Pedagogical Principles in the Light of Islam and Modern Education: A Comparative Study

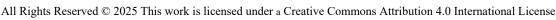## Tariq Mehmood[1], Dr. Hafiz Muhammad Siddique[2]

Abstract

Education plays a pivotal role in shaping individuals as well as societies. In the Islamic tradition, education is deeply rooted in the Qur'ān and Sunnah, emphasizing holistic growth that integrates moral refinement, intellectual development, and the pursuit of knowledge as an act of devotion to Allah. Islamic pedagogy prioritizes the nurturing of character (tarbiyah), ethical responsibility, and the alignment of learning with spiritual and communal well-being. In contrast, modern education has largely been shaped by secular pedagogical theories, particularly constructivism, behaviorism, and cognitivism, which emphasize student-centered learning, critical thinking, technological integration, and skill acquisition to meet contemporary socio-economic needs. While modern approaches often prioritize efficiency, innovation, and measurable outcomes, Islamic education underscores the inseparability of knowledge and values, seeking to harmonize worldly progress with spiritual accountability. This study undertakes a comparative examination of key pedagogical concepts in both Islamic and modern education, identifying points of convergence and divergence. It argues that while the two paradigms differ in orientation spiritual versus secular, they share common concerns for intellectual growth, social responsibility, and the cultivation of human potential. The research further explores the possibility of synthesizing these frameworks into a balanced educational model that upholds Islamic ethical principles while embracing modern advancements in pedagogy. Such integration, it is suggested, could contribute to the formation of a transformative educational system that is both spiritually grounded and responsive to contemporary challenges.

Keywords:

Islamic Education, Qur'ān and Sunnah, Pedagogy, Moral Development, Constructivism, Behaviorism, Cognitive Theories, Modern Education, Integration, Holistic Learning.

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1.Overview

Education is a continuous process that affects intellectual development, ethics, and personal growth. As a holistic lifestyle, Islam places a strong emphasis on education and knowledge acquisition since it views these as divine mandates. Over millennia, scientific research and psychological insights have been incorporated into modern educational philosophies. Understanding how both approaches contribute to a comprehensive education system is made easier by comparing and contrasting Islamic and modern pedagogical ideas.

2. Relating to Islam Pedagogical Principles

The foundation of Islamic education is the pursuit of knowledge for the good of humanity, moral growth, and divine guidance. Among the fundamental ideas are:

2.1. Seeking Knowledge as an Obligation

The Quran and Hadith repeatedly emphasize the importance of seeking knowledge. Quran says:

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ١ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ٢ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ٣ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ٤ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ٥

"Read! Since your Lord created everything, education is the cornerstone of humankind. A clot, or a chunk of thick coagulated blood, is what he used to make man. Read! And the Most Generous is your Lord. He has used the pen to teach (the writing). He taught man things he didn't know".[1]

The fundamental component of a human being that provides fulfillment and keeps him from being destroyed is education. Islam is the only religion in which education was used to reveal the first verse of the Holy Scripture, the Al-Quran. In Arabic, the first term, Iqra, means "read," and it connotes the ideas of education, exploration, and enlightenment. This proves that the best method to be close to the creator of everything is to read (get knowledge). Thus, education serves as the cornerstone of all human pursuits. Allah created man and endowed him with the senses of sight, hearing, and intellect, which enable him to acquire knowledge.

"And Allah has brought you out of your mothers' wombs while you know nothing."[2] declares Allah. He also gave you eyesight, hearing, and emotions so that you could thank Allah.[3] In addition to creating mankind, Allah's vicegerent sent them into the earth to establish His laws. Humans are valued by Allah over all of His creations just because they are knowledgeable and intelligent.

According to the Qur'an, Allah will raise both those who have received wisdom and those who have believed among you in stages.[4] Furthermore, throughout history, Allah has sent many skilled and wise messengers to help those who have strayed from Islam.

