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MAINTAINING THE ADVANTAGES OF STRENGTHENING THE ISLAMIC RELIGIOUS LEARNING MODEL AT SMP NEGERI 22 BALIKPAPAN

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Abstract

In the teaching and learning process, the learning reinforcement model plays an important role in education to improve student learning outcomes through appropriate instructional delivery. When educators accurately select learning models provided and adapted to the programmed plan, subject matter, and students' learning styles, educational goals are effectively achieved. This study aims to analyze and maintain the advantages of the Islamic Religious Education (PAI) learning model. Data collection techniques were conducted through observation, interviews, documentation, and photography. Data analysis utilized the interactive individual data analysis model of Miles and Huberman (1994), comprising data collection through field notes, data reduction, data display, and conclusion drawing and verification. The results of the study show that maintaining the advantages of the Islamic Religious Education learning model involves applying several instructional models, namely Cooperative Learning, Problem-Based Learning, Project-Based Learning (PjBL), and Discovery Learning. These models are supported by combining various teaching methods, including Everyone is a Teacher Here, marketplace activities, question and answer sessions, demonstrations, participatory learning, role-playing, lectures, quizzes, sociodrama, card sorting, and practical exercises. Furthermore, the instructional media used during classroom presentations and activities include PowerPoint, laptops, student package books, hadith books, whiteboards, and posters related to the learning materials. To overcome existing shortcomings in the Islamic Religious Education learning model, schools reinforce academic discipline, particularly within the field

of PAI, and encourage greater student involvement in the alignment model. Specifically, Project-Based Learning uses structured activities as a medium to make students more active in developing their potential for optimal learning outcomes.

Keywords*: Maintaining, Advantages of Learning Model, Islamic Religious Education.*

1. Introduction

Education constitutes a conscious, deliberate, and systematic endeavor carried out through structured guidance, formal teaching, and continuous training activities that unfold both inside school institutions and across broader societal environments throughout human life. Rather than operating merely as a mechanistic mechanism for transmitting factual information, genuine education strives to cultivate balanced physical and spiritual maturity so that learners develop into morally grounded, intellectually capable, and socially responsible individuals.[1] Within Islamic educational thought, this lifelong developmental trajectory emphasizes harmonizing cognitive reasoning, emotional resilience, physical well-being, and spiritual consciousness across every stage of human growth.[2] Because human maturation continues across shifting cultural and social realities, formal schooling bears an enduring responsibility to align daily classroom pedagogy with universal moral and spiritual values. Through purposeful educational experiences inside and outside school walls, learners progressively internalize ethical integrity and acquire the inner fortitude required to navigate contemporary life challenges constructively.

Translating these holistic educational ideals into daily classroom practice depends fundamentally on selecting and applying structured pedagogical frameworks known as teaching models. Grounded in Joyce and Weil's classic instructional theory and reaffirmed in contemporary educational scholarship, a teaching model functions essentially as a comprehensive learning model—an organized instructional blueprint and social environment through which educators help students acquire vital information, generate original ideas, master cognitive and practical skills, cultivate disciplined modes of thinking, and express their own perspectives confidently.[3] However, because educational contexts and student populations vary considerably, no single instructional framework is universally optimal across every classroom situation. Instead, the deliberate choice of an appropriate learning model is heavily influenced by three interrelated determinants: the epistemological nature of the material to be taught, the specific cognitive and affective goals targeted in the lesson, and the baseline abilities and developmental readiness of the students.[4] Aligning instructional design carefully with content structure, learning outcomes, and learner capacity ensures meaningful engagement.

[1] UNESCO, *Media Education* (Unesco, 1984).

[2] M. Amin Abdullah, "Multidisciplinary, Interdisciplinary, and Transdisciplinary Approaches in Islamic Studies," *Al-Jami'ah: Journal of Islamic Studies* 60, no. 2 (2022): 301–30.

[3] Gert Biesta, *World-Centred Education: A View for the Present* (Routledge, 2021), https://doi.org/10.4324/9781003098331; Charlene Tan, ed., *Reforms in Islamic Education: International Perspectives* (Bloomsbury Academic, 2014); Oon-Seng Tan, *Problem-Based Learning Innovation: Using Problems to Power Learning in the 21st Century*, 2nd ed. (Cengage Learning Asia, 2021).

[4] Tan, *Problem-Based Learning Innovation: Using Problems to Power Learning in the 21st Century*.

Within the domain of Islamic Religious Education (*Pendidikan Agama Islam* or PAI), Problem-Based Learning (PBL) has emerged as a transformative pedagogical approach specifically designed to cultivate high-level thinking processes. Rather than encouraging passive memorization of normative rules, contemporary PAI instruction aims to foster reflective moral reasoning and contextual understanding of religious teachings in everyday social life.[5] Problem-Based Learning directly supports this objective by helping learners actively process pre-made information already stored in their minds and compile their own coherent knowledge regarding the social world and its surrounding realities.[6] Rooted in constructivist learning principles, this learner-centered strategy immerses students in authentic social and ethical dilemmas that require connecting foundational Islamic doctrines with contemporary lived experiences.[7] Through structured inquiry, peer dialogue, and guided reflection, students construct meaningful conceptual frameworks independently, transforming abstract religious principles into living ethical guidelines.

