

# LEARNING INNOVATIONS IN ISLAMIC RELIGIOUS EDUCATION AND ETHICS IN OVERCOMING STUDENTS' LEARNING DIFFICULTIES

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**ABSTRACT:** *This study aims to analyze the implementation of innovative learning approaches in Islamic Religious Education and Character Education (Pendidikan Agama Islam dan Budi Pekerti [PAIBP]) to address students' learning difficulties at SMP Istiqlal Kotaanyar. This research employed a qualitative approach using a case study design. Data were collected through observations, interviews, and documentation, while data analysis was conducted using an interactive model consisting of data reduction, data display, and conclusion drawing. The findings revealed that teachers implemented various instructional innovations, including outdoor learning, cooperative learning, experiential learning, the use of visual learning media, and value-based learning. The implementation of outdoor learning enhanced students' motivation and engagement through the utilization of the surrounding environment as a learning resource. Cooperative learning promoted active participation, communication skills, and collaboration among students. Experiential learning enabled students to develop a more contextual understanding of the subject matter through direct experiences, whereas the use of visual learning media improved students' attention, concentration, and comprehension of the learning materials. Furthermore, value-based learning played a significant role in internalizing Islamic values and strengthening students' religious character development. The findings indicate that the integration of these various instructional innovations effectively addressed students' learning difficulties in a comprehensive manner and fostered a more active, contextual, collaborative, and meaningful learning process. Therefore, innovative instructional practices in Islamic Religious Education and Character Education (PAIBP) represent an effective strategy for improving both the quality of the learning process and learning outcomes at the junior secondary school level*

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## INTRODUCTION

Islamic Religious Education and Ethics PAIBP has a fundamental role in shaping the character, morals, and religious attitudes of students in the midst of ever-evolving social dynamics<sup>1</sup>. Social changes influenced by globalization, technological advances, and the rapid flow of information require the learning of Islamic Religious Education and PAIBP

<sup>1</sup> Muhammad Aufa Muis et al., "The Role of Islamic Religious Education in the Formation of the Nation's Character in the Era of Globalization," *JIIIP-Scientific Journal of Education* 7, no. 7 (2024): 7172–77.

Ethics to adapt pedagogically<sup>2</sup>. Students at the junior high school level are in a phase of psychological development that is vulnerable to external influences so that they need a learning approach that is able to instill Islamic values in a meaningful way. The learning of Islamic Religious Education and Ethics PAIBP who are unable to keep up with these developments has the potential to cause learning difficulties and reduce the quality of students' understanding and appreciation of learning materials<sup>3</sup>. Through the learning of Islamic Religious Education and Ethics PAIBP, it is hoped that students will not only understand religious teachings theoretically, but also be able to practice them in daily life<sup>4</sup>. Therefore, the study of learning innovations in Islamic Religious Education and Ethics PAIBP is important to answer the challenges of Islamic religious education and ethics in the modern era.

Based on the results of initial observations conducted at Istiqlal Junior High School, it was found that there was a phenomenon of student learning difficulties in learning Islamic Religious Education and PAIBP Ethics. The learning difficulties found include low learning motivation, lack of active participation in learning, difficulty understanding abstract material, low ability to relate material to daily life, and lack of courage from students in expressing opinions. In addition, some students show limitations in understanding religious concepts, decreased interest in learning, and less than optimal formation of students' religious character. This condition is influenced by several factors, including the use of learning methods that still tend to be teacher-centered, the limited variety of learning strategies, and the lack of use of learning media that suits the characteristics and needs of students. As a result, the learning of Islamic Religious Education and PAIBP Ethics has not been fully able to create an active, contextual, and meaningful learning experience, thus having an impact on low motivation and student learning outcomes.

