

Understanding the use of Digital BBM in Hikmah Pedagogy Micro-Teaching: A Pilot Study

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Abstract

This study was conducted to understand the use of digital teaching aids (BBM) in micro-teaching based on Hikmah Pedagogy in Islamic Education. In moving towards the latest digital technology to meet the aspirations of 21st century education, digital BBM is introduced as a new approach in improving the effectiveness of teaching and learning, especially in honing students' higher-order thinking skills (HOTS). Hikmah Pedagogy, an approach that focuses on teaching values and critical thinking through a philosophical inquiry approach, by integrating digital BBM to create a more interactive and in-depth learning experience. In line with the objectives of Islamic Education with the application of moral and ethical values in life, the use of technology in micro teaching is created to enable students to not only understand the content but also apply moral and ethical values in their lives. This study involves an analysis of the application of digital BBM in the classroom and best practices obtained through literature review from previous articles. The results of previous studies show that the use of digital BBM in Wisdom Pedagogy can increase student engagement by fostering critical thinking, as well as enriching their learning experience. However, there are several challenges in implementing digital BBM, including technological constraints and teacher training, this study recommends that teachers be given adequate training in integrating technology with Wisdom Pedagogy. Therefore, this study concludes that the use of digital BBM in micro teaching based on Wisdom Pedagogy has the potential to enrich the learning experience and foster student-centered teaching in the context of Islamic Education.

Keywords: Digital BBM, Micro teaching, Wisdom Pedagogy, Islamic Education, Digital Learning, Interactive Teaching, Technology In Islamic Education, Digital Transformation In Education

Introduction

In pursuit of rapid digital progress in the 21st century, the use of technology in education needs to keep pace with current progress. In the context of Islamic Education, a teaching method that is increasingly gaining attention is using digital teaching aids (BBM) in micro teaching in integrating moral and ethical values through the Wisdom Pedagogy approach. This PdP method provides a value-based education approach, critical thinking, and reflective learning, which is very relevant in shaping students' morals and personalities. This approach

also emphasizes the development of critical thinking skills among students and encourages them to connect the knowledge learned with their real lives (Hashim, 2017; Ismail, 2018).

The use of digital learning tools (BBM) such as applications, videos, and online learning platforms can increase interactivity in the classroom, enrich content delivery, and form students to connect theory with daily life practices. In micro teaching, digital BBM plays an important role in creating a more flexible, easily accessible, and more interactive learning experience, which is in line with the Wisdom Pedagogy approach that focuses on learning values and reflective thinking. This technology allows students to learn in a more self-centered manner, which is in line with the Pedagogy of Wisdom approach that emphasizes learning values and reflective thinking (Suradi et al., 2021; Saleh, 2021).

The importance of using digital BBM in micro-teaching of Pedagogy of Wisdom lies in the ability to use this BBM to strengthen student-centered teaching. This digital BBM not only focuses on cognitive aspects but also provides space to develop students' moral and social dimensions. With the integration of digital BBM, students can more easily access relevant teaching materials, interact with peers, and reflect on and analyze the values contained in their learning. Therefore, this study aims to understand how digital BBM is applied in micro-teaching of Pedagogy of Wisdom and its impact on the formation of students' values and critical thinking in Islamic Education.

Definitions

Definition of Digital BBM

Digital teaching aids (BBM) refer to aids that use digital technology in the teaching and learning process. Digital BBM includes various forms of media such as online learning applications, video, audio, and digital platforms that enable interaction between students and teachers. The use of digital BBM in teaching aims to facilitate the delivery of content, increase student engagement and provide a more dynamic and interactive learning experience. In the context of micro-teaching of Pedagogy of Wisdom, digital BBM is not only used to convey information but also to increase student understanding and involvement in the moral aspects and values applied in Islamic Education Abdullah (2020); Suradi et al. (2021).

Definition of Pedagogy of Wisdom

Pedagogy of Wisdom (PH) was introduced as a local adaptation of the philosophy of Philosophy for Children (P4C). In an effort to strengthen the value and philosophical approach in moral and Islamic education, PH emphasizes the development of critical thinking, moral reasoning and discussion in an inquiry community, which makes this approach very suitable for shaping students who are reflective and ethically responsible in addition to connecting learning with their life values.

