompetensi teknis, (3) peningkatan kesadaran diri dan kemampuan reflektif, (4) tumbuhnya empati dan tanggung jawab melalui pembelajaran kolaboratif, serta (5) tantangan keterbatasan media digital dan waktu praktikum. Studi ini menegaskan bahwa refleksi dalam praktikum tidak hanya meningkatkan kompetensi mengajar, tetapi juga memperkuat landasan etis dan spiritual calon guru PAI. Temuan ini memberikan kontribusi konseptual terhadap wacana pendidikan Islam reflektif dan menawarkan arah praktis bagi pengembangan kurikulum PAI yang integratif, adaptif, dan berbasis nilai.

Kata Kunci : Pendidikan guru Islam, praktik reflektif, kompetensi pedagogis, identitas professional, pembelajaran praktikum.

INTRODUCTION

Teacher education serves as a critical foundation for preparing educators who not only master subject content but also possess strong pedagogical capacity, reflective awareness, and Islamic character. In the context of Islamic Religious Education (*Pendidikan Agama Islam*, or PAI), a teacher assumes a dual role as both a transmitter of knowledge and a model of ethical conduct, spirituality, and moral leadership.

The concept of reflection in teacher education, as articulated by Schön (1983) in *The Reflective Practitioner* and further developed by Brookfield (1995) and Loughran (2002), emphasizes the importance of critical reflection on teaching experiences as a means of fostering professional competence and self-awareness among educators. While reflective practice has been widely studied and applied in mainstream teacher education, its implementation within Islamic education remains relatively limited and insufficiently documented in a systematic manner.

This study seeks to address that gap by analyzing students' reflections on their experiences in the PAI Teaching Practicum course at an Islamic Higher Education Institution (*Perguruan Tinggi Keagamaan Islam*, PTKI). The practicum is designed to integrate pedagogical theory with direct teaching experience through simulations, lesson plan development, and peer evaluation. It thus serves as a crucial space for cultivating pedagogical competence and Islamic professional identity.

Accordingly, this research contributes not only to the advancement of PAI teacher education practices at the local level but also enriches the global discourse on reflective Islamic pedagogy as an innovative approach for nurturing teachers who are professional, adaptive, and spiritually grounded.

RESEARCH METHODOLOGY

This study employs a qualitative narrative approach with thematic analysis, grounded in Schön's (1983) *Reflective Practitioner* framework, which views reflection as a process of deep thinking about experience that leads to more mature professional understanding and action. Within this framework, students' reflections are interpreted as reflection-on-action that is, their conscious analysis of practicum experiences in teaching Islamic Religious Education (PAI).

The primary data were drawn from written reflection documents produced by sixth-semester students from two classes enrolled in the *PAI Teaching Practicum* course at IAIN

Pontianak. The narrative inquiry approach was chosen for its relevance in capturing lived experiences and meaning-making processes among prospective Islamic teachers. This methodological orientation aligns with the Islamic educational principle of *tazkiyah al-nafs* (self-purification) and reflective learning. Data analysis proceeded through four stages:

1. Reading the entire set of reflections to grasp the narrative context;
2. Identifying emergent themes;
3. Classifying themes based on frequency and depth of reflection; and
4. Drawing reflective and contextual conclusions within Schön's theoretical framework.

Data validity was ensured through researcher triangulation and meaning confirmation at the analytical level. This study acknowledges certain limitations, including the relatively small sample size, potential subjectivity in interpreting reflections, and the contextual specificity that may limit generalization to broader Islamic educational settings. Nevertheless, the findings offer valuable insights into how reflective practicum experiences contribute to the professional formation of prospective PAI teachers.

RESULTS AND DISCUSSION

Humanistic Learning Environment

Students reported feeling comfortable and motivated in classes facilitated through a humanistic approach. The instructor created an open dialogical space, listened without judgment, and fostered a learning environment free from unnecessary pressure. This aligns with the Islamic principle of *tarbiyah*, which emphasizes compassion and respect for the innate nature (*fitrah*) of learners.