In an effort to overcome these problems, teachers of Islamic Religious Education and PAIBP Ethics at Istiqlal Kotaanyar Junior High School implemented several forms of learning innovations that are oriented towards active student involvement. The innovations referred to in this study include outdoor *learning-based learning*, cooperative learning,

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<sup>2</sup> Putri Oktavia and Khusnul Khotimah, "Development of Islamic Religious Education Learning Methods in the Digital Era," *An Najah (Journal of Islamic and Social Religious Education)* 2, no. 5 (2023): 66–76.

<sup>3</sup> Agus Wildan, "Difficulties in Student Learning in Islamic Religious Education Lessons," *Syamil: Journal of Islamic Education and Thought* 1, no. 1 (2024): 68–80.

<sup>4</sup> Moch Tohet, Ahmad Mughis Ramadani, and M Mahbubi, "Strategies to Overcome Low Motivation and Learning Participation of Students in Islamic Religious Education and Ethics," *Kartika: Journal of Islamic Studies* 5, no. 1 (2025): 556–69.

experiential learning, *the use of visual learning media*, and value-based learning. These various approaches were chosen because they are considered to be able to create a more contextual, participatory, and meaningful learning experience for students. The aspects of learning outcomes that are the focus of improvement in this study include increasing learning motivation, active involvement in learning, understanding of Islamic Religious Education and PAIBP Ethics material, critical thinking skills, and strengthening students' religious character.

Theoretically, this research is based on the theory of constructivism which emphasizes that knowledge is actively constructed by learners through learning experiences and social interactions. This theory is relevant to the application of *cooperative learning* and *experiential learning* that provide opportunities for students to build understanding through discussion and real experience. In addition, this research also refers to the concept of *active learning* which places students as the main subject in the learning process as well as *contextual learning theory* which emphasizes the importance of the relationship between learning materials and the reality of students' lives. In the context of learning difficulties, constructivist learning theory views that learning difficulties can be minimized through the provision of meaningful, interactive, and learning experiences that are in accordance with the characteristics of learners.

Various previous studies have examined the learning innovations of Islamic Religious Education and PAIBP Ethics as an effort to improve the quality of student learning processes and outcomes. Research by <sup>5</sup> shows that the use of innovative learning media in Islamic Religious Education and Ethics PAIBP is able to significantly increase student motivation and engagement. Furthermore, <sup>6</sup> it was found that the application of contextual learning in the subjects of Islamic Religious Education and PAIBP Ethics had a positive effect on the understanding of religious concepts of junior high school students. Another research by <sup>7</sup> confirming that the integration of digital technology in the learning of Islamic Religious Education and PAIBP Ethics can increase students' interest in learning

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<sup>5</sup> Halen Dwistia et al., "The Utilization of Social Media as a Learning Media for Islamic Religious Education," *Ar-Rasyd: Journal of Islamic Religious Education* 1, no. 2 (2022): 81–99.

<sup>6</sup> M Mahbubi and Halimatus Sa'diyah, "Penerapan Pendekatan Kontekstual Terhadap Motivasi Belajar Siswa Pada Mata Pembelajaran PAI," *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam* 8, no. 2 (2025): 168–176.

<sup>7</sup> Sayyid Qutub Nabillah and Eli Masnawati, "Pemanfaatan Teknologi Digital Dalam Meningkatkan Mutu Pembelajaran Pendidikan Agama Islam," *SUNAN GIRI: Jurnal Kajian Keislaman* 13, no. 1 (2024): 16–25.

and activities in the classroom. In addition,<sup>8</sup> his research revealed that the active learning strategy in Islamic Religious Education and Ethics PAIBP was able to reduce students' learning difficulties and create a more interactive learning atmosphere. The study<sup>9</sup> also concluded that the innovation of Islamic Religious Education and PAIBP Ethics learning methods contributes to the improvement of students' learning outcomes and religious attitudes. However, most of the research still focuses on the effectiveness of learning innovations in general and has not comprehensively examined the learning innovations of Islamic Religious Education and PAIBP Ethics as a solution to students' learning difficulties at several grade levels in one educational unit. The novelty of this research lies in a comprehensive analysis of various PAIBP learning innovations that are applied simultaneously to students in one educational institution. This research not only examines the forms of innovation used by teachers, but also analyzes its impact holistically on various aspects of students' learning difficulties, ranging from motivation, participation, material understanding, to the formation of religious character.