Surah says: And (remember) Lût (Lot), We blessed him with religious knowledge and Hukm (prophecy and proper judgment of events), and We delivered him from the town (people) who practiced Al-Khabâith (bad, wicked, and filthy acts). Indeed, they were a race gifted with wickedness and were Fâsiqûn

(disobedient to Allah, rebellious)[5].Allah bestowed the wisdom (Sharee'ah) upon His Messenger Muhammad (s.m.) in order for him to pass it on to the rest of humanity. Al-Quran says: "It is true that Allah's sending of Muhammad (s.m.) to teach the believers the Quran and Hikmah (the wisdom and the Sunnah of Oracle Muhammad (s.m.) i.e. his legal ways, statements, and acts of worship), purify them (by their following him), and recite His Verses (the Quran) was a great favor in and of itself. They had been in flagrant mistake before that.".[6]

The majority of prophets looked to Allah to increase their understanding; for example, Hazrat Ibrahim (A.) uttered the words, "My Lord!" Grant me Hukm (prophecy, religious understanding, and sound judgment of events) and place me among the pious.[7] Education is necessary since Islam is a comprehensive code of life. Additionally, Allah imparted knowledge-enhancing education. Surah says: "My Lord, please give me more knowledge."[8]

The Prophet Muhammad (ﷺ) said: "Every Muslim has an obligation to pursue knowledge."[9]

2.2. Holistic Education (Tarbiyah).

Regarding education and raising from the standpoint of Islamic pedagogy, we can see that there is actually nothing to reject or deny in relation to modern ideas of general pedagogy regarding education, upbringing, and the educational system. On the other hand, one of them makes changes to a few significant areas, especially in relation to human spirituality. Muhammad al-Ghazali, a well-known Islamic scholar, presented his paper, "The Islamic Educational Theory for an Individual, and Society," at the gathering of Islamic pedagogy specialists at Mecca in the 1400th century AH, In accordance with the Supreme " We were among you as a prophet sent you our word that informs you the Book of Wisdom and teach you things you did not know learn,"[10] which is commented as follows: Islam is committed to providing comprehensive care education. According to the Prophet, the Holy Qur'an limits human work in three interconnected areas: reading the verses, cleaning, and education. "Educate" is the closest meaning of the Arabic term "uzekki," which is Quranic in origin and means to develop, prosper, thrive, clean, and the closest. Every time a man attempts to embellish the superstructure's attributes, his self-control personality flourishes. In Islam, the term "education" is most frequently associated with the cleansing and general improvement of the soul. The terms "clean" and "education" are synonymous, and both Islamic and mainstream pedagogy are used on the same educational platform. Another term for education and "adab" is "adab," which means formatting each person's spirit and personality. It is more frequently used in the Hadith of Allah's Prophet and in educational texts. The term "pedagogy" which denotes terbiyyet education or upbringing, is completely consistent with it. In this context, the Prophet is mentioned in the following hadiths: "If people raise their child better, they should share a handful of charity (charity)."[11] Additionally, the second-place statement states: "A parent can provide their child with anything

superior to a lovely Islamic education."[12] Once, Ali Ibn Abi Talib r. a. said: "O Messenger of Allah, we see that all the people are talking in their own language. Who taught you that?" According to the Prophet AS, "I was raised by my Lord and received an enriched education.[13] " Muallim " " - teacher, which is the same as mueddibon" " - educators, is the term " adab " in its final sense that we interpret, eventually entwining with a comparable meaning of knowledge, knowledge, and education.

The term "ta'lim" - education is clearly an Islamic pedagogical concept, more general and comprehensive than the term "terbiyyet" - education, according to an analysis of the etymological meanings of the words "education" and "education" and their mutual entanglement in terms of the educational system. As stated above, the Qur'anic ayat Fatir states: "And Allah is the color of His servants - taught." Islam holds that knowledge is all-encompassing and applies to all knowledge and abilities, not just those in a particular profession. From an Islamic educational perspective, searching for all relevant information is always good. Since the beginning of Islam, education—ta'lim " "—has encompassed religious, spiritual, and practical science as well as education, a clean soul, and expanding capacity, respectively. It is possible to observe this in contemporary pedagogical thinking.