From an Islamic perspective, humanism underscores a profound respect for human dignity and intrinsic value (Islam et al., 2022). Humanity is viewed as noble creation endowed by Allah with inherent potential (*fitrah*) meant to be fully cultivated (Munthe, 2024). This conception embodies the principle of *rahmatan lil 'alamin* (mercy to all creation), promoting social welfare, justice, and compassion in all interactions (Amirudin, n.d.). Islamic humanism highlights the dual role of humans as *Khalifah* (vicegerents) on Earth and *'Abdullah* (servants of Allah), requiring a balanced orientation between the vertical dimension (relationship with God) and the horizontal dimension (relations with fellow humans, nature, and the continuum of time and history) (Nasith, 2021).

A humanistic learning environment is characterized by comfort, motivation, open dialogue, non-judgmental listening, and freedom from undue coercion. Such an approach directly corresponds to Islamic principles emphasizing mercy and respect for students' inherent disposition. The environment seeks to optimize students' potential for critical thinking and skill development while eliminating unhealthy competition, excessive discipline, and fear of failure (Lestari et al., 2024). Teachers who adopt this approach act as facilitators who nurture students' self-concept and ensure they feel accepted, valued, and respected. This includes using friendly and enthusiastic greetings, fostering a relaxed atmosphere where mistakes are viewed as part of learning, and maintaining consistent encouragement. A humanistic pedagogy is crucial for helping students develop deeper self-understanding, which is fundamental to cultivating spiritual intelligence.

Implementing humanism in PAI pedagogy involves providing students ample space to express opinions freely fostering confidence, accountability, and deeper engagement with learning materials (Diana Devi, 2021). Teachers should strategically employ discussion and counseling methods to enhance students' participation, courage, and self-

confidence, acting more as guides and partners in the learning process rather than mere transmitters of knowledge (Islam et al., 2022). The entire process must be student-centered, empowering learners to recognize and actualize their unique potential.

By consciously grounding pedagogical practices in the profound principles of Islamic humanism, PAI educators can create learning environments that are not only psychologically safe, conducive, and motivating but also spiritually enriching and deeply aligned with the ultimate purpose of human existence and growth in Islam (Amirudin, n.d.). This integrated approach promotes deeper and more holistic student development that transcends conventional academic achievement. It aims to cultivate spiritual devotion and moral excellence balancing the dimensions of *dīn* (religion), *‘aql* (reason), and *makārim al-akhlāq* (noble character) (Lanye et al., 2023). Consequently, this approach fosters holistic, integral, and inclusive human development (Fatmawati, 2025).

These findings resonate with the global discourse on teacher reflective identity (Schön, 1983; Loughran, 2002), which positions teachers as lifelong learners who continuously develop professional self-awareness through experience and empathetic interaction. Within Islamic education, the humanistic approach also aligns with critical pedagogy (Giroux, 2011), emphasizing critical consciousness, social justice, and liberation from oppressive educational practices. Therefore, cultivating a humanistic learning environment in PAI practicum not only embodies the values of *rahmatan lil ‘alamin* but also reinforces the role of future teachers as reflective and transformative educators capable of balancing ethics, spirituality, and professionalism.

Microteaching as a Builder of Competence and Reflective Identity

Practicum activities such as lesson plan (*RPP*) preparation, microteaching, and peer evaluation encouraged students to apply theory in real contexts. These activities trained technical skills, decision-making, and reflection on the learning process aligned with the integrative demands of Islamic teacher education.

Microteaching serves as an essential preparatory tool for prospective teachers, designed to develop fundamental teaching competencies and provide essential readiness for real classroom practice (Afifatun et al., 2022a). Empirical evidence demonstrates its substantial impact, with one study reporting an impressive 80.2% improvement in classroom management skills (Afifatun et al., 2022b).

Microteaching systematically enhances a range of crucial teaching skills, including the ability to design lesson plans (*RPP*), deliver instructional content effectively, manage classroom environments, utilize diverse instructional media, and build effective communication with learners (Siti Fatima & Waqiatul Masrurah, 2025). Beyond technical proficiency, it cultivates critical professional attributes such as confidence, creativity, and pedagogical awareness effectively bridging the gap between theoretical knowledge and practical application.

Furthermore, microteaching plays a distinctive role in empowering PAI students for broader community engagement. It fosters social awareness, reinforces social responsibility, and strengthens their capacity to design and manage community empowerment programs (Muchammad Lubbil Khobir, 2024). The practice also enhances students' confidence and competence in employing educational technology an increasingly vital skill in the digital era.