This research is important because learning difficulties in learning Islamic Religious Education and Ethics PAIBP not only have implications for cognitive aspects, but also have an impact on the formation of students' religious attitudes and<sup>10</sup> behaviors. The less effective learning of Islamic Religious Education and Ethics of PAIBP has the potential to hinder the achievement of national education goals that emphasize the formation of noble character and morals<sup>11</sup>. In addition, the results of this research are expected to make a practical contribution to teachers of Islamic Religious Education and Ethics PAIBP in designing and implementing learning innovations that are in accordance with the characteristics of students. From the academic side, this research is also expected to enrich the scientific treasures of Islamic education, especially in the development of Islamic Religious Education and PAIBP Ethics learning at the junior high school level. Thus, this research has urgency both theoretically and practically.

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<sup>8</sup> Rifa Nur Fauziyah, "Strategi Guru Dalam Menerapkan Pembelajaran Aktif Inovatif Kreatif Efektif Dan Menyenangkan (PAIKEM) Pada Pembelajaran Pendidikan Agama Islam Di SDN X Astanaanyar Kota Bandung," *Jurnal Riset Pendidikan Agama Islam* (2021): 120–126.

<sup>9</sup> Ummu Kalsum Yunus, "Inovasi Metode Pembelajaran Pendidikan Agama Islam," *Atta'dib Jurnal Pendidikan Agama Islam* 2, no. 2 (2021): 39–51.

<sup>10</sup> Muaz Muaz et al., "Urgensi Pendidikan Agama Islam Dalam Sistem Pendidikan Nasional," *JIP-Jurnal Ilmiah Ilmu Pendidikan* 6, no. 1 (2023): 574–582.

<sup>11</sup> Acep Rahmat et al., "PENGELOLAAN PEMBELAJARAN PAI UNTUK MEMBENTUK AKHLAK PESERTA DIDIK," *Jurnal Intelek Dan Cendekiawan Nusantara* 1, no. 6 (2024): 11201–11216.

The purpose of this research is to analyze the forms of learning innovations of Islamic Religious Education and PAIBP Ethics applied at Istiqlal Kotaanyar Junior High School and its impact in overcoming students' learning difficulties in the aspects of motivation, participation, material understanding, critical thinking skills, and religious character formation. With this goal, this research is expected to be able to provide a comprehensive picture of the impact of the implementation of Islamic Religious Education and PAIBP Ethics learning innovations at the junior high school level, so that the results of the research can be used as a reference in the development of more effective and adaptive learning of Islamic Religious Education and PAIBP Ethics.

This research is based on the assumption that PAIBP's Islamic Religious Education and Ethics learning innovations designed in a contextual and participatory manner are able to reduce students' learning difficulties<sup>12</sup>. Learning innovations are believed to increase student involvement, strengthen learning motivation, and facilitate the understanding of Islamic Religious Education and PAIBP Ethics materials. The implications of this study are expected to be the basis for recommendations for schools and teachers in developing more effective and adaptive learning of Islamic Religious Education and PAIBP Ethics. In addition, the results of this research can also be a reference for further research in the development of learning innovations in Islamic Religious Education and PAIBP Ethics at other levels of education.

## METHODS

This study uses a qualitative approach with the type of case study, which aims to gain an in-depth understanding of the impact of Islamic Religious Education and Ethics (PAIBP) learning innovations in overcoming students' learning difficulties<sup>13</sup>. The qualitative approach was chosen because this study emphasizes the disclosure of the meaning, process, and dynamics of learning that takes place naturally in the school environment. Meanwhile, case studies are used to intensively and comprehensively examine a phenomenon in a particular context. This research was conducted at Istiqlal Junior High

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<sup>12</sup> Lutfiyatul Fahriyah, "Pembelajaran Kontekstual Dalam Pendidikan Islam," *Jurnal Ilmiah Multidisipin* 2, no. 2 (2024): 95–103.