This concept is based on the principle of philosophical inquiry where students are encouraged to ask questions and dig deeper into the meaning of each learning experience, as well as reflect on its application in the context of ethics and moral values. The Hikmah Pedagogical Approach prioritizes holistic learning, by paying attention to the cognitive, emotional, and social aspects of students, and fostering ethical attitudes in every action (Hashim, 2017; Ismail, 2018).

Micro Teaching Concept

Micro Teaching refers to small-scale teaching exercises in a controlled environment and with a small group of students who master certain pedagogical skills in a short period of time. This approach provides educators with the opportunity to improve their teaching skills by testing and evaluating different approaches in a controlled environment. Microteaching focuses on active student engagement and provides space for experimentation in teaching techniques, such as the use of digital BBM. The ability of teachers to use teaching methods using digital BBM in the Pedagogy of Wisdom module also instills noble values, ethics, reflective thinking, and appreciation of wisdom in the educational process.

In the context of Pedagogy of Wisdom, microteaching can help integrate moral values in every aspect of learning and enrich students' learning experiences by using relevant technology (Rosnani, 2013; Saleh, 2021). This approach provides educators with the opportunity to improve their teaching skills by testing and evaluating different approaches in a controlled environment. Microteaching focuses on active student engagement and provides space for experimentation in teaching techniques, such as the use of digital BBM.

Micro Teaching of Wisdom Pedagogy is a focused teaching training approach that combines the mastery of pedagogical skills with the value of wisdom, to form teachers who are not only efficient in conveying knowledge, but also educate wisely, ethically and with noble character. The main purpose of micro teaching is to train teachers or prospective teachers to master focused teaching skills, such as questioning skills, explaining lesson content, classroom management and the use of teaching aids.

Among the main characteristics emphasized by micro teaching of Wisdom Pedagogy is that it is small-scale but means that teaching training is carried out in a short time, but focuses on the processing of valuable and ethical knowledge. The emphasis on intention and manners in teaching is that teachers are trained to realize their spiritual responsibility in conveying knowledge. In addition to implementing value-based self-reflection, after teaching, teachers are encouraged to reflect on the actions, words and approaches used, whether they are in line with the principles of wisdom or not. Finally, combining knowledge, morals and actions, namely teachers not only convey content, but also guide students to think deeply, relate knowledge to life, and act civilly.

Relationship between Concepts

How digital BBM supports Wisdom Pedagogy

Digital BBM plays an important role in supporting Wisdom Pedagogy by providing interactive tools and platforms for teaching values and critical thinking. In the context of Wisdom Pedagogy, which emphasizes ethical personal development and reflective thinking, digital BBM provides students with access to explore and connect theory with their life practices.

Digital technologies such as learning applications, videos, and online platforms allow students to interact with teaching materials in a more dynamic and in-depth way, encouraging them to reflect on and evaluate the meaning of each concept being learned. In addition, the use of digital BBM allows students to engage in more active and student-centered learning, where they can voice opinions, ask questions, and contribute to discussions related to values and ethics. In this way, digital BBM supports the Pedagogy of Wisdom approach by facilitating the

delivery of values and morals through technology-based learning experiences (Abdullah, 2020; Hashim, 2017).

The Role of Microteaching in this Context

Microteaching plays an important role in implementing Pedagogy of Wisdom using digital BBM. The microteaching approach, which involves short and focused teaching sessions, allows educators to evaluate and adapt effective teaching techniques in integrating moral values with technology. In this context, microteaching provides space for educators to use digital BBM in a more structured format, with a deep focus on the value and ethical concepts that they want to instill in students. Through this approach, educators can test various teaching techniques involving digital BBM to measure the impact on student learning. In addition, micro-teaching also provides students with opportunities to develop critical thinking and reflection through inquiry methods applied in Wisdom Pedagogy. Therefore, micro-teaching in the context of Wisdom Pedagogy using digital BBM not only enriches the learning experience but also provides opportunities for students to interact and connect moral values with their real lives (Rosnani, 2013; Saleh, 2021).