2.3. Teacher's Role as a Murabbi (Mentor):

A mentor is someone who is eager to help someone else grow and develop by sharing their experiences, knowledge, and abilities. A successful mentor possesses the following qualities: patience, empathy, active listening, encouragement, support, and a sincere desire to see the mentee succeed. Additionally, a mentor ought to be able to offer helpful criticism. Enjoining good and prohibiting evil is actually a prophetic duty. As God states when outlining Prophet Muhammad's (S.A.W) duties: This 'Ummah for Amr bil Márūf wa nahi áni al-Munkar was mandated by God.

"He orders them to be al-Márūf and prohibits them from being al-Munkar."[14]
Prophet Muhammad's (S.A.W.) Ummah was tasked with this responsibility following the prophets' finality. For Amr bil Marūf wa nahi áni al-Munkar, God commanded this 'Ummah.

"Let a group of people emerge from you who invite everyone to do good, forbidding al-Munkar and enjoining al-Márūf."[15] A mentor must be wise, righteous, a sincere believer, and have a solid relationship with God in order to fulfill the responsibility of enjoining good and prohibiting evil. These are certain essential requirements, without which this obligation will be ineffectual, and no other attribute can take their place. As a result, a mentor must closely monitor these traits and continuously correct any shortcomings that compromise them.3. Being patient, trustworthy, and competent are the most crucial traits of a successful mentor, though there are many others. Mentors need to be able to listen and provide helpful criticism. They must also be empathetic and capable of

inspiring their mentees. While providing direction, they should also allow the mentee to make their own choices. Lastly, mentors must to have experience in their profession and be enthusiastic about the material they are teaching. The Qur'ān recommends specific traits for a religious mentor.

Beyond merely teaching, a teacher's role as a mentor in Islam entails actively assisting students in their moral growth, establishing strong Islamic values and character, serving as a positive role model, and offering continuous support and guidance in both academic and personal areas—all of which contribute to the students' overall development as well-rounded Muslims. The Prophet (ﷺ) himself was the greatest teacher, emphasizing kindness, patience, and wisdom in teaching.

2.4. Active Learning Through Discussion and Reflection

In Islamic educational systems, active learning—which entails participation through dialogue, introspection, and critical thinking—is ingrained. The Quran and Hadith place a strong emphasis on knowledge acquisition through discussion, introspection, and real-world application, which promotes a thorough comprehension and internalization of information.

One of the most important ways to transmit knowledge in Islamic education has always been through discussion (Mujadalah, Hiwar). Throughout the Quran, conversations between prophets and their followers are regularly depicted, highlighting the value of rational discourse. " Argue with them in the most effective manner and invite them to follow the path of your Lord with discernment and sound teaching."[16] Through conversation, the two men's exchange regarding riches imparts moral lessons.[17] The conversation between Adam's knowledge and Allah and the angels emphasizes the value of inquiry and education.[18]

It was common for the Prophet Muhammad (ﷺ) to converse with his companions. According to Hudhefa bin Al-Yaman (RA), " In the past, people would ask Allah's Prophet about good, but I would ask him about evil because I was afraid it would overcome me.
"[19]

As demonstrated by conversations with Umar (RA), Abu Bakr (RA), and others, the Prophet (ﷺ) encouraged companions to debate religious issues and ask questions.

One of the most important components of Islamic active learning is reflection (Tafakkur). The Quran invites reflection on creation, human behavior, and divine wisdom on numerous occasions. Allah says:

"Indeed, there are indications for those who possess insight in the formation of the earth and heavens, as well as the alternating day and night. who consider how the earth and heavens were created, and who stand, sit, and lie on their sides in remembrance of Allah."[20] In another Surah Allah stats "You would have seen it humbled and splitting asunder from fear of Allah if We had sent this Quran upon a mountain, We share these stories with the public to encourage

introspection."[21]

Using nature as a guide to comprehend divine wisdom.[22]

On the authority of Abdullah bin Amr, on behalf of God's Messenger—may God bless him and give him peace. -he said: "A little reflection is better than a lot of worship. It is enough for a man to be knowledgeable if he worships God, and it is enough for a man to be ignorant if he is pleased with his own opinion. People are of two types: a believer and an ignorant person. So do not harm the believer, and do not live next to the ignorant person."[23]

"The heart's lamp is reflection; if it leaves, the heart has no light," said Umar ibn Abdul Aziz (RA)."