<sup>13</sup> E. A. Chavarria, "Learner Verification: A Methodology to Create Suitable Education Materials," *Health Literacy Research and Practice* 5, no. 1 (2021), <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85111577158&origin=inward>; Zulfi Ida Syarifah, Fajar Syarif, and Saif Uddin Ahmed Khondoker, "Culturally-Based Islamic Religious Education: Controversies, Changes, and Trends Toward Achieving the SDGs in the Modern Era," *Profetika: Jurnal Studi Islam* 26, no. 01 (2025): 229–244.

School located in Kotaanyar District, Probolinggo Regency. The selection of the research location was based on the consideration that the school showed the phenomenon of student learning difficulties in PAIBP learning as well as the existence of innovative efforts made by teachers in the learning process.

The sources of information in this study include school principals, Islamic Religious Education teachers, and students. The principal acts as a key informant to obtain data related to school policies and institutional support for the implementation of PAIBP learning. PAIBP teachers were chosen as the main informants because they have a direct role in the planning and implementation of learning innovations, while students become supporting informants to explore their learning experiences and responses to implemented innovations. Data collection techniques are carried out through observation, interviews, and documentation. The data analysis in this study uses an interactive qualitative data analysis model developed by Matthew B. Miles, A. Michael Huberman, and Johnny Saldana. This model includes three main stages, namely data reduction by selecting and focusing relevant data, data presentation (display data) in the form of a systematic descriptive narrative, and verification or drawing conclusions to ensure the validity and consistency of research findings. This analysis process is carried out continuously until valid and scientifically accountable research results are obtained.

## **RESULTS AND DISCUSSION**

The results of the study show that the learning innovation of Islamic Religious Education and Ethics (PAIBP) at Istiqlal Junior High School, Kotaanyar is carried out systematically and contextually in response to various learning difficulties of students, which include low motivation, lack of active involvement, and difficulties in understanding material that is difficult to understand because it cannot be seen directly.

The innovations implemented include *outdoor* learning-based learning, cooperative learning, *experiential learning*, the use of visual learning media, and *value-based learning*. All of these innovations are designed to create a more dynamic, contextual, and meaningful learning atmosphere. The implementation of innovation is carried out adaptively to students, so that they are able to adapt to the differences in characteristics and learning needs of students. In general, the results of the study show an increase in learning

motivation, active involvement, and a more comprehensive understanding of PAIBP material.<sup>14</sup>

Outdoor learning-based learning is carried out by utilizing the school environment as an alternative learning resource, such as courtyards, parks, and mosque areas. In practice, students are invited to make direct observations, group discussions, and relate learning materials to the reality of daily life. For example, in the material on cleanliness as part of faith, students observe the conditions of the school environment, then discuss their findings in groups and relate them to the values of cleanliness in Islam. This activity ended with a real action in the form of community service. From the activities carried out, it can be seen that this approach is able to increase student enthusiasm, reduce saturation, and strengthen understanding of the material contextually. In addition, a more open learning atmosphere provides psychological comfort so that students are more active in participating.