Furthermore, Problem-Based Learning demonstrates remarkable pedagogical versatility because it is exceptionally well suited for developing both basic conceptual understanding and complex, multidimensional knowledge simultaneously. In Islamic Religious Education classrooms, learners must first grasp foundational theological, legal, and moral concepts before applying those principles to nuanced contemporary challenges.[8] By positioning carefully designed, ill-structured problems at the beginning of the learning cycle as the primary stimulus for inquiry, PBL compels students to retrieve basic factual and doctrinal knowledge while exercising complex cognitive operations such as problem framing, hypothesis generation, evidence evaluation, ethical deliberation, and integrative synthesis.[9] Moreover, as learners investigate authentic scenarios collaboratively under teacher facilitation, they cultivate self-directed learning habits and deeper conceptual mastery. This dual capability ensures that students build solid foundational religious literacy while acquiring the analytical sophistication required to resolve multifaceted real-world dilemmas.

The widespread adoption of Problem-Based Learning strategies is underpinned by several substantial pedagogical advantages that directly elevate classroom instructional quality. First, active problem-solving serves as a powerful cognitive technique that helps learners understand the substantive content of a lesson far more thoroughly than passive reception permits.[10] Second, confronting intellectually stimulating challenges stretches students' analytical abilities and provides profound intrinsic satisfaction whenever they

[5] F. Rohman, "Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren," *Global Journal Al-Thaqafah* 12, no. 1 (2022): 82–97, https://doi.org/10.7187/GJAT072022-5.

[6] Virginie Servant-Miklos, "Problem-Oriented Project Work and Problem-Based Learning: 'Mind the Gap!,'" *Interdisciplinary Journal of Problem-Based Learning* 14, no. 1 (2020): 1–17, https://doi.org/10.14434/ijpbl.v14i1.28596.

[7] Muhamad Basyrul Muvid et al., "Shaping Socio-Critical Thinking of Junior Students Using Problem-Based Learning and Inquiry Strategy," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 2 (2022): 780–89, https://doi.org/10.11591/ijere.v11i2.21954.

[8] Rohman, "Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren."

[9] Servant-Miklos, "Problem-Oriented Project Work and Problem-Based Learning: 'Mind the Gap!'"

[10] Mohammed Abdullatif Almulla, "The Effectiveness of the Project-Based Learning (PBL) Approach as a Way to Engage Students in Learning," *SAGE Open* 10, no. 3 (2020): 1–15, https://doi.org/10.1177/2158244020938702.

discover new knowledge independently.[11] Third, PBL markedly increases observable student learning activities, transforming conventional teacher-dominated classrooms into dynamic communities of active questioning, investigation, and peer collaboration Fourth, this strategy equips learners with transferable cognitive schemas that help them apply theoretical classroom knowledge to understand and resolve real-life social problems.[12] Finally, continuous engagement with open-ended dilemmas systematically develops students' critical thinking abilities, empowering them to evaluate competing viewpoints objectively and exercise sound moral judgment.[13]

Despite these compelling strengths, Problem-Based Learning strategies also exhibit notable psychological and operational weaknesses that can undermine instructional effectiveness if left unaddressed. Specifically, when students lack academic self-confidence or believe that the problems they are learning are overly difficult to solve, they frequently experience cognitive hesitation and become reluctant to try.[14] In addition, implementing PBL successfully requires sufficient time to prepare, demanding substantial logistical effort from educators to design authentic problem scenarios, organize supporting learning materials, and facilitate extended classroom investigations.[15] Equally critical is the motivational dimension of purposeful inquiry: without clearly understanding why they are trying to solve the problem being studied or recognizing its relevance to their own lives, learners lose intrinsic engagement and fail to learn what they are expected to master. Overcoming these limitations requires complementary pedagogical support that sustains student confidence and clarifies instructional purpose.

In response to these motivational and operational challenges, instructional coaching offers an impactful, human-centered practice capable of reinforcing student-centered learning models. Broadly defined, coaching is the art and practice of inspiring positive energy, facilitating peak performance, and fostering meaningful learning aimed at unlocking latent individual potential.[16] Within educational settings, coaching actively promotes self-organization, cognitive autonomy, and personal accountability while paying responsive, individualized attention to each student's unique strengths and learning barriers.[17] Rather than supplying immediate answers or imposing rigid directives, an effective coach employs reflective questioning, empathetic listening, and goal clarification to help individuals overcome complex or significant problems in achieving their objectives. By attending closely to every learner's cognitive and emotional

[11] Y. Liu and A. Pásztor, "Effects of Problem-Based Learning Instructional Intervention on Critical Thinking in Higher Education: A Meta-Analysis," *Thinking Skills and Creativity* 45 (2022): 101069, https://doi.org/10.1016/j.tsc.2022.101069.