Prophetic Teaching Method: To keep students interested, the Prophet (ﷺ) employed questioning and problem-solving techniques.The Socratic Method in Islam: To foster critical thinking, Islamic philosophers such as Imam Al-Ghazali and Ibn Khaldun employed discussion-based instruction.

Madrasah System: To promote comprehension, traditional Islamic education placed a strong emphasis on argumentation (Munazara) and reasoning (Ijtihad). Quranic debates, Hadith traditions, and scholarly practices all demonstrate how Islamic education places a strong emphasis on active learning via conversation and introspection. By putting these strategies into practice now, Islamic studies can improve intellectual engagement and deep learning.

2.5. Use of Storytelling in Teaching:

Islamic teaching has always relied heavily on storytelling, which is a potent instructional tool for intellectual, moral, and spiritual growth. Islamic scholarship, the Quran, and Hadith place a strong emphasis on using stories to teach morality and wisdom.

The Quran itself uses storytelling as its main teaching tool. "Allah says in Quran:

"Even though you were before among the ignorant, we convey to you, [O Muhammad], the greatest of the stories that We have revealed to you from this Quran".[24]

Another Ayah says: "There is, in fact, a lesson for those of understanding in their stories".[25]

This demonstrates that stories not just historical accounts are meant to impart moral and ethical lessons.

This verse emphasizes how storytelling is a divine practice that conveys important lessons in addition to being an educational tool. For believers, the tales of earlier prophets, societies, and historical occurrences provide lessons in patience, righteousness, and divine justice.

The Prophet Muhammad often instructed his friends through narrative. The Hadith of the three men who were stranded in a cave and made supplications based on their good actions is one well-known example. This narrative was told

by the Prophet to highlight the value of sincerity and deeds when asking Allah for assistance.

The Hadith of the man who killed 99 people but was pardoned after sincerely repenting serves as another illustration. This narrative emphasizes the value of repentance and Allah's mercy.

Storytelling has been acknowledged by Islamic scholars as a successful teaching strategy. In his book Ihya Ulum al-Din, Al-Ghazali (d. 1111) highlighted the importance of stories in moral education. He maintained that moral lessons are more memorable when they are told in a way that engages students' hearts and brains.

In Muqaddimah, Ibn Khaldun (d. 1406) also emphasized the importance of stories in teaching the next generation and conserving history. He claimed that sharing stories is a natural approach to pass along ideals and information. Improves Memorization: Stories' lively and captivating style facilitates learning, particularly for young readers.

Promotes Critical Thinking: Examining the teachings from Islamic tales helps people become more intelligent.

Enhances Moral Character: Stories offer real-world illustrations of values like faith, patience, and honesty.

Islamic teachings place a strong emphasis on narrative as a vital teaching tool. The ability of storytelling to impart moral and intellectual lessons is acknowledged by the Quran, Hadith, and traditional Islamic scholarship. Teachers, parents, and academics continue to find that storytelling is an effective way to foster moral principles and religion.

2.6. Practical and Experiential Learning:

Islamic education integrates practical application into both religious and secular academics, emphasizing both theoretical knowledge and experiential learning. The Quran and Hadith support learning by doing, thinking, and seeing the universe. This method can be found in many Islamic traditions, such as the teachings of the Prophet Muhammad (PBUH), who blended experiential learning with direct instruction.

The Prophet's use of demonstrative teaching is a prime example. He frequently used actions to demonstrate ideas; for example, he would teach prayer by reciting it in front of his friends.[26] This approach made sure that students implemented the theoretical concepts practically in addition to understanding them. Similar to this, Islamic jurisprudence, or Fiqh, emphasizes the value of practical learning by promoting comprehension of court decisions through real-world case studies.

Additionally, Sufi traditions place a strong emphasis on hands-on learning through mentorship (ṣuḥbah) and spiritual exercises (riyāḍah).[27] These customs emphasize how experience shapes moral and spiritual growth. Furthermore, Islamic educational establishments like madrasas have long included hands-on instruction in a variety of subjects, such as calligraphy, astronomy, and

medicine.[28]

Islamic education still incorporates experiential learning in the modern era, particularly in subjects like memorizing (ḥifẓ) the Quran, where pupils learn by reciting and repeating it. The focus on using knowledge is consistent with the more general Islamic precept that knowledge must result in action (ʿamal).