Proposed Model or Theoretical Framework

In this study, the proposed model of the relationship between digital BBM and Wisdom Pedagogy in micro-teaching aims to illustrate how these two elements can interact with each other and strengthen the learning process that focuses on values and ethics. Ibrahim & Yunus (2021). This model aims to provide a clear picture of the application of digital BBM in Wisdom Pedagogy and how it can increase student engagement and the formation of critical thinking Hashim et al. (2020). The following is a proposed model that can illustrate the relationship between the main concepts in this study:

Teaching and Dissemination Methods of the Prophet Muhammad (s.a.w) and Islamic Thinkers

The educational model of the Prophet Muhammad (s.a.w) in 610 masihi

The Prophet s.a.w began the teaching and learning process at the house of Al-Arqam bin Abi Al-Aqram in Mecca. Learning in this small group was done in the form of a *halaqah* or small group consisting of family members, close friends and servants at that time. The main pillar of his noble and high personality was a factor in the success of education and da'wah implementation. All the characteristics possessed by his Majesty are those of an excellent and authoritative educator. He was known by the community as an individual with a high personality such as being trustworthy, honest, responsible and diligent in carrying out his duties and not being involved in vile and negative matters. The educational methods practiced by the Prophet s.a.w can be applied in the context of formal teaching at school or by parents at home. The role model method has a profound impact and the main educational method used by the Prophet s.a.w by showing effective morals to change the behavior of the companions to high personalities by the companions. This can be summarized that this exemplary method coincides with the elements of the Islamic Education philosophy, namely applying the method of example, practice and morals.

The lecture method, discussion method, demonstration method, problem-solving method, question and answer method, storytelling method, advice method, supervision method and method of using educational resources were also used by the prophet in educating the

companions. He delivered lectures by presenting the content clearly and systematically beginning with the introduction, the steps of the presentation and ending with a conclusion or summary as the end of the study. Lectures and lectures that are not boring, facial expressions and appropriate voice intonation in delivering the sermon were also delivered. This method includes explaining ideas in general and briefly, descriptions followed by in-depth explanations of the topic to be presented without any uncertainty. The use of educational resources is a collection of methods that can apply elements of the Islamic Education Philosophy in teaching.

Imam Abu Hanifah (Mazhab Hanafi) 699-767 Masihi

The rational approach and *qiyas* (analogy) became the main method in teaching the chapter on *fiqh* law to understand new laws based on existing principles. To strengthen scholarly discussions between teachers and students. He established *halaqah* as a place for their scholarly discussions. Students were given the opportunity to present their views to form an interactive learning atmosphere by debating, encouraging students to think critically. Students would understand better by using the question and answer method. He would organize knowledge in the form of direct questions and answers to students and teachers. His methodological approach was relevant according to the current context.

Imam Malik Bin Anas (Mazhab Maliki) 711-795 Masihi

Imam Malik's teaching approach applied fully to teaching hadith according to the practice of the people of Medina as the main source of this law because he believed that it mirrored the tradition of Rasullullah s.a.w. The method of teaching and delivery by *talaqqi* (facing the teacher) and direct memorization of hadith continued to be practiced to maintain the traditional tradition of delivery of previous prophets. He also firmly held to the principle that a student should have a high awareness of manners by instilling in the soul of the student the nature of "students seeking teachers". This emphasis on disciplinary manners is important in seeking knowledge in the learning process. This method needs to be maintained and relevant because it instills the value of manners among students in respecting teachers which is increasingly eroded in modern education today.

Imam Syafie (Mazhab Syafie) 767-820M

The approach used by Imam Syafie by combining two main core sources is based on the *naqli* (*Al-Quran & Hadith*) and *aqli* (*ijtihad*) arguments. He combined both sources as an approach to understanding a law. He was the main author of the first *usul-fiqh* book, namely the book *al-Risalah* which is a guide in understanding the method of placing and taking a law. The use of *usul fiqh* methodology is important in determining the correct and systematic method in understanding Islamic law. This approach is suitable for use in structured and systematic teaching in today's classrooms by finding a general theory first and moving directly to specific conclusions.