[12] S. Suhirman et al., "Problem-Based Learning with Character-Emphasis and Naturalist Intelligence: Examining Students' Critical Thinking and Curiosity," *International Journal of Instruction* 14, no. 2 (2021): 217–32, https://doi.org/10.29333/iji.2021.14213a.

[13] Liu and Pásztor, "Effects of Problem-Based Learning Instructional Intervention on Critical Thinking in Higher Education: A Meta-Analysis."

[14] Tan, *Problem-Based Learning Innovation: Using Problems to Power Learning in the 21st Century*.

[15] Muvid et al., "Shaping Socio-Critical Thinking of Junior Students Using Problem-Based Learning and Inquiry Strategy."

[16] Christian van Nieuwerburgh, *An Introduction to Coaching Skills: A Practical Guide*, 3rd ed. (SAGE Publications, 2020).

[17] Jim Knight, *The Definitive Guide to Instructional Coaching: Seven Factors for Success* (ASCD, 2021); K. Han, "Fostering Students' Autonomy and Engagement in EFL Classroom Through Proximal Classroom Factors: Autonomy-Supportive Behaviors and Student-Teacher Relationships," *Frontiers in Psychology* 12 (2021): 767079, https://doi.org/10.3389/fpsyg.2021.767079.

readiness, coaching builds psychological safety, reinforces academic self-efficacy, and empowers students to persist confidently through demanding intellectual tasks.

Integrating coaching principles into Problem-Based Learning creates an exceptionally cohesive pedagogical synergy for advancing Islamic Religious Education. In secondary PAI classrooms, adolescent learners frequently grapple with sensitive moral, social, and spiritual questions that demand both rigorous critical analysis and empathetic individualized mentorship.[18] While Problem-Based Learning provides the structured cognitive architecture for investigating authentic ethical dilemmas, coaching supplies the personalized motivational scaffolding needed to prevent learner reluctance and illuminate why each problem matters to students' personal and spiritual development.[19] Within this integrated pedagogical framework, educators operate simultaneously as instructional designers and supportive coaches who nurture each student's intellectual autonomy alongside spiritual maturity. Consequently, learners move beyond passive compliance toward self-directed ethical reasoning, gaining the confidence, analytical clarity, and intrinsic motivation needed to embody Islamic values thoughtfully across contemporary social realities.

The practical significance of strengthening such an instructional framework is vividly reflected in pre-research observations conducted at SMP Negeri 22 Balikpapan. Findings from this preliminary field study revealed distinctive institutional peculiarities and pedagogical uniqueness in how Islamic Religious Education is organized, practiced, and reinforced within the school's daily learning culture. Specifically, the PAI learning model implemented at SMP Negeri 22 Balikpapan demonstrates notable strengths in fostering active student participation, contextualizing religious teachings, and sustaining constructive educator-student interactions that elevate instructional quality.[20] In educational practice, however, establishing an effective learning model represents only an initial milestone; the far more complex organizational challenge lies in preserving, deepening, and protecting those pedagogical advantages over time against routine instructional fatigue and shifting curricular demands.[21] These compelling preliminary observations sparked strong scholarly interest in describing and examining how the school maintains the advantages of strengthening its PAI learning model.

Grounded in these theoretical foundations and preliminary empirical findings at SMP Negeri 22 Balikpapan, a focused scholarly inquiry becomes essential to understand how pedagogical excellence in Islamic Religious Education can be sustained over the long term. When a secondary school cultivates a distinctive learning model that demonstrably enhances student engagement, critical thinking, and spiritual maturity, identifying the systematic institutional and instructional practices that maintain its efficacy offers valuable insights for broader educational advancement. Accordingly, the central formulation of the problem in this study is articulated as follows: how to maintain the advantages of the Islamic Religious Education learning model at SMP Negeri 22 Balikpapan? In direct alignment with this research question, the primary purpose of this

[18] Abudin Nata, *Perspektif Islam Tentang Strategi Pembelajaran* (Prenadamedia Group, n.d.).

[19] Syahraini Tambak and Desi Sukenti, "Pengembangan Profesionalisme Guru Madrasah dengan Penguatan Konsep Khalifah," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (2020): 1, https://doi.org/10.21009/004.01.03.

[20] Tambak and Sukenti, "Pengembangan Profesionalisme Guru Madrasah dengan Penguatan Konsep Khalifah."

