

Editorial

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FROM VISION TO CLASSROOM: A NEW ERA IN ISLAMIC EDUCATIONAL RESEARCH

EDITORIAL INTRODUCTION

Reflecting the spirit of the noble Qur'anic supplication, “*And make us leaders of the righteous*” (*wa-j’alnā lil-muttaqīna imāmā*, Qur'an 25:74), we are humbled and honored to present the inaugural issue of the *Journal of Applied and Action Research in Islamic Education (JAARIE)*. This verse, enriched with layers of meaning, manifests a collective aspiration: not simply to educate minds, but to support righteous leaders demonstrating integrity, wisdom and purpose. They also supposedly maintain the balance uniformly in every sphere of life. As educators, researchers and community members, we are delegated with a solemn responsibility. It is to provide guidance for future generations toward knowledge that is both useful and spiritually revolutionary.

The publication of this first volume marks a crucial milestone in our shared journey. Nevertheless, its primary focus is to restore and enrich Islamic education through a practical and research-based perspective. Islamic education is frequently interpreted solely through traditional or theoretical contexts. JAARIE provides an alternative, creating a platform for alignment of faith and fieldwork. It does not isolate theory from practice. Besides, it allows opportunities for academic inquiries to support the contextual needs of Muslim learners, teachers and organisations.

The selected papers in this issue indicate increasing commitment among educators, scholars and practitioners. Its objective is to integrate classroom instruction, pedagogical strategies and institutional development with the moral and ethical values of Islam. The significance of cultivating academic excellence is not only focused upon. The all-inclusive development of learners is in fact cared for. Compassion, self-discipline and curiosity are some core values that are promoted in them. Critical thinking and God-consciousness (*taqwa*) are also signified as guiding principles to be cultivated.

As this issue is being revealed, the understanding that action research in Islamic education is not simply an academic endeavour is also illuminated. It is in fact a means of *islāh*. It identifies as continuous improvement, reform and

realignment of educational processes with the eternal principles of the Qur'an and Sunnah. This initiative inspires us to pursue the establishment of a scholarly community. It shall be guided by purpose and provide instructions with sincerity. Knowledge which is beneficial to humanity in both *dunya* and *akhirah* shall be rightfully sought by it.

EDITORIAL VISION AND RATIONALE

The mission of the *Journal of Applied and Action Research in Islamic Education (JAARIE)* is strongly rooted in connecting the frequently noticed gap between theory and practice in Islamic educational narrative. For decades, noble principles and enriched theological core frameworks have continued to support the structure of Islamic education. However, its pragmatic use is still dynamic whereas modern settings are frequently affected by fragmentation or lack sufficient empirical basis. JAARIE has an aspirational goal to support this essential need. To achieve this, it presents a scholarly platform where applied and action research combinedly act as a powerful tool for revolutionary change. In doing so it functions as a practical response to the academic demands of today's Muslim communities.

Our vision is to promote an ecosystem of questioning. It must be grounded in Islamic epistemology. However, it should still be adaptive to present-day educational circumstances. Our primary objective is to strengthen research that is not only relevant to academic audiences. Practitioners, administrators, curriculum developers and policymakers working within both traditional madrasas and modern Islamic schools are also bound to find it resonant. The Muslim ummah are constantly facing educational challenges with increasing levels of complexity. They include multiple aspects from degradation of value, identity crises, technological disruption and sociocultural disconnection. JAARIE champions are targeted to discover strategies for them that are firmly based on spirituality, contextually relevant and pedagogically rigorous (Al-Attas, 1979; Halstead, 2004).

It is proposed by us that the applicability of Islamic education must extend beyond surface learning or religious ritualism. Hearts that fear Allah and minds that think critically should be nurtured in the process. It should also support hands that serve humanity with excellence. The Prophetic model of all-inclusive education finds this vision consistent with its principles. It is a sacred place where moral formation (*tarbiyah*), intellectual pursuit (*ta'lim*) and practical engagement (*'amal*) work in harmony. JAARIE, therefore, encourages research which are not merely responsible for identifying problems. Application and assessment of practical strategies are also meant to be achieved by them. Nevertheless, they must base their foundations in the Qur'anic command to "read," reflect, and reform.