Cooperative *learning* is applied to increase student interaction and participation in the learning process. The teacher divides the students into several small groups to discuss certain material, then the results of each group's discussion are presented in front of the other groups. For example, in the material on tolerance in Islam, students are given case studies such as small conflicts between friends caused by differences of opinion and need to be resolved peacefully as well as the phenomenon of low mutual respect on social media that often occurs among teenagers. The case study was analyzed and discussed by each of the small groups, then the results of each group's discussion were presented in front of the class which was attended by all students. The results of the study show that this approach is able to increase students' courage in expressing opinions, as well as training communication and cooperation skills. In addition, students who were previously passive showed change to become more active and involved in the learning process. Thus, *cooperative learning* contributes to increasing student involvement and overcoming psychological barriers in learning.<sup>15</sup>

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<sup>14</sup> Alice Y. Kolb and David A. Kolb, "Experiential Learning Theory as a Guide for Experiential Educators in Higher Education," *Experiential Learning and Teaching in Higher Education* 1, no. 1 (2022): 38; Thomas Howard Morris, "Experiential Learning—a Systematic Review and Revision of Kolb's Model," *Interactive Learning Environments*, 2020.

<sup>15</sup> W De Luna-Vazquez, "Cooperative Learning to Enhance Social and Emotional Learning among Hispanic English Language Learners in Elementary Physical Education," *Strategies* 37, no. 4 (2024): 24–31, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85199509890&origin=inward>; Xigui Yang, "A Historical Review of Collaborative Learning and Cooperative Learning," *TechTrends* 67, no. 4 (2023): 718–728.

*Experiential learning* is applied through assignments that encourage students to learn from real experiences in the surrounding environment. Students are asked to observe socio-religious phenomena, then relate them to the material learned in class. For example, in the social concern material, students make observations of social activities in the community and compile reflective reports. From this activity, it can be seen that students are easier to understand the material because they can see its application directly in real life. In addition, this approach also improves students' ability to think critically and understand things more deeply. Thus, *experiential learning* is an effective strategy in overcoming learning difficulties related to material that is difficult to understand or indirectly visible.

The use of visual learning media is a significant innovation in supporting the learning process. Teachers utilize media such as videos, images, and animations to help students understand complex material. For example, in the material on honesty, the teacher shows a short video that describes honest behavior in daily life, then students are asked to analyze the moral message of the video. From the use of these media, it can be seen that visual media is able to increase students' attention, focus, and absorption of learning materials. In addition, students show a higher interest in learning compared to regular learning that only uses the lecture method. Thus, visual media functions as an effective tool in improving the quality of learning Islamic Religious Education and PAIBP Ethics.

*Value-based learning* is applied to internalize Islamic values in students. In this activity, students are invited to reflect on their learning experiences through discussions and assignments that invite students to think and assess their own experiences. For example, after studying the material on commendable morals, students are asked to write down personal experiences related to the application of these values in daily life, then discuss them with friends.<sup>16</sup> These activities can show that this reflection activity is able to increase students' awareness of the importance of Islamic values, as well as encourage behavior change in a more positive direction. Thus, *value-based learning* plays an important role in overcoming students' learning difficulties.

To clarify the results of the study, the relationship between the types of innovations, implementation, and their impact is presented in the form of the following table:

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<sup>16</sup> Miao Xiaoyu, Ahmad Faudzi Musib, and Indra V. Selvarajah, "Subjective Experiences of Tertiary Student Pianists with Playing-Related Musculoskeletal Disorder: A Transcendental Phenomenological Analysis," *Frontiers in Psychology* 15 (2024); Ahram Lee and Eunju Jung, "University Students' Subjective Experiences with Problem-Based Learning and Associated Generic Skills," *Frontiers in Psychology* 16 (2025).

**Table 1. Types of Innovation, Implementation, and Impact of Innovation**

Types of Learning Innovations	Field Implementation	Impact Found
Outdoor Learning	Learning outside the classroom (courtyard, park, mosque)	Increase motivation and engagement
Group Discussions	Group discussions and presentations	Increase participation and cooperation
Experiential Learning	Observation and field assignments	Improving contextual understanding
Media Visual	Use of videos, images, animations	Improves focus and absorption
Reflection on Values	Reflection on values and assignments	Shaping character and attitude

The table 1 shows that each innovation has a complementary contribution in overcoming students' learning difficulties.