Imam Ahmad bin Hanbal (Mazhab Hambali) 780-855M

The emphasis on teaching methods based on authentic hadiths only as the main source. He did not take ideas from his thoughts alone but only took authentic hadiths to practice in his life. He memorized and narrated hadiths carefully and was very careful in taking these sources as a source of reference. He prioritized narrations and *atsar* (sayings of the companions) directly over logical opinions. He used the *Qias* method less than other schools by prioritizing

only authentic texts as the main reference. Teaching is independent and scholarly, open by focusing on the appreciation of hadith and hadith knowledge. In the current context, the approach uses the principle of authenticity of sources which is very important in the era of open information and is easily manipulated with various reference sources obtained.

Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ahmad Al-Ghazali (Imam al-Ghazali) 450–505 H

His teachings focused more on moral and spiritual formation, with an emphasis on manners in receiving deep knowledge and teachings about Sufism. His approach was more about teaching to achieve a deep understanding of Islam, not just mastering knowledge technically. *Mantiq* science functions to guide the human thinking process so that it is structured and avoids logical errors in preserving reason (*hifz al-'aql*) and is accepted as a thinking tool that supports understanding of religious knowledge and the reality of life in addition to not contradicting the principles of revelation (al-Ghazali 1993; Umar 2015). This is different from Western philosophy which places reason as the absolute authority and the influence of desires, prejudices and the tendency to make hasty conclusions. The function of reason as not surpassing revelation is complementary, *mantiq* teaching is guided and ethical, not value-free.

Sheikh Yusuf Abdullah al-Qaradawi (Sheikh Yusuf al-Qardawi)

As a modern scholar, Sheikh al-Qardawi uses more open and dialogical methods of knowledge delivery. He is famous for his television program *Al-Shari'ah wa al-Hayat*, in which he discusses contemporary issues relevant to the Muslim community today. He often uses technology and modern media to deliver the message of Islam more broadly and inclusively. The difference is that Imam al-Ghazali emphasizes spiritual learning through direct teaching in the *halaqah*, while Sheikh al-Qardawi uses modern media to deliver knowledge and discuss current issues openly.

There are several significant differences between the teaching methods of Imam al-Ghazali and Sheikh Yusuf al-Qardawi. Imam al-Ghazali prioritizes in-depth education in the classical tradition, while Sheikh al-Qardawi is more inclined to adopt a modern approach that is in line with the development of the times. However, both have something in common in emphasizing the importance of education based on Islamic morality and values.

Comparison between Figures

The approach to debating the concept of divinity recommends that the teaching method be based on *aqidah* by emphasizing a combination of two main arguments, namely *naqli* and *aqli*. The approach of fiqh figures, on the other hand, uses the *usul fiqh* method approach to formulate a law based on the arguments of the nas *al-quran*, *hadith*, *ijmak* and *qiyas*. Subsequently, *mantiq* teaching plays a role in helping students critically evaluate information, filter false claims and avoid distortions of thought, especially in the era of social media and the explosion of digital information (Azman & Rahman 2021). The teaching of *sirah* and *akhlak* emphasizes the elements of forming the personality and identity of Muslims by making the *sirah* of the Prophet s.a.w a historical reflection of the struggle of the Prophet s.a.w in forming the moral teaching of a noble and balanced Muslim personality between spiritual and physical.

Fiqh figures focus more on face-to-face teaching methods, *talaqqi*, question-and-answer, memorization and face-to-face debate. Aqidah figures also emphasize teaching methods based on theology, logic, scholarly discussion and philosophy to strengthen belief in Allah, the messenger and the unseen. The approach of integrating *fiqh* and *maqasid syar'iyah* in a contemporary context is practiced using the *ijtihad* and *tajdid* approach in finding answers in facing social and ethical challenges in modern society in higher education and public policy development.