2.7. Respect for Individual Differences:

Islamic pedagogy is based on the understanding and respect of individual differences among students. The Sunnah and the Qur'an emphasize the diversity of human capacities, inclinations, and learning styles, and they advocate for an educational approach that takes these differences into account. Prophet Muhammad (peace be upon him) demonstrated this principle by adapting his teachings to each individual, taking into account their individual circumstances and intellectual capacities. The Qur'an recognizes human diversity as a divine decree, saying, "And We have raised some of them above others in ranks, so that some may take others in service.[29] This verse suggests that social and intellectual capacities are normal and should be recognized in educational settings. The Prophet also demonstrates his awareness of each person's needs through his interactions with his companions. When a guy asked him for a brief lesson, for example, he told him, "Do not get angry.[30]" He understood that this counsel was very pertinent to that person's disposition.

Additionally, Islamic scholars support differentiated instruction. The need of taking into account students' abilities and past knowledge when teaching is emphasized by Ibn Khaldun in his Muqaddimah.[31] This accords with modern educational theories that highlight customized learning and differentiated instruction as crucial for effective pedagogy. In his Ihya Ulum al-Din, Al-Ghazali also emphasizes the value of teaching students gradually according to their intellectual and spiritual capacities.[32]

The concept of respecting individual differences is reflected in the use of flexible curricula, diverse teaching approaches, and inclusive learning environments in modern Islamic education. This approach not only improves understanding but also supports the larger Islamic goal of producing well-rounded people who can make valuable contributions to society.

3. Pedagogical Principles in Modern Education:

The cornerstone of contemporary education is pedagogical principles, which govern instructional strategies and student experiences. Critical thinking, inclusion, learner-centered approaches, and technological integration are all emphasized by these ideas. Scholars such as Piaget and Vygotsky pioneered constructivist ideas, which promote active student interaction, while Bloom's Taxonomy offers a framework for cognitive development. Modern pedagogy also acknowledges the need of varied education in meeting the requirements of students with varying learning styles. The implementation of these concepts is still crucial for creating meaningful and successful learning experiences as education develops.

3.1. Learning Centred on the student:

SCL, or student-centred learning, highlights how students can actively participate in their educational process, has replaced teacher-centered instruction as the paradigm shift in education. Based on constructivist theories, SCL is a cornerstone of contemporary pedagogy because it encourages independence, teamwork, and critical thinking. The theoretical underpinnings, important tactics, and difficulties of applying SCL in modern educational contexts are examined in this research.

Constructivist theories, especially those of Jean Piaget and Lev Vygotsky, provide the foundation of student-centred learning. The importance of active learning, where students expand their knowledge by exploration and experience, is emphasized by Piaget's theory of cognitive development.[33] Similarly, Vygotsky's social constructivism holds that social interaction and scaffolding are crucial elements of learning. These viewpoints emphasize how important it is to involve kids in worthwhile activities that foster greater comprehension and memory.

3.2. Constructivist Approach:

In modern education, the constructivist method of instruction has drawn a lot of interest. Constructivism, which has its roots in the ideas of Jean Piaget and Lev Vygotsky, holds that students actively create knowledge via their experiences and interactions with the outside world. Students participate in inquiry-based learning, critical thinking, and problem-solving instead of being passive consumers of knowledge. By emphasizing student-centered education, this pedagogical paradigm positions teachers as facilitators rather than merely knowledge imparters.

By encouraging students to expand on their existing knowledge, constructivist teaching promotes greater understanding. The notion that people learn by integrating new information into preexisting cognitive structures or by adapting those structures through accommodation is supported by Piaget's theory of cognitive development.[34] Similarly, the "zone of proximal development" theory put out by Vygotsky emphasizes the need of social contact and scaffolding in the learning process.[35] Students gain conceptual comprehension and critical thinking abilities through guided discovery, group projects, and real-world problem-solving exercises.