Overall, the findings of this study demonstrate that the integration of various learning innovations in Islamic Religious Education and Character Education (PAIBP) has significantly contributed to the creation of a more effective, active, and meaningful learning process. The implementation of innovative learning strategies at Istiqlal Junior High School, Kotaanyar, has proven to be an effective approach to addressing the diverse learning difficulties experienced by students. These innovations include the use of interactive learning methods, collaborative learning activities, contextual learning approaches, educational technology integration, differentiated instruction, and student-centered learning models, all of which have positively influenced the quality of the learning process.

The results indicate that learning innovation not only enhances students' academic achievement but also improves their overall engagement and participation in classroom activities. Students who previously experienced difficulties in understanding learning materials, maintaining concentration, or participating actively in classroom discussions demonstrated substantial improvement after the implementation of innovative learning strategies. The learning process became more dynamic, interactive, and responsive to students' individual needs, thereby creating a more supportive and inclusive learning environment.

From the cognitive perspective, the implementation of learning innovations has contributed significantly to improving students' understanding of Islamic religious concepts and moral values. Students have shown better comprehension of the subject matter, improved critical thinking skills, and increased ability to connect theoretical knowledge with practical applications in their daily lives. The use of contextual and interactive learning

approaches has enabled students to construct knowledge more effectively, resulting in deeper and more meaningful learning experiences. Furthermore, the incorporation of various learning media and educational technologies has facilitated students' understanding by presenting complex concepts in more accessible and engaging ways.

In addition to cognitive development, the findings also reveal significant improvements in students' affective domains. Students demonstrated higher levels of motivation, self-confidence, responsibility, and enthusiasm for learning. The implementation of student-centered learning approaches encouraged learners to become more autonomous and proactive in managing their own learning processes. As a result, students developed positive attitudes toward learning and exhibited greater willingness to participate in educational activities<sup>17</sup>. The learning environment became more enjoyable and less intimidating, thereby reducing students' anxiety and learning barriers.

Moreover, the social aspect of students' development also experienced substantial improvement through the application of collaborative and participatory learning methods. Students became more capable of communicating effectively, cooperating with peers, respecting diverse opinions, and solving problems collectively. Group discussions, collaborative projects, and interactive learning activities provided opportunities for students to develop essential social and interpersonal skills. These competencies are particularly important in supporting students' holistic development and preparing them for future social interactions and challenges.

Another important finding of this study is that learning innovation serves not only as a pedagogical strategy but also as a comprehensive educational approach that addresses the multifaceted nature of students' learning difficulties. By considering students' cognitive, emotional, social, and behavioral characteristics, teachers were able to design and implement learning activities that accommodated diverse learning needs and abilities. This comprehensive approach contributed significantly to reducing learning difficulties and enhancing students' overall educational experiences.<sup>18</sup>

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<sup>17</sup> Wu Yui Hwang et al., "Developing and Validating an Authentic Contextual Learning Framework: Promoting Healthy Learning through Learning by Applying," *Interactive Learning Environments* 31, no. 4 (2023): 2206–2218; Ya Li Hu et al., "Psychological Experiences of Parents of Adolescent Patients with Non-Suicidal Self-Injury: A Qualitative Study Based on Bronfenbrenner's Ecological Systems Theory," *BMC Psychiatry* 25, no. 1 (2025).

<sup>18</sup> M A Luisa Belmonte, A B Mirete, and L Mirete, "Life Experiences to Promote Attitudinal Change towards Intellectual Disability in the Classroom [Experiencias de Vida Para Fomentar El Cambio Actitudinal Hacia La Discapacidad Intelectual En El Aula]," *Revista Electronica Interuniversitaria de Formacion del Profesorado* 25, no. 2 (2022): 159–172; Peter Demerath and Allison Mattheis, "Toward Common Ground: The Uses of

Therefore, it can be concluded that the learning innovations implemented in Islamic Religious Education and Character Education (PAIBP) at Istiqlal Junior High School, Kotaanyar, have proven to be an effective and comprehensive strategy for overcoming students' learning difficulties. The success of these innovations is reflected not only in improved academic performance but also in the development of positive attitudes, social competencies, and meaningful learning experiences. These findings highlight the importance of continuous innovation in educational practices to ensure that learning processes remain relevant, inclusive, and responsive to the evolving needs of students in contemporary educational contexts.