The effectiveness of microteaching programs depends greatly on meticulous design and implementation, including careful planning, clear learning objectives, appropriate selection of instructional materials and teaching methods, and adequate time allocation.

Common challenges include discrepancies between simulated campus environments and real classroom contexts, the pressure students experience under instructor evaluation, and limited practicum time (Siti Fatima & Waqiatul Masrurah, 2025). These challenges can be effectively mitigated through comprehensive pre-practicum orientation, sustained mentoring during implementation, and systematic feedback-based reflection sessions.

By providing a controlled, low-risk environment for teaching practice, microteaching enables prospective PAI teachers not only to refine instructional techniques but also to internalize the broader social and community-oriented roles of Islamic educators. This process fosters a more holistic professional identity encompassing instructional leadership and community engagement consistent with the comprehensive nature of Islamic education.

These findings also contribute to the global discussion on reflective teacher identity and critical pedagogy within Islamic education. In line with Schön's (1983) concept of the reflective practitioner, microteaching functions as a vehicle for both reflection-in-action and reflection-on-action allowing prospective teachers to critically analyze their own teaching experiences to improve future practice. In the Islamic educational context, such reflection encompasses not only methodological but also ethical and spiritual dimensions, ensuring that teaching remains rooted in the values of *tawhid*, justice, and compassion.

Moreover, within the framework of critical pedagogy (Giroux, 2011), microteaching can be understood as an arena for cultivating critical consciousness where prospective teachers become not merely transmitters of knowledge but agents of social transformation, aware of the cultural, structural, and spiritual contexts of education. Through such critical reflection, students not only learn how to teach but also how education can serve as a means of empowerment and societal transformation consistent with the principle of *rahmatan lil 'alamin*.

Therefore, microteaching should not be viewed merely as a technical exercise but as an intellectual and spiritual formation process that integrates reflective, critical, and religious dimensions guiding future PAI teachers to become competent, reflective, and visionary educators committed to building an enlightened and just Islamic educational civilization.

Reflectivity and Critical Consciousness in the Formation of Islamic Education (PAI) Teacher Identity

Students' reflective practices reveal a critical awareness of both their strengths and weaknesses. They learn from mistakes, accept feedback, and demonstrate a desire to improve their teaching performance. Such reflective engagement shapes the professional identity of teachers as lifelong learners, echoing the intellectual traditions of Islamic scholarship.

Reflective practice has been identified as a crucial component of continuous professional development for both in-service and pre-service teachers. It is characterized as a dynamic, evolving process in which novice teachers critically examine their classroom practices. This process significantly enhances pedagogical competence by encouraging the application of high-quality, innovative, and creative teaching methods, particularly in classroom settings (Yusuf & Hartini, 2023). Reflective practice serves as a valuable resource through which teachers develop new strategies to address the challenges encountered during the teaching–learning process. Sustained engagement in

this practice promotes professional growth and contributes to building cultural references that guide their professional development.

Through systematic reflection, teachers attain higher self-awareness, enabling them to gain deeper insights into their teaching methods, recognize their strengths and limitations, and critically evaluate the values embedded within their instruction. Such rigorous self-assessment is indispensable for promoting continual improvement in teaching performance, as noted in prior studies. Reflective practice cultivates essential critical thinking skills and nurtures a reflective approach to teaching ultimately producing more impactful instruction and higher levels of student engagement.

In the specific context of Islamic educational institutions such as *pesantren*, reflective teaching (RT) is a strategic mechanism employed by teachers to enhance professionalism. Notably, the guidance of a *Kyai* (Islamic scholar or spiritual leader) is integrated into this reflective framework as a technique for quality improvement. The reflective process fosters autonomy and critical awareness among pre-service teachers, shaping their mindset in understanding learning issues and significantly refining their analytical skills.

The capacity to engage in reflective action is explicitly recognized as an integral part of pedagogical competence for teachers (Diana & Rodhiyana, 2023). Teachers with strong pedagogical skills sharpened through consistent reflection are able to meaningfully enhance the learning environment (Ahmad Amin et al., 2025). They inspire students to participate actively in discussions, pose questions, and pursue deeper knowledge. Pedagogical competence, encompassing the ability to effectively manage learning processes and deeply understand learners, is pivotal in motivating students in Islamic Education (PAI). This level of competence is not innate but is meticulously developed through a lifelong process of continuous learning (Ahmad Amin et al., 2025).