Primary source references such as the *Quran*, *hadith*, *fatwas* of the companions and *qiyas* are references for *fiqh* figures. Therefore, *aqidah* figures also use additional references to answer complex questions by using philosophical and logical approaches to resolve *aqidah* issues. The impact of this basic reference allows society to form an Islamic legal system and Islamic law in various fields from aspects of worship, *mualamat*, *jinayat* and the like. This solution can solve the problems of the ummah in determining the concept of monotheism and divinity by purifying the community's *aqidah* from the nature of polytheism, superstition and deviant teachings.

Discussion-based learning, student-centered approach, and the use of authentic references have contributed to the diversity of teaching models in Islamic Education. The teaching method of *aqidah* figures based on solid sources will be able to avoid all problems of ideologies such as ibraalism, secularism, extremism from continuing to damage the understanding of the community. This method is able to create stability of the ummah with a strong foundation of *aqidah* and organized syariah practices based on true Islamic teachings.

The Importance and Reasonability of the Figure Method in the Current Context

Character and sirah figures such as Iman al-Ghazali, Sheikh Yusuf al-Qaradawi, Ibnu Kathir should play a role in forming the foundation of true Islamic Education. They are not only contributors to theoretical knowledge but also build superior personality models that serve as role models for future generations. In the era of globalization that is looking for true moral values, their thoughts and methodologies are becoming increasingly relevant to form knowledgeable and noble individuals. The formation of students' identity and morals is increasingly challenging the creativity of today's educators to be role models (*Qudwah Hasanah*) by presenting how Islamic values such as patience, trust, justice, and love are practiced in everyday life.

The thinking of current figures such as Sheikh Yusuf al-Qaradawi through the approach of Islamic values in today's curriculum by practicing the *wasatiyyah* approach calls for a balance between the worldly and the hereafter. This teaching and delivery method is in line with the current needs of today's students who are exposed to various ideologies and thoughts. This is important in the current context in providing answers to the current modern challenges.

The combination of classical and modern methodologies requires each other in the education system to form students who are historically literate and have a commendable moral identity as well as a high intellectual and spiritual level, sensitive to the changes of the times. Sirah works sharpen the mind and understanding of the struggle and struggle strategies of the Prophet s.a.w by opening the minds of the current generation in understanding the context

of the real struggle. While moral works shape the soul and behavior of Muslims in the modern world.

Teaching and delivery methods are appropriate according to the current context to strengthen the understanding of Islam in understanding Islam more deeply, solving current problems to avoid confusion in new issues in the future. This importance aims to ensure that every source taken comes from authentic sources of Islamic knowledge and is sourced from accurate texts despite changes in times and times.

In this regard, modern learning methods such as logical argument and text analysis need to be in line with the use of current methodologies in the current Islamic Education curriculum. Methodological methods according to contemporary education can be applied such as interactive discussions, scientific research, and current technological approaches. Therefore, educators and curriculum developers can benefit from the works and teaching approaches of these figures in line with the passage of time.

Islamic scholars have contributed greatly in outlining appropriate approaches in educating the people. Differences in background do not affect the delivery of knowledge, but the unity of their vision in spreading the understanding of Islam is a point of discovery in the world of real Islamic Education.

The world in which Islamic values are increasingly eroded in the current generation has distanced humans from classical to contemporary methodologies, leading to a less effective Islamic Education process. Therefore, it is important for us to re-examine the works and approaches of past and present figures as the main reference in referring to relevant and comprehensive educational strategies.

Model of the Relationship between Digital BBM and Wisdom Pedagogy in Micro Teaching

This model describes the interactive relationship between digital BBM, Wisdom Pedagogy, and micro teaching in the context of Islamic Education. Ismail & Rahman (2019). This model consists of three main components that are interrelated:

Digital BBM as a learning catalyst

In this model, digital BBM functions as a catalyst that promotes active and interactive learning. The use of digital technology such as applications, videos, and online platforms helps students to be more involved in the learning process Ahmad et al. (2022). Providing access to more varied learning materials in learning based on current and dynamic modern educational technologies such as Augmented reality (AR), Virtual Reality (VR), animated dialogue comics and many more has changed learning to be more interactive. AR adds digital objects to the real world, for example 3D applications on books, while VR replaces the real world with a fully simulated environment, for example VR headsets. This increases visual understanding, practical simulation, and makes learning more interesting in line with the changes in today's AI-based fitness technology. This digital BBM can enrich students' experiences in studying values and moral principles. Kamaruddin & Halim (2020) This opens up space and opportunities for reflective thinking for students to interact with the concepts taught in Pedagogy of Wisdom.