The move from teacher-centered to learner-centered approaches is one of the main effects of the constructivist approach. Traditional didactic teaching approaches, defined by rote memory and passive learning, are rapidly being replaced with active learning methodologies.[36] Students participate in debates, project-based learning, and inquiry-driven inquiry in classrooms that follow constructivist ideas. To improve student engagement and knowledge retention, for example, cooperative learning structures and problem-based learning (PBL) have been employed extensively.[37] Furthermore, assessment practices in constructivist pedagogy go beyond standardized tests, such as grade formation,

self-reflection and peer evaluation. A genuine assessment of problems-solving portfolios, presentations, and actual tasks correspond to constructivist principles and assesses the student's ability to apply knowledge in critical contexts.[38] Integrating these strategies creates a training environment that contributes to independent thinking, creativity and learning skills throughout the lifetime.

The constructivist approach is a fundamental educational principle in modern education, highlighting active participation, social interaction and important educational experiences. In a range of educational settings, the constructivist technique offers a solid basis for the development of critical thinking and problem-solving skills during continuing education.

3.3. Critical Thinking and Problem-Solving:

In modern education, the integration of problem-solving and critical thinking as fundamental pedagogical principles has drawn a lot of attention. These guidelines provide a strong emphasis on developing logical thinking, analytical abilities, and the capacity to successfully handle challenging situations. According to educational theorists, encouraging pupils' critical thinking gives them the mental skills needed for autonomous reasoning and decision-making.[39] Rather than merely absorbing knowledge, John Dewey, a well-known proponent of progressive education, stressed that learning should be an active process in which students critically engage with challenges.[40]

Furthermore, using problem-solving as a teaching method pushes students to investigate practical issues, put their theoretical understanding to use, and come up with creative answers.[41] This strategy is in line with constructivist learning theories, which emphasize that information is created by problem-solving activities rather than rote memorization.[42] Inquiry-based learning, case studies, and group discussions are frequently used by educators putting these ideas into practice to encourage critical thinking and a deeper comprehension. Incorporating critical thinking and problem-solving skills into teaching ultimately equips students for dynamic and uncertain social and professional contexts.[43]

3.4. Technology Integration:

Technology integration has become a key pedagogical element in today's educational environment, improving both teaching and learning. Innovative approaches to student engagement, interactive learning, and knowledge acquisition are provided by digital tools and platforms. In order to promote deep learning, academics contend that successful technology integration involves more than just utilizing digital tools; it also entails matching them with educational goals.[44]

The capacity of technology integration to facilitate differentiated instruction is one of its primary features.[45] Teachers can provide individualized learning paths that improve comprehension and retention by utilizing adaptive learning technologies to meet the demands of a diverse student body.[46] Additionally, Interactive platforms, such learning management systems (LMS),

give students access to learning materials outside of the conventional classroom, encouraging self-directed learning.[47] Additionally, studies show how technology can increase student involvement.[48] Virtual simulations, gamification, and multimedia tools enhance learning and accommodate different learning preferences and styles. Applications for virtual and augmented reality, for example, give students the opportunity to investigate difficult ideas through immersive experiences, which helps them comprehend them better.[49] Scholars warn, however, that teacher skill and pedagogical approaches determine how well technology integration works.[50] Simply integrating technology without sufficient training and instructional alignment may lead to unsatisfactory outcomes.[51]

The focus on professional development for educators becomes increasingly important as educational institutions continue to implement digital transformation initiatives.[52] Teachers are guaranteed to optimize the potential of digital tools for significant learning experiences through training programs centered on pedagogical frameworks for technology integration.[53] in the end, integrating technology into pedagogy helps students learn more effectively, develop critical thinking skills, and get ready for the demands of the digital world.[54]

3.5. Differentiated Instruction:

The curriculum is modified in accordance with the particular learning needs of every student using a teaching method called differentiated instruction. This concept is based on the notion that each student learns in a unique way, at a unique pace, and with a unique amount of preparedness. Differentiated teaching allows teachers to adjust the process, material, and end product to the individual learning preferences and abilities of each student. Thomas Tomlinson defines it as "an approach to teaching in which teachers proactively modify curricula, teaching methods, resources, learning activities, and student products to address the diverse needs of individual students and small groups."[55]