Direct practical experiences during teaching practicums expose pre-service teachers to authentic real-world challenges and observations that often diverge from idealized theoretical models. Reflection thus functions as a critical cognitive process that enables them to analyze these experiences, identify discrepancies between university-based theory and classroom realities, and subsequently adapt or develop context-specific strategies to bridge these gaps. It is this iterative cycle of experience reflection adaptation that genuinely nurtures professional competence and a strong sense of professional identity.

The professional identity developed by PAI teachers is not a generic or secular “teacher” identity but one profoundly grounded in Islamic values, cultural heritage, and spiritual commitment. Reflection enables the simultaneous internalization and synthesis of universal pedagogical principles with distinct Islamic ethical and moral values such as compassion, integrity, and the teacher’s role as a moral exemplar, as modeled within the Islamic tradition.

Furthermore, these findings align with the global discourse on the reflective practitioner articulated by Schön (1983), who emphasized the importance of both reflection-in-action and reflection-on-action as the core of professional teacher identity formation. Within Islamic education, however, reflection extends beyond the pedagogical dimension to include moral and spiritual dimensions, guiding teachers to evaluate the congruence between their instructional practices and Islamic values as well as the aims of *tarbiyah* (holistic moral education).

This interconnectedness also expands the discussion on critical pedagogy (Giroux, 2011), in which *microteaching* is not merely a technical exercise for skill training but also

a space for cultivating critical consciousness challenging social and structural assumptions within education and positioning pre-service teachers as agents of social transformation (transformative intellectuals) grounded in Islamic ethics. Consequently, microteaching serves a dual function: as a professionalization tool and as a medium for developing reflective-critical awareness that integrates *iman* (faith), *ilm* (knowledge), and *amal* (action).

Collaborative and Rotational Learning Models

Collaborative learning based on rotational role assignments (expert, instructor, evaluator) enhances empathy and cross-perspective understanding. Students develop communication skills, teamwork competence, and the capacity for objective evaluation all of which contribute to forming teachers who are not only competent but also inclusive and adaptive.

Collaborative learning particularly when structured with rotational roles significantly promotes empathy and fosters a deeper understanding of diverse perspectives among students. This is essential for developing critical communication skills, teamwork ability, and objective evaluative capacity, thereby shaping inclusive and adaptive teachers (Munthe, 2024). This pedagogical approach has demonstrably positive effects on the overall quality of learning and the development of students' social competencies. Teachers employing collaborative models display improved proficiency in managing inclusive classrooms and facilitating dynamic, engaging discussions.

Collaborative learning actively enhances students' critical and analytical thinking skills, deepens their understanding of Islamic Education (PAI) content, and strengthens their abilities in teamwork, active listening, and providing constructive feedback (Munthe, 2024). It cultivates essential prosocial attributes such as empathy, respect for others, emotional intelligence, and interpersonal awareness encouraging students to prioritize collective interests over individual ones. Within the context of *Fiqh* instruction in Islamic education, the collaborative model enables a deeper grasp of complex legal concepts, stimulates critical and creative thinking, and facilitates the integration of *Fiqh* principles with digital technologies (Mahmudi & Subhi, 2023).

The implementation of collaborative learning typically involves several systematic stages: developing relevant course materials, forming heterogeneous study groups, applying specific collaborative strategies (e.g., project-based learning, research-based learning, or case-based learning), effectively utilizing digital technology platforms, and conducting comprehensive learning assessments. Teachers bear substantial responsibility in this model, including guiding students, explicitly teaching interpersonal and group management skills, forming various types of groups (formal, informal, or base groups), and carefully designing relevant and engaging tasks (Mahmudi & Subhi, 2023).

The structure and dynamics of collaborative learning requiring students to work interdependently toward shared goals directly facilitate experiential learning and the internalization of core Islamic social values such as *ukhuwah* (brotherhood), *ta'awun* (cooperation), and *itsar* (altruism) (Mahmudi & Subhi, 2023). These values are thereby transformed from abstract religious ideals into lived, practical experiences.