[21] Andy Hargreaves and Dennis Shirley, *Well-Being in Schools: Three Forces That Will Uplift Your Students in a Volatile World* (ASCD, 2021).

study is to systematically analyze and maintain the advantages of the Islamic Religious Education learning model, thereby contributing both theoretical understanding and actionable strategies for sustaining high-impact PAI instruction.

2. Method

Place and time of research at SMP Negeri 22 Balikpapan NPSN School 30401453 School Establishment Decree: 1370/E/1950. Date of Establishment Decree 1950-12-12. Operational Permit Decree 123456789. Date of Operational License Decree 1945-01-17. Address Jalan Kapten Piere Tendean RT. 46 No. 63 Gunung Sari Ilir Village. NSS School 2201166101001 (2010) The physical condition of SMP Negeri 22 Balikpapan is in good condition and supported by adequate supporting facilities for the smooth teaching and learning process.

The data is divided into two, namely primary data and secondary data. Primary data is the result of interviews in the form of words from informants and observation data on behavior related to the learning process and the system that applies at SMP Negeri 22 Balikpapan. Secondary data is sourced from documents such as photographs related to the learning model process that can support primary data. There are three sources of evidence in this study, namely observations, interviews, and physical documents and devices so that the research data is complete. The data sources in this study are focused on the study and the theoretical objects used. Data sources are human beings involved in the education and learning process, namely principals, deputy principals, heads of administration, curriculum development, educators, and students related to the implementation of the Islamic religious education learning model. The data collection techniques carried out are as follows, observation, interviews and documentation. The data analysis technique is an interactive process in data collection, reducing data in the field and then the data is presented, and data verification is also carried out which is followed by drawing conclusions, namely interactive data analysis by Milles, Huberman, and Saldana.

The data analysis of the Milles and Huberman model is by collecting data, then reducing the data to be selected according to the main focus of the research in the form of concepts, themes, and categories in the form of tables, graphs, or others. The validity test of the data was tested comprehensively through triangulation, namely triangulation of data sources and triangulation of methods. Triangulation of data sources is used to check the degree of trust in data sources by re-excavating at different times and methods, because a person sometimes provides different information at different times and in different atmospheres. Triangulation of methods is carried out to fulfill confidence in the correctness of the data by checking the data that has been collected through the interview method. The data is checked by other methods such as documents and observations so that the data obtained is fully trusted.

3. Finding and Discussion

Finding

In the preparation of learning planning and design formulated by subject educators, it requires goals that must be formulated as targets that they must achieve, learning planners and designs can be prepared well if they contain learning goals that must be achieved. The findings on learning planning and design prepared by PAI educators are; *First,* learning planning and design are prepared by educators

independently based on the basic competencies of Islamic religious education that have been formulated by the school. *Second,* the planning and design that has been prepared by educators are coordinated in a meeting of educators of the Islamic religious education team. *Third,* the planning and design made by PAI educators are based on the formulation of specific goals. *Fourth,* educators develop teaching materials according to the formulation of specific goals that have been prepared. *Fifth,* the motivation of educators in carrying out their duties is based on sincere intentions and getting the fulfillment of their basic life needs.

From the planning and design of learning prepared by educators in schools to carry out learning in the classroom with the material that they will convey to the students requires good and correct planning and design so that the goals they formulate can be achieved well, planning is a technical step made by educators when going to carry out the learning process in the classroom so that students can learn happily. Learning planning and design is a preparatory activity carried out by educators which includes activities to select, determine and develop learning methods to achieve the desired teaching results. The concept of learning planning and design that is composed in a curriculum that is systematically formulated by schools requires planning and design as a form of effort to learn students in achieving learning goals that are sourced not only from the material delivered by educators but also from the community environment as teaching materials that are development materials. Planning and design formulated by educators are contained in the lesson plan with the intention of changes or improvements.

The findings of this study are reinforced by the findings of Dede Rosyada (2004) providing an overview of the learning principles that can make students comfortable in learning according to their psychological development and learning to be of high quality, namely, a) Learning is not separated in each subject and becomes a concept by combining lessons into one. b) Learning includes processes that run like a spiral rather than linear. c) Learning requires students who are skilled in communicating through language in other forms of representation. d) Learning includes the progress of each student through the growth stage. e) Learning includes the character or quality that develops to think, act in a positive way. To improve the quality of learning, it is necessary to start with a learning plan that is realized by the existence of a learning design, to design a learning it is necessary to use a system approach, learning design planning is based on how students can learn, to plan a learning design that is referred to individual students, the learning carried out will lead to the creation of learning goals, the final goal of Learning design planning is the convenience for students to learn, learning planning involves all learning variables, planning is made for the determination of learning methods to achieve learning goals.