A varied spectrum of research contributions are being outlined by this inaugural issue. A profound engagement with action-based developments is

supported by each of them. These studies investigate multiple issues that create stress. A common instance is improving students' motivation to utilize libraries by incorporating them in daily academic routines. Identification of underperforming learners' *zone of proximal development* through well-designed worksheets is another major issue. The way humorous yet respectful classroom engagement techniques can make language learning more effective and enjoyable is similarly a significant issue to focus on. The objective of one study is to examine the role of teacher profiling in professional development planning. On the other hand, the ways Islamic views can influence children's rising career tendencies is to be investigated by another.

Combinedly these papers provide the structure of a prophetic pedagogy of engagement. Listening with empathy and observing with insight are some of its primary traits. Experimenting with integrity and improving with faith are also some major characteristics that it possesses. They dismiss the idea of an abstract theory isolated from classroom contexts. Instead, the realistic struggles and aspirations of educators working directly with Muslim learners in diverse settings are being supported by them.

JAARIE in fact fulfills its primary objective by promoting such contributions. It is to build a space where research does not merely an academic exercise. Furthermore, it intends to empower educational practices faithfully to both Islamic values and modern academic principles. We uphold our commitment to support scholarship that improves the quality of Islamic education and motivates practitioner development. Most importantly, the nurturing of *muttaqīn* are supported by them. They are defined as the righteous leaders and learners of the future.

OVERVIEW OF SELECTED PAPERS

Enhancing Students' Motivation for Library Use Through Integration with Academic Activities

This action research study investigates the ways combining library usage with classroom activities can increase learners' immersive participation and information literacy. By incorporating library assignments in the regular curriculum, a measurable increase in motivation and resource utilization is observed in the paper. It rightfully reflects the Quranic emphasis on seeking knowledge (*Iqra'*, Qur'an 96:1). A practical example of action research at work in an Islamic educational context is thus provided.

Lagging Students and the Zone of Proximal Development (ZPD): Identification through Worksheets

Based on Vygotsky's theory, this study customizes ZPD strategies through structured worksheets to help the students who are lagging behind. The unique contribution is grounded in making the approach contextual within a faith-based framework. Here collaborative learning is consistent with *ta'awun* (mutual support) which is a core

Islamic value (Qur'an 5:2). It creates opportunities for discussions on the ways Islamic pedagogy can personalize learning pathways.

In-Class Funny Engagement Techniques for Teaching English

Humor is rarely properly utilized in Islamic education. This contribution signifies the way halal humor delivered with respect and boundaries can improve student participation and memory retention in language classes. This paper reflects the Prophet Muhammad ﷺ's balanced use of gentle humor (Al-Bukhari, 1987). By doing so, it builds a powerful case for creating emotionally positive classrooms that respect Islamic decorum.

Teachers' Profile as a Basis for Professional Development

Teachers are the backbone of revolutionary education. This paper is targeted to investigate the way strategic professional development in Islamic schools can be guided by a detailed understanding of teachers' experiences, motivations and needs. Combining teacher training with Islamic leadership principles (*Qudwah Hasanah* – exemplary modeling) promotes reflective practice and growth (Al-Ghazali, 2001).

Book Review

This issue also features a book review of "The Action Research Planner" by Stephen Kemmis, Robin McTaggart, and Rhonda Nixon. Widely regarded as a foundational text in the field of action research, the book provides practical frameworks and insightful guidance for educators and researchers seeking to implement transformative practices in their contexts. The review explores how the authors bridge theory and action, offering valuable perspectives for those working to align educational innovation with community needs and institutional development. This addition enriches the issue by extending the conversation on applied research beyond Islamic education into broader educational paradigms.