Wisdom Pedagogy as a value approach

Wisdom Pedagogy is the foundation of this model, which focuses on learning based on values, ethics, and critical thinking. Shukur & Mahmud (2018). Through this approach, teachers act as facilitators who guide students to think deeply, analyze, and connect learning with their life values. Zulkifli (2021). In this model, Wisdom Pedagogy integrates moral values that are core to Islamic education, such as justice, politeness, and social responsibility, which are fostered through inquiry and reflection methods.

Micro Teaching as a Focused Method

Micro teaching in this model focuses on more structured and controlled teaching techniques. Nordin & Hashim (2020). It provides teachers with the opportunity to evaluate and adapt the use of digital BBM in detail in short and intensive teaching sessions. In the context of Wisdom Pedagogy, micro teaching allows teachers to pay deeper attention to each value and moral concept taught to students, while strengthening the learning process in a focused way.

Important Elements in the Model

Interactivity and student engagement

The element of interactivity is a key component in this model, where digital BBM provides a platform that allows students to interact directly with teaching materials and with their peers. Salleh & Latif (2021). These interactive activities encourage students to explore values more deeply and think critically, thus building a stronger understanding of the topics discussed.

Application of values and ethics

In this model, the application of values and ethics through Pedagogy of Wisdom and technology allows students to build ethical characters Mohammad et al. (2019). This can be seen in the students themselves being able to instill moral values such as responsibility, honesty and justice through student-centered teaching methods, which are driven by technology. This can also ensure that students not only learn knowledge but build ethical characters.

Reflection and critical thinking

The reflection process is an important element in micro-teaching that provides students with the opportunity to reflect on and evaluate the knowledge they have learned. Through digital BBM, students are given space to analyze and reflect on what they have learned, and connect it to their life experiences. Reflection allows students to evaluate and relate knowledge to their life experiences (Yusof & Hamzah, 2022). This method strengthens higher-order thinking skills (HOTS) and encourages students to think critically.

Adaptation of technology in learning

In this model, the use of technology such as digital applications and online platforms allows teachers to adapt teaching materials to the learning needs of students. Technology not only functions to present content but also to accelerate the learning process and increase student understanding and engagement Rahman et al. (2020).

Conclusion of the Model

This study makes an important contribution to enriching the discourse of Islamic education by opening up a space for integration between classical and modern approaches in educating a resilient and visionary Muslim generation. It helps educators and education policymakers understand more effective approaches in shaping students who excel academically, and excel in terms of their moral values. Continuity in studying, teaching and appreciating their thoughts is a very important scholarly trust to be continued for the survival and progress of Muslims globally.

Today's Muslims should recognize and appreciate the services of previous figures because their efforts have provided a solid foundation for education based on evidence, wisdom and the application of values. Their approach continues to be a guide in shaping Islamic education that is relevant, dynamic and responds to the needs of the times. Through the works they left behind, teachers, preachers, students and the general public can receive clear guidance in understanding Islamic history, emulating the morals of Rasullullah s.a.w. and forming a quality Muslim identity.

This model shows the dynamic relationship between digital BBM, Pedagogy of Wisdom, and micro-teaching in the context of Islamic education. The integration of these three elements is expected to enrich students' learning experiences, improve critical thinking skills, and foster moral values that are in accordance with the principles of Pedagogy of Wisdom. Through this approach, teaching not only emphasizes cognitive aspects but also the formation of students' character and ethics.