The theory of planning and learning design formulated by Hamzah B.Uno can be drawn from a definition and planning system that can be described at SMP Negeri 22 Balikpapan shows that the planning they prepared for the implementation of Islamic religious education learning which theoretically is a concept that has been widely used by education experts, educators prepare learning planning and design which includes methods, techniques, evaluation in accordance with the formulation of objectives based on learning approaches and strategies. SMP Negeri 22 Balikpapan as an educational institution or flagship school in Surabaya is committed to effective and meaningful learning for students who are actively involved, because students are the center of

learning activities as well as the formation of competencies and character. Learning planning and design are closely related to the learning style of students and the teaching style of educators. Educators' efforts in learning students are a very important part in achieving the success of the planned learning goals. Therefore, the selection of various methods, strategies, techniques and learning models is the main thing to achieve the learning goals that have been formulated by schools and schools. In preparing learning planning and design, there are several general principles that must be the foundation for educators in preparing plans, namely; 1) Teaching must be based on the experience that students already have, 2) The knowledge and skills taught must be practical so that they can apply it in their environment. 3) Teaching must pay attention to the individual differences of each student. 4) Readiness in learning is very important for educators to be used as a foundation in teaching. 5) Teaching objectives are a formulation of what behavior changes are obtained after the teaching and learning process. 6) In compiling learning, educators must follow the principles of psychology that must be gradual. In an integrated manner, the formulation of goals set by SMP Negeri 22 Balikpapan has been prepared in a specific, clear and detailed manner on each Islamic Religious Education (PAI) material, separately and independently all educators make learning plans and designs in accordance with the material and goals that they must achieve, but still all the goals formulated in each PAI subject are still coordinated between all PAI materials so that the goals of behavior change that must be able to achieved effectively and efficiently according to the set time. In Gerlach & Ely's theory, the preparation of a learning plan that includes ten steps is a theory that can be implemented in schools with various learning models, learning strategies, determination of methods, time and means needed in the learning process are always discussed by educators at SMP Negeri 22 Balikpapan where the specific goals they formulate require a special method so that the synchronization between theory and practice is They can produce maximum results for changes in students' behavior and according to their life needs. Theoretical teaching materials are initial information that can be used as a guide for students to listen, question, analyze problems in the field and become material to evaluate the reality that can be practiced by them in a better and better quality life. This reality points to the need for a change in learning models that demand learning planning and design that provide more guidance to students to learn continuously in accordance with changes that occur in society. Social change in society is thus really basic information for educators in selecting and sorting subject matter with a learning model that can guarantee the implementation of the learning process.

The findings of this study are reinforced by the findings of Koberg and Bagnall (2018) *"Design is a process of making dreams come true*", design is a process of making hopes or dreams come true. Thus, the term learning design has the same meaning as instructional design in English literature. Lesson planning and design will provide significant benefits and usefulness for educators in carrying out the learning process by using several principles in making learning designs, namely; first, oriented to adaptation to the needs of users; second, it is carried out in a systematic process; third; aims to improve quality, namely increasing product effectiveness and efficiency; fourth; impact on results or sustainable change. SMP Negeri 22 Balikpapan with a curriculum design that combines theory, practice and social reality of student absorption provides a large amount of capital for the preparation of learning models, planning and learning design that lead to sustainable changes in accordance with the changes that occur in society.

From the results of the discussion and interpretation between theory and data in the field that have been presented in chapter four, we can conclude that SMP Negeri 22 Balikpapan in compiling learning planning and design has formulated specific goals, made strategies, analyzed together, determined methods, designed time and selected teaching materials comprehensively from various literature as needed. The learning model applied adjusts to learning objectives so that all students can learn optimally, the ability of PAI educators to organize learning resources, learning media and methods in accordance with the material taught, classroom arrangement with *moving classes,* management of IT-based media and laboratories, the use of varied methods, through the habit of literacy reading the verses of the Qur'an which is focused on being led by one of the Students who are given the task of reciting Qur'an verses are followed by all students in the classroom with continuous verses up to khatam.

Discussion

Learning planning and design formulated by Islamic Religious Education (PAI) educators require clear goal formulation as measurable and systematic achievement targets. The research findings indicate that the quality of instructional planning and design documents is largely determined by the extent to which learning objectives are explicitly articulated from the initial stage of preparing teaching instruments.[22] Without well-defined target outcomes, the classroom learning process risks proceeding mechanically without a clear direction for transforming students' competencies and character. Within the context of religious education, clarity of achievement targets serves as a pedagogical compass linking school curriculum standards with students' ongoing spiritual and intellectual developmental needs.[23] Consequently, the initial step taken by educators in mapping learning objectives forms the primary foundation for the effectiveness of the entire instructional sequence at school.

The empirical findings of this study reveal five main patterns in the preparation of learning planning and design by PAI educators, beginning with professional autonomy and collective coordination. In the first aspect, PAI educators independently prepare learning plans and designs based on the basic subject competencies established within the school curriculum framework. This autonomy reflects teachers' pedagogical competence in translating competency standards into operational steps tailored to the characteristics of the classes they teach.[24] In the second aspect, these independent designs do not stop at the individual level; rather, they are intensively coordinated through team meetings of PAI educators at the school. This collegial coordination plays a vital role in aligning quality standards, preventing content overlap, and building a shared vision in safeguarding the attainment of students' religious competencies across grade levels.[25]

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[22] M. David Merrill, "First Principles of Instruction," *Educational Technology Research and Development* 50, no. 3 (2002): 43–59.