Within the global discourse, the collaborative and rotational learning model closely resonates with Schön's (1983) reflective practitioner concept and Giroux's (2011) critical pedagogy. Through role rotation and reflection on experience, students not only learn from their own actions but also gain insight from others' learning processes as teachers

and as evaluators. This deepens reflective awareness and shapes teachers who are self-aware, critically engaged, and socially transformative.

In line with Giroux's framework, collaborative learning in Islamic education extends beyond the enhancement of technical competence to the cultivation of liberating moral and social consciousness. Teachers are envisioned as transformative intellectuals capable of integrating Islamic values with the spirit of social justice and universal humanism. Thus, the collaborative–rotational approach serves as a bridge linking the transcendent ethos of Islamic educational praxis with the global discourse on reflective and critical pedagogy.

Student-Identified Challenges and Future Directions

Several students noted the limited use of interactive digital media and insufficient time allocation as key obstacles during the teaching practicum. They recommended integrating digital learning platforms and providing more flexible scheduling. This underscores the importance of innovation in practicum design in the era of educational technology.

A recurring challenge across practicum contexts involves inadequate technological infrastructure such as malfunctioning smart boards, slow internet connectivity, and broken interactive whiteboards which seriously hampers effective technology integration (Tekin & Tunaz, 2023). More broadly, the lack of adequate teaching aids and instructional resources remains a consistent problem (Sueraya Che Haron et al., 2025). In the context of Islamic Education (*Pendidikan Agama Islam*), insufficient facilities and infrastructure are particularly noted as major impediments (Keliata & Choirunnisa, 2023).

Limited time allocation represents another recurring and significant challenge in teacher practicums. For PAI courses, the allocation of only two to three hours per week is viewed as highly restrictive, constraining teachers' ability to implement innovative models and methods effectively (Sueraya Che Haron et al., 2025). Such time constraints also limit opportunities for lesson preparation, independent study, and deeper engagement with learners. Furthermore, the frequent occurrence of *kelas kosong* ("empty classes") instances in which supervising teachers fail to conduct lessons results in the loss of valuable practicum time for student teachers.

Pre-service teachers frequently struggle to apply pedagogical theories in real classroom contexts, revealing a significant theory–practice gap. A critical issue lies in the lack of adequate supervision and constructive feedback from mentor teachers. Some supervisors were even perceived as "negative role models," employing outdated instructional strategies (such as the Grammar Translation Method) or relying excessively on non-target languages practices that student teachers may inadvertently imitate. Teachers also reported difficulties in adapting instructional activities to the diverse abilities, interests, and characteristics of their students. Classroom management issues including student behavior regulation and managing heterogeneous learning abilities are also common. In addition, pre-service teachers often experience heavy workloads, including administrative duties or teaching subjects outside their specialization, leading to heightened anxiety, stress, and time-management difficulties (Tekin & Tunaz, 2023). More broadly, challenges in PAI education within public schools include inadequate curriculum design and general deficiencies in teacher competence.

PAI teachers face the necessity of adapting wisely to rapid technological advancements in order to maintain relevance and effectiveness in instruction. This requires continuous updating of pedagogical knowledge and methods, the adoption of

emerging educational technologies (such as online learning applications, interactive media, and digital resources), and the effective integration of technology into the PAI curriculum (Amin, 2024). Major obstacles to such integration include the lack of adequate school resources particularly textbooks, learning media, and educational technologies which limits access to quality references and materials. To overcome these challenges, continuous professional development focused on technological mastery and modern pedagogical approaches is essential for enhancing teachers' competence.

For subjects that inherently require hands-on and experiential learning such as practicum components a purely online learning model may prove inadequate due to its inherent limitations in providing direct, practice-based facilities (Silvia et al., 2024). Consequently, a blended learning approach that combines online and face-to-face methods is recommended as a more appropriate and effective solution for curriculum components requiring practical skill development.

The combination of extremely limited time allocations and inadequate digital resources and infrastructure directly constrains the ability of PAI teachers to fully implement innovative and interactive teaching methods (Tekin & Tunaz, 2023). Such methods are critical for engaging digitally literate students and effectively teaching PAI content, which is often complex, abstract, and value-laden. These conditions contribute to a significant “gap between theoretical instruction and practical application.”