Theoretical and Practical Implications

How this model can help educators

The model of the relationship between digital BBM and Pedagogy of Wisdom in micro teaching provides clear guidance to educators on how to integrate digital technology in teaching values and ethics. By understanding the relationship between technology, pedagogy, and micro teaching techniques, educators can plan and implement more effective teaching and focus on learning values. This model helps educators to use digital BBM in a more directed and systematic way, connect learning with students' life experiences, and foster critical and reflective thinking among students. Through the application of this model, educators can introduce a more interactive and innovative Pedagogy of Wisdom approach, where technology is not only a tool for delivering knowledge but also a platform to strengthen the teaching of moral values in Islamic Education. This model also allows educators to identify appropriate and effective teaching techniques in increasing students' active involvement in the learning process.

Potential implications in teaching practice

In terms of practical implications, this model has the potential to enrich teaching practices in the classroom, especially in teaching involving moral values and critical thinking. By implementing this model, educators can increase interactivity in teaching and learning through the use of digital BBM, which allows students to interact with learning materials in various forms that are more interesting and meaningful. This provides space for more student-centered teaching, where students play an active role in constructing their own knowledge through more open and reflective learning experiences.

In addition, this model also has an impact on curriculum planning, where teaching materials and learning activities can be adapted to technology to ensure that students acquire knowledge but can develop moral and ethical values. In addition, this model can also provide guidance in planning more effective micro-teaching sessions, where each teaching session can be structured with a greater focus on specific techniques that can foster higher-order thinking skills and self-reflection among students.

Another potential implication is that, by incorporating technology in value teaching, it can enrich students' experiences in understanding and practicing moral values in their lives. The use of digital BBM provides opportunities for students to learn more flexibly, strengthen their understanding of moral concepts, and increase interaction and collaboration between students through online platforms that support social and reflective learning.

Conclusion

This study provides a deeper understanding of the use of digital Teaching Aids (BBM) in the micro-teaching of Wisdom Pedagogy in the context of Islamic Education. The use of digital BBM in this micro-teaching brings significant changes in the way values and ethics are taught to students. By integrating digital BBM in Wisdom Pedagogy, educators can increase student engagement in more interactive and reflective learning, in addition to developing critical thinking skills and understanding of moral values that are very important in Islamic Education. This study emphasizes that digital BBM not only functions to effectively convey knowledge, but also to foster critical thinking, self-reflection, and value integration in students' lives.

The importance of this study lies in its ability to suggest effective ways to integrate technology in value-based teaching. Through micro-teaching that utilizes digital BBM, students are actively involved in the value-centered learning process by connecting theory with their life practices. Although there are challenges in its implementation, such as technological constraints and the need for more in-depth teacher training, this study provides practical suggestions to improve the use of digital BBM in teaching and ensure its effectiveness in shaping students' morals and personalities.

Suggestions for Further Study

Further studies can be conducted using a quasi-experimental approach to more accurately measure the impact of using digital BBM in micro-teaching of Wisdom Pedagogy on the development of critical thinking skills and values of students. Further studies can also focus on the development of training modules for educators that will facilitate the integration of technology in value-based teaching. In addition, studies on a more comprehensive integration model between digital BBM and Wisdom Pedagogy need to be explored to assess its suitability with educational contexts in various institutions and levels of education. Thus, further studies can provide a clearer picture of the impact of using technology in increasing the effectiveness of teaching values in Islamic education.

Pilot Study Report

Study Title:

"Understanding the Use of Digital BBM in Micro-teaching of Wisdom Pedagogy".

Introduction

This pilot study was conducted to assess students' understanding of the use of digital Teaching Aids (BBM) in micro-teaching using the Wisdom Pedagogy approach. The main purpose of this study is to assess the effectiveness of the Wisdom Pedagogy approach among students based on the use of digital BBM. Based on the results of the interviews with students, feedback was provided on their experiences of participating in interactive teaching sessions using digital BBM. This study also aimed to evaluate the effectiveness of the questionnaire instrument used in the actual study and identify any technical or logistical issues that could affect the smooth running of the main study.