[23] Imam Machali, "Kebijakan Perubahan Kurikulum 2013 Dalam Menyongsong Indonesia Emas Tahun 2045," *Jurnal Pendidikan Islam* 3, no. 1 (2014): 71–94.

[24] Slamet Suyanto, "Pengembangan Sekolah Bertaraf Internasional Melalui Organisasi Belajar: Konsep Dan Implementasi," *Jurnal Cakrawala Pendidikan* 3, no. 3 (2008), http://journal.uny.ac.id/index.php/cp/article/download/323/pdf.

[25] Nurul Aini and Ahmad Fauzi, "Kolaborasi Musyawarah Guru Mata Pelajaran (MGMP) PAI Dalam Meningkatkan Kualitas Perencanaan Pembelajaran," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2022): 845–58.

The third and fourth aspects of the research findings underscore the close alignment between the specification of learning objectives and the development of relevant teaching materials. PAI educators design instructional instruments based on the formulation of specific objectives that detail indicators of behavioral change and conceptual mastery.[26] Grounded in these specific objectives, educators subsequently develop teaching materials selectively so that the content presented is not merely normative, but contextual and easily understood by students. Curating and developing teaching materials aligned with specific objectives prevents a gap between curriculum expectations and the reality of student absorption in the classroom.[27] Thus, the developed teaching materials function as strategic instruments to bridge Islamic doctrinal concepts with authentic, meaningful learning experiences for student development.

The fifth aspect identified in this study highlights the psychological and spiritual dimensions underpinning educators' work ethic, namely motivation rooted in sincere intentions (*niyyah*) and the fulfillment of basic living needs. From an Islamic educational perspective, sincerity of intention serves as an intrinsic energy that drives PAI teachers to view the task of designing and implementing instruction as an act of devotion with transcendent value.[28] Nevertheless, such spiritual idealism goes hand in hand with the human reality of requiring welfare guarantees and the decent fulfillment of educators' basic living needs. The synergy between intrinsic motivation grounded in sincerity and material welfare support fosters psychological stability, enabling teachers to devote their full concentration to formulating innovative and high-quality instructional designs.[29]

From a technical-operational perspective, learning planning and design constitute carefully structured preparatory stages ensuring that classroom learning proceeds effectively and enjoyably for students. Planning is understood as a technical step taken by educators prior to entering the classroom, encompassing the selection, determination, and development of instructional methods best suited to achieving expected teaching outcomes.[30] When instructional methods are appropriately selected through thorough planning, the classroom atmosphere becomes more dynamic and interactive, fostering a sense of joy among students throughout the lesson. This enjoyable learning experience is particularly crucial in PAI subjects, as students' emotional openness facilitates the internalization of moral and spiritual values without counterproductive psychological pressure.[31]

The concept of learning planning and design structured within the school curriculum also demands openness to learning resources originating beyond the classroom walls. The research findings show that achieving learning objectives does not rely solely on textual materials delivered by educators, but also utilizes the community

[26] Ridwan Abdullah Sani, "Pengembangan Bahan Ajar Kontekstual Pada Mata Pelajaran Pendidikan Agama Islam," *Jurnal Pendidikan Islam* 6, no. 2 (2017): 289–306.

[27] Umi Kulsum and Muhid, "Pengembangan Bahan Ajar Pendidikan Agama Islam Berbasis Kontekstual Untuk Meningkatkan Hasil Belajar Siswa," *Jurnal Pendidikan Agama Islam (JPAI)* 19, no. 1 (2022): 55–70.

[28] Abuddin Nata, *Filsafat Pendidikan Islam* (Gaya Media Pratama, 2005).

[29] Rizaldy Fatha Pringgar and Bambang Sujatmiko, "Pengaruh Motivasi Kerja Dan Kesejahteraan Guru Terhadap Kinerja Mengajar," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 5 (2022): 4120–28.

[30] Agus Suprijono, "Penerapan Strategi Pembelajaran Aktif Dan Menyenangkan (PAIKEM) Dalam Pendidikan Agama Islam," *Edukasia: Jurnal Penelitian Pendidikan Islam* 10, no. 2 (2015): 245–64.