These findings resonate with the global discourse on the reflective practitioner (Schön, 1983) and critical pedagogy (Giroux, 2011). The constraints of infrastructure and time are not merely technical limitations but mirror systemic needs to cultivate reflective teachers those capable of evaluating, adapting, and innovating within contexts of constraint. Within the framework of critical pedagogy, such challenges stimulate pre-service teachers' critical awareness of structural inequities in educational systems, including unequal access to technology and learning resources.

Reflective teachers in Islamic education are not merely focused on refining teaching strategies but also interpret constraints as opportunities for pedagogical *ijtihad* the creative formulation of contextually appropriate solutions grounded in the Islamic values of *amanah* (trustworthiness), *ijtihad* (intellectual effort), and *ihsan* (excellence). In this light, PAI teachers can act as transformative intellectuals (Giroux, 2011) who integrate technology, Islamic values, and social consciousness within their professional practice. Hence, the challenges encountered during practicum are not obstacles but rather arenas for shaping a reflective, critical, and contextually adaptive professional identity.

Table 1. Summary of Thematic Findings from Student Reflections

Theme	Representative Student Reflections	Description of Findings
Humanistic Learning Atmosphere	“I felt heard and respected without fear of being blamed.”	A safe and supportive environment encourages openness and motivation to learn.
Simulation and Teaching Practice	“I learned how to develop lesson plans and manage an actual classroom.”	Practical tasks enhance students' readiness to face real classroom settings.

Self-Awareness and Critical Reflection	“Reflection made me aware of the weaknesses I need to improve.”	Critical self-evaluation promotes the desire to improve teaching performance.
Collaborative Learning	“Team discussions and role rotation broadened my perspective and built empathy.”	Peer assessment and group collaboration enhance empathy and responsibility.
Media and Time Constraints in Practicum	“I wish there were more digital practices and longer practicum sessions.”	Limited digital media and practicum duration remain significant challenges.

Source: Student reflection documents on the Islamic Education teaching practicum course

CONCLUSION

Student reflections on the *PAI* Learning Practicum indicate that a reflective approach within practice-based learning is highly effective in shaping pedagogical competence, self-awareness, and the professional character of future teachers. A humanistic and supportive learning atmosphere fosters openness, empathy, and self-confidence among students. This environment aligns with the Islamic values of *rahmatan lil ‘alamin*, nurturing spiritual sensitivity and social ethics as the foundational pillars of the *PAI* teaching profession.

Simulations and microteaching sessions have proven to strengthen technical competencies, decision-making abilities, and reflective skills among prospective teachers. These activities serve as professional training platforms that bridge theory and practice while cultivating critical awareness of the teacher’s social and moral roles. Through *reflection-in-action* and *reflection-on-action*, as proposed by Schön (1983), pre-service teachers are able to develop a reflective professional identity grounded in the core Islamic values of *tawhid*, justice, and compassion.

The collaborative learning model with role rotation further encourages the development of empathy, communication skills, and strong teamwork. The values of *ukhuwah* (brotherhood), *ta ‘awun* (mutual assistance), and *itsar* (altruism) are internalized through interdependent and mutually respectful learning experiences. However, limitations related to time, digital infrastructure, and mentor supervision remain significant challenges. These obstacles highlight the urgent need to strengthen systemic support and educational technology in the implementation of the practicum.

Theoretically, these findings reaffirm the relevance of Schön’s Reflective Practitioner theory (1983) and Giroux’s *Critical Pedagogy* (2011) within Islamic teacher education. Reflection-based practicum enables teachers to become transformative intellectuals educators who not only master technical aspects but also embody deep spiritual and social consciousness. Practically, this approach promotes pedagogical innovation that harmonizes professional competence with the ethical and moral dimensions of Islam, reinforcing the integration of *faith (iman)*, *knowledge (ilm)*, and *action (‘amal)* in the educational process.

This study contributes to the global discourse on the formation of Islamic teachers’ professional identity through critical reflection and transformative pedagogy. Reflective

practicum functions not merely as a technical exercise, but as a spiritual and social learning space that prepares teachers to face the complexities of the modern world with academic integrity and steadfast Islamic values. Thus, this research reinforces reflective Islamic education as an alternative paradigm that integrates humanism, spirituality, and social justice in the development of 21st-century educators.

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