Objectives of the Pilot Study

- To assess students' understanding of digital BBM developed based on the principles of Hikmah Pedagogy.
- To test the suitability and clarity of the questionnaire items.
- To identify the effectiveness of micro-teaching in terms of delivery and student engagement through the Hikmah approach.
- To identify technical challenges and implementation contexts prior to the main study.

Study Design

This study used a qualitative research approach using semi-structured interview questions. The main instrument was semi-structured interviews and observations of micro-teaching. The thematic analysis method followed the Hikmah pedagogical principles of values, questioning and reflection. Descriptive and thematic analysis were used to identify the understanding and experience of teacher trainees in using digital BBM in the context of micro-teaching.

Target Group

- The study involved 5 teacher trainees from the Master of Education program.
- All participants had a background in Islamic Education and had undergone training in the Pedagogy of Wisdom approach.
- They were purposively selected based on their willingness to participate in micro-teaching sessions and provide feedback on the use of digital BBM.

Study Procedure

1. Students were introduced to digital BBM and underwent micro-teaching sessions based on the Pedagogy of Wisdom approach.
2. Students participated in discussion sessions, critical thinking, reflective questioning and interactive activities. Teaching included question-and-answer approaches, reflective thinking, in-depth questioning and open discussion.
3. After the session, students answered questionnaires and underwent short individual interviews. Student responses were recorded and analyzed descriptively. The responses were collected and analyzed to assess the understanding and effectiveness of BBM.
4. Informal observations were also conducted throughout the pilot study process. Findings were obtained from the analysis of students' responses to BBM and interview questions.

Pilot Study Results

Aspects Evaluated	Results of the Pilot Study
Understanding Digital BBM	<ul style="list-style-type: none"> • Students were able to understand moral messages, values and life applications through BBM. One student stated that visual and audio materials had a great impact on understanding. • Overall students showed a clear understanding of the content of BBM. • Students showed an understanding of key concepts such as values, manners and wisdom.
Question Relevance	<ul style="list-style-type: none"> • Most students understood the questionnaire items, but there were two abstract questions such as 'hidden wisdom' that needed clarification. • 85% of the questions were considered clear, 2 items were identified as needing simplification. • Questionnaire items were well understood, but 2 questions needed clarification in terms of terminology.
Student Engagement	<ul style="list-style-type: none"> • Students were actively involved in the question and answer session • Students provided active feedback and showed engagement during the discussion by providing constructive open feedback. • They stated that they enjoyed learning more with interactive BBM.
Student Reflection	<ul style="list-style-type: none"> • Students gave in-depth reflection on moral values and manners. One student related the teaching content to their own life experiences.
Technical Issues	<ul style="list-style-type: none"> • Students reported problems with internet access and using the latest technology (not yet proficient with technology). No major issues other than ideas
Implementation Time	<ul style="list-style-type: none"> • On average, students took 10 minutes to answer the interview questions.

Improvements

- Clarify complex terms such as 'implicit wisdom' in the questionnaire.
- Provide a video or spoken PowerPoint version of the BBM.
- Add critical thinking activities to strengthen the application of reflective pedagogy.
- Rework two questionnaire items to make them easier to understand.
- Provide a digital version of the BBM in PDF, video, Virtual Reality, Augmented Reality, Pixton comics or spoken PowerPoint as an alternative to online access.
- Clarify complex terms such as 'implicit wisdom' in the questionnaire.
- Detail the step-by-step implementation of the session so that it is uniform.
- Provide a more flexible timeline for micro-teaching sessions.
- Add critical thinking activities to strengthen the application of reflective pedagogy.
- The terms "reflective" and "moral inference" need to be clarified for students.
- Rework two questionnaire items to make them easier to understand.
- Provide a digital version of the BBM in PDF format as an alternative to online access.
- Provide a more flexible timeline for micro-teaching sessions.

Conclusion

This pilot study proves that the developed digital BBM is suitable for use in micro-teaching of Pedagogy of Wisdom. The questionnaire instrument also shows good usability with some adjustments. Students gave positive feedback on the approach used. Therefore, the main study can be carried out

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