[31] John M. Keller, "First Principles of Motivation to Learn and E^3-Learning," *Distance Education* 29, no. 2 (2008): 175–85.

environment as authentic enrichment material.[32] All plans integrating community-based materials and learning resources are systematically documented in Lesson Plans (RPP) oriented toward continuous improvement and refinement. Through dynamic planning documentation, teachers possess an evaluative instrument to reflect on the effectiveness of prior instruction while formulating pedagogical innovations that are more responsive to the socio-cultural dynamics of students' lives.[33]

These research findings align with the principles of quality learning proposed by Dede Rosyada, particularly regarding the alignment of instructional design with students' psychological development. Quality learning does not rigidly compartmentalize knowledge behind subject boundaries; rather, it integrates lessons into a cohesive conceptual whole and unfolds in a spiral manner through gradual deepening, rather than mere linear progression.[34] Furthermore, the learning process requires mastery of communication skills through language and various other forms of symbolic representation, alongside monitoring each individual's progress according to their developmental stage. To foster learning comfort and positive character formation, instructional design must apply a systems approach that places individual student learning processes as the starting point for determining all instructional variables and methods.[35]

The concrete implementation of the theoretical framework of instructional planning and systems design formulated by Hamzah B. Uno is clearly evident in educational practices at SMP Negeri 22 Balikpapan. As a flagship school committed to delivering effective and meaningful learning, PAI educators at SMP Negeri 22 Balikpapan design instructional instruments that consistently integrate methods, techniques, and evaluation tools with established learning approaches and strategies. Students are positioned at the center of learning activities (*student-centered learning*), actively engaging in building competencies while shaping their religious character. Aligning teacher planning with active student engagement transforms PAI instruction at this school from one-way lectures into a dialogical space that cultivates independent thinking and ethical sensitivity among students.[36]

The success of learning planning and design at SMP Negeri 22 Balikpapan also rests on harmonizing students' learning styles with educators' teaching styles through the application of six foundational planning principles. These principles include basing instruction on students' prior experiences, presenting practical knowledge and skills applicable within their environment, and giving full attention to individual differences among students.[37] Moreover, educators regard student learning readiness as the primary foundation before introducing new material, formulate teaching objectives in terms of observable behavioral changes following the learning process, and adhere to gradual principles of developmental psychology. Applying these six principles ensures that the

[32] Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Millenium Baru* (Logos Wacana Ilmu, 1999).

[33] Syafaruddin, *Manajemen Lembaga Pendidikan Islam* (Ciputat Press, 2005).

[34] Dede Rosyada, "Pendidikan Islam Dan Demokrasi: Menuju Pembelajaran Berkualitas," *Jurnal Pendidikan Islam* 1, no. 1 (2012): 1–16.

[35] Charles M. Reigeluth, *Instructional Design Theories and Models: An Verview of Their Current Status* (Routledge, 1983).

[36] Michael Prince, "Does Active Learning Work? A Review of the Research," *Journal of Engineering Education* 93, no. 3 (2004): 223–31.

[37] Richard M. Felder and Rebecca Brent, "Understanding Student Differences," *Journal of Engineering Education* 94, no. 1 (2005): 57–72.

variety of strategies, techniques, and learning models selected by teachers genuinely aligns with the diverse cognitive, affective, and psychomotor needs of students.[38]

In an integrated manner, the formulation of PAI learning objectives at SMP Negeri 22 Balikpapan is prepared specifically, clearly, and in detail for each scope of religious subject matter. Although each PAI educator exercises autonomy in developing learning plans and designs according to their respective subject matter, all formulated objectives remain coordinated across subject areas among PAI educators.[39] This integrated coordination pattern ensures that various religious education sub-topics mutually reinforce one another in shaping students' behavioral changes effectively and efficiently within the allocated timeframe. By avoiding fragmentation across topics, students gain a comprehensive and applicable religious understanding, thereby optimizing classroom learning time without sacrificing the depth of internalizing Islamic values in their daily lives.[40]

The application of Gerlach and Ely's ten-step instructional design model further strengthens the systematic workflow of PAI educators at SMP Negeri 22 Balikpapan in designing classroom instructional scenarios. Educators regularly discuss the selection of learning models, strategies, methods, time allocation, and supporting facilities required so that specific formulated objectives can be achieved through targeted methods.[41] The primary focus of this design collaboration is to establish strong synchronization between theoretical mastery and religious practice, yielding maximum impact on student behavioral change in accordance with their life needs. Through planning that marries theoretical concepts with measurable practical exercises, PAI instruction transcends cognitive memorization toward the habituation of tangible character values relevant to the challenges of adolescent life.[42]

Within a responsive instructional design framework, theoretical teaching materials at SMP Negeri 22 Balikpapan are positioned as initial information guiding students to listen, question, analyze field problems, and evaluate social realities to build a higher-quality life. This reality calls for continuous renewal of learning models so that instructional planning and design guide students to learn continuously in step with societal changes.[43] Consequently, social change within the community serves as fundamental input for educators in selecting and curating subject matter as well as determining learning models that ensure contextual educational delivery. This approach equips students with critical thinking grounded in religious values when navigating shifting social norms and contemporary developments.[44]

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[38] Carol Ann Tomlinson et al., "Differentiating Instruction in Response to Student Readiness, Interest, and Learning Profile in Academically Diverse Classrooms: A Review of Literature," *Journal for the Education of the Gifted* 27, nos. 2–3 (2003): 119–45.