Editorial Reflections: Ethics, Engagement, and Educational Leadership

The Prophet Muhammad ﷺ stated, *"Each of you is a shepherd, and each of you is responsible for his flock"* (Sahih al-Bukhari, 893). The ethical burden carried by every educator is summarised through this intellectually enriched hadith. The context of Islamic education is focused on here. Teaching, from this perspective, extends beyond the exchange-based behaviour of delivering content. It in fact turns into a moral commitment here which is targeted to cultivate the intellectual, emotional and spiritual development of learners under one's care.

This sense of moral duty is represented by the studies contained in this inaugural issue. They are in fact much more than academic pursuits. Their policies include sincere contributions rooted in a desire to please Allah. They are also targeted to improve the quality of education that Muslim learners receive in general. Methodological integrity is supported by each of the research articles. Qualitative

ethnographies, interviews, mixed-method interventions and iterative cycles of action research are actively included in them. The complexity of educational ecosystems is thus reflected by this variety of methods. It supports the view that Islamic pedagogy holds no universal solution.

In addition, the integrity of JAARIE's double-blind peer review process is confirmed as a significant assessment against complacency and bias. Meanwhile, the journal maintains a strong openness to spiritually connected scholarship. However, they must be supported by Islamic ethics, values and objectives. The journal's fundamental philosophy is thus expressed by this balanced combination of *ihsān* (excellence), *ilm* (knowledge), and *'amal* (action) which upholds scholarship that transforms, not just informs (Al-Attas, 1979; Halstead, 2004).

The Prophetic model of education is represented by the contributors to this issue. Its primary traits identify as mercy (*rahmah*), wisdom (*hikmah*), patience (*ṣabr*) and a persistent endeavour of *ma'rūf*. The last one stands for identifying which is good and beneficial. Accordingly, JAARIE is targeted to focus on Islamic ethics not merely as secondary values. Its objective is to treat it as a primary component in the current narratives on educational leadership. The institutional development in Muslim societies serves rightfully as the context as well.

LOOKING FORWARD: TOWARD AN ETHICALLY CONSCIOUS FUTURE

As we turn the first pages of *JAARIE*, we visualize a future with Islamic education approaching forward with courage. Tradition is never abandoned in the process. Rather, dynamic, reflective and ethical scholarship continues to enrich it. The Prophet ﷺ was a teacher who tailored his methods according to the need of each student. They profoundly contained the combination of deep wisdom and accessible clarity. Every lesson was modeled properly through action. The pedagogical and leadership styles of present-day Muslim educators and policy-makers should be guided by these characteristics (Al-Ghazali, 2001).

Hence, we are encouraging participants such as teachers, school leaders, curriculum designers, scholars and parents. We request them to engage with Islamic education more as a dynamic context rather than a fixed tradition. It is supposed to be responsive to changing contexts while placing its grounds on divine guidance. At the same time, Islamic education must support *taqwā* (God-consciousness). Critical, inquisitive and just minds capable of contributing to society with stability should be rightfully nurtured by it as well.

Educational research, when considered as a form of *khidmah* (service) to the ummah, turns into a divine duty. It enables us Detecting institutional challenges and designing meaningful pedagogical strategies becomes possible for us due to its guidance. It also allows us to create inclusive learning environments that are

intellectually robust and spiritually enriching. In that process, we aspire to fulfill the eternal Qur'anic invocation: “*And make us leaders of the righteous*” (Qur'an 25:74).

CONCLUSION

On behalf of the editorial board of *JAARIE*, we include the related scholars, educators and reviewers in our sincere gratitude. All of them have contributed significantly to this foundational issue. Their dedication, intellectual perspectives and sincerity have transformed the vision of this journal to reality. It was always rightfully committed to practical and religiously conscious educational research. Our prayer is that these contributions allow foundations for future collaborations and interdisciplinary narratives. The growth of educational transformation is also to be supported within the Muslim world and extending to larger contexts.

As we start this journey together, may our combined efforts be led by the eternal Qur'anic invocation:

“*And say: My Lord, increase me in knowledge*” (Qur'an 20:114).

May Allah purify our intentions and bless our knowledge. May He grant this approach long-term advantage for generations of learners and educators.

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Editor

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