Differentiated instruction is implemented using a number of tactics, such as tiered assignments, scaffolder support, and flexible grouping. Students can work together with peers of different ability levels thanks to flexible grouping, which promotes both individual and peer learning.[56] Scaffolder help lets advanced students study more difficult content while giving struggling pupils extra direction.[57] In the meantime, tiered assignments allow students to interact with the material at a suitable degree of difficulty, guaranteeing that every student stays motivated and involved. demonstrate how well diversified instruction works to raise student achievement Studies. Students in differentiated instruction classrooms outperformed those in traditional classrooms in terms of engagement and academic achievement, according to a study by Reis et al.[58] in a similar vein, Hall, Strongman, and Meyer stress that by catering to a variety of learning styles, differentiated instruction fosters diversity and closes the achievement gap.[59]

Differentiated instruction has advantages, but it also has drawbacks, such as the requirement for professional growth and more planning time. To properly

apply differentiation, teachers need to have access to tools and tactics that work.[60] However, the relevance of differentiated instruction in modern education is highlighted by the increased emphasis on student-centered learning.

3.6. Collaborative and Peer Learning:

Peer and collaborative learning have become fundamental pedagogical concepts in modern education. These methods place a strong emphasis on student interaction, encouraging group problem-solving and knowledge exchange to promote a deeper understanding. Researchers contend that by involving students in active-participation group projects, discussions, and debates, collaborative learning improves critical thinking abilities.[61] in a similar vein, peer learning promotes accountability for learning by having students explain ideas to one another, which improves understanding and retention.[62]

These approaches are consistent with constructivist views in higher education, which highlight learning as a social process.[63] The "zone of proximal development" theory put forth by Vygotsky emphasizes the value of peer contact by arguing that pupils learn best when assisted by more experienced peers.[64] Additionally, studies show that collaborative learning enhances motivation, social skills, and academic success, making it an effective teaching method.[65] Integrating peer and collaborative learning is still essential in creating a dynamic, student-centered learning environment as education changes.

3.7. Continuous Assessment and Feedback:

By offering constant evaluation and helpful direction, continuous assessment and feedback are fundamental pedagogical concepts that improve students' educational experiences. Continuous assessment prioritizes formative evaluation over traditional summative exams, allowing teachers to monitor student progress and adjust their teaching strategies as needed. By providing instant feedback, this method creates a student-centered learning environment that strengthens comprehension and promotes self-improvement.

According to research, ongoing evaluation encourages students to participate reflectively and actively, which fosters deeper learning and higher-order thinking abilities.[66] [1] Students' academic performance is improved when they receive timely, targeted feedback that helps them identify their areas of strength and growth. Furthermore, a thorough assessment of students' learning progress is ensured by combining a variety of assessment methods, including quizzes, peer evaluations, and self-assessments.[67] [3]

4. A Comparative Study of Islamic and Contemporary Pedagogical Methods:
5. Combining Modern and Islamic Pedagogical Methods:

The following are some ways that Islamic and contemporary pedagogies can be combined to produce a well-rounded educational system:

- Ethical and Value-Based Education: In addition to academic information, modern education should include moral and ethical instruction.

- Technology in Islamic Education: Islamic educational institutions can use online resources to teach Arabic and the Quran.
- The goal of student-centered teaching in Islamic studies is to promote critical thinking and questioning among students as opposed to mindless memorization.
  Experiential learning is the use of real-world applications and community service as well as other experiential learning in Islamic education.
- Development of Character: In order to develop well-rounded people, schools should incorporate Islamic principles into their curricula.

6. Conclusion

A number of ideas, including respect for individual diversity, experiential learning, and critical thinking, are shared by Islamic pedagogy and contemporary education. But although modern education concentrates on- skill development and technological breakthroughs, Islamic education places more emphasis on moral and spiritual growth. A well-rounded education system that incorporates both approaches can produce morally upright, knowledgeable, and capable people who are ready for both material achievement and spiritual development.

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