[39] Abdullah, "Multidisciplinary, Interdisciplinary, and Transdisciplinary Approaches in Islamic Studies."

[40] Mujamil Qomar, *Moderasi Islam Indonesia Wajah Keberagaman Progesif, Inklusif, Dan Pluralis* (IRCiSoD, n.d.).

[41] Steven M. Ross et al., "Educational Technology Research Past and Present: Balancing Rigor and Relevance to Impact School Learning," *Contemporary Educational Technology* 1, no. 1 (2010): 17–35.

[42] Marzuki, "Integrasi Pendidikan Karakter Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah," *Jurnal Pendidikan Karakter* 2, no. 1 (2012): 33–44.

[43] Mastuhu, "Pendidikan Islam Menghadapi Perubahan Sosial," *Jurnal Pendidikan Islam* 5, no. 2 (2016): 175–92.

[44] Henry A. Giroux, "Critical Pedagogy and the Postmodern/Modern Divide: Towards a Pedagogy of Democratization," *Teacher Education Quarterly* 31, no. 1 (2004): 31–47.

The findings of this study also resonate with Koberg and Bagnall's view that defines design as a process of "making dreams come true." In educational literature, instructional design provides significant utility when structured around four core principles: orientation toward adaptation to user needs, execution through a systematic process, the aim of enhancing quality via effectiveness and efficiency, and impact on sustainable outcomes or change.[45] SMP Negeri 22 Balikpapan demonstrates the application of these principles through a curriculum design that blends theory, practice, and the social reality of student absorption. Combining these three elements provides substantial capital for formulating learning models and plans that generate sustainable character transformation in alignment with societal dynamics.[46]

Based on the synthesis between theoretical foundations and field findings, SMP Negeri 22 Balikpapan has demonstrably formulated specific objectives, devised joint strategies, determined methods, structured time allocations, and comprehensively selected teaching materials from diverse literature as needed. PAI educators' ability to organize learning resources, media, and methods suited to the subject matter is reinforced by innovative learning environment governance through a *moving class* system and the management of information technology-based media and laboratories.[47] Implementing the *moving class* system fosters a dynamic learning atmosphere and reduces student boredom, while utilizing IT-based laboratories and media enriches the visualization of religious content, making it more interactive, modern, and accessible to students.[47]

The success of PAI instructional design at SMP Negeri 22 Balikpapan culminates in the habituation of Qur'anic recitation literacy systematically integrated into classroom culture. This literacy activity is conducted in a focused manner by appointing one student to lead the recitation of Qur'anic verses, followed simultaneously by all classmates in continuous verses until completion (*khatam*).[48] This habituation practice demonstrates that thorough learning planning and design do not merely stop at achieving academic targets on paper, but succeed in institutionalizing a spiritual tradition involving student leadership and collective participation. Through the synergy of structured instructional design, technology utilization, and continuous Qur'anic literacy habituation, PAI instruction successfully cultivates a holistic and transformative educational ecosystem.[49]

4. Conclusion

Maintaining the Advantages of the Islamic Religious Education (PAI) Learning Model. The results of the study show that the applied instructional models include Cooperative Learning, Problem-Based Learning (PBL), Project-Based Learning (PjBL), and Discovery Learning. Various teaching methods are integrated, such as "Everyone is a Teacher Here," Marketplace, activity-based learning, question-and-answer,

[45] Richard Buchanan, "Design Research and the New Learning," *Design Issues* 17, no. 4 (2001): 3–23.
[46] Sutrisno, *Kreatif Mengembangkan Aktivitas Pembelajaran Berbasis TIK* (Referensi, 2012).
[47] Munir, *Pembelajaran Jarak Jauh Berbasis Teknologi Informasi Dan Komunikasi* (Alfabeta, 2009).
[48] Syamsul Kurniawan, "Serapah Dalam Masyarakat Melayu Kampung Saigon Kota Pontianak," *Religi* IX, no. 1 (2013): 96–119.
[49] Nurul Hidayah, "Implementasi Program Tadarus Al-Qur'an Terstruktur Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa SMP," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 5, no. 1 (2020): 67–80.

demonstrations, participatory approaches, role-playing, lectures, quizzes, sociodramas, card sorting, and practical exercises. Instructional media used in teaching include PowerPoint presentations, laptops, prescribed textbooks, whiteboards, educational posters, and Hadith books. To address the limitations of the PAI learning model, educators actively engage students through alignment strategies. Specifically, Project-Based Learning (PjBL) utilizes practical activities as a medium to enhance student engagement, enabling them to fully develop their potential and achieve optimal learning outcomes.

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