The results of the study show that the learning innovations of Islamic Religious Education and Ethics PAIBP implemented at Istiqlal Kotaanyar Junior High School play an important role in overcoming various learning difficulties of students. The learning difficulties found include low learning motivation, lack of active involvement in learning, and difficulty understanding material that is abstract and cannot be observed directly. These findings show that students' learning problems are not only influenced by internal factors of students, but also related to the learning strategies used by teachers in the learning process<sup>19</sup>. In the perspective of constructivist theory, knowledge is not acquired passively through the transfer of information from teachers to students, but rather is built through meaningful learning experiences and social<sup>20</sup> interactions. Therefore, the application of various learning innovations in this study is a strategic step to create a more active, contextual, and student-centered learning process. The findings of this study are in line with previous research which states that learning innovations in Islamic Religious Education and Ethics PAIBP are needed to create a more effective, interesting, and in accordance with the characteristics of students in the modern era<sup>21</sup>. Thus, learning innovation not only functions as a variety of teaching methods, but also as a solution in overcoming various learning obstacles experienced by students.

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Educational Anthropology in Multicultural Education,” *International Journal of Multicultural Education* 14, no. 3 (2012).

<sup>19</sup> Erina Mifta Alvira et al., “Analisis Permasalahan Belajar: Faktor-Faktor Efektivitas Proses Pembelajaran Pada Siswa,” *Jurnal Pendidikan Dan Ilmu Sosial (Jupendis)* 2, no. 1 (2024): 142–153.

<sup>20</sup> Nabilah Tsurroya Azzahra, Septa Nur Laila Ali, and M Yunus Abu Bakar, “Teori Konstruktivisme Dalam Dunia Pembelajaran,” *Jurnal Ilmiah Research Student* 2, no. 2 (2025): 64–75.

<sup>21</sup> Moch Tohet and M Mahbubi, “Strategi Implementasi Kurikulum Merdeka Pada Pembelajaran Pendidikan Agama Islam Dan Budi Pekerti Dalam Menghadapi Tantangan Pendidikan Kontemporer,” *Kartika: Jurnal Studi Keislaman* 5, no. 1 (2025): 591–604.

One of the important findings in this study is the effectiveness of outdoor learning-based learning in increasing student motivation and engagement. The results of observations show that learning carried out outside the classroom, such as in school yards, parks, and mosque areas, is able to create a more pleasant and non-monotonous learning atmosphere. Students seem more enthusiastic about participating in learning because they gain direct learning experience through observation of the surrounding environment. This finding can be explained through *contextual learning* theory which emphasizes that the learning process will be more meaningful if the material learned is associated with the real life context of the students<sup>22</sup>. In the material of cleanliness as part of faith, students not only receive theoretical explanations, but also observe the conditions of the school environment and relate it to the values of cleanliness in Islam. The results of this study reinforce previous findings that explain that contextual learning in Islamic education is able to increase student engagement because they can understand the relationship between learning material and the reality of daily life<sup>23</sup>. Therefore, *outdoor learning* is an effective strategy in helping students understand the material of Islamic Religious Education and PAIBP Ethics in a more concrete and applicative manner.

The next findings show that the implementation of *cooperative learning* has a positive impact on increasing student participation and courage in the learning process. Through group discussion activities, students are given the opportunity to exchange opinions, express ideas, and find solutions to various problems related to learning materials. In the material on tolerance in Islam, for example, students analyze various case studies related to social conflicts and mutual respect in daily life. The results of the study showed that students who previously tended to be passive began to dare to express their opinions and were active in group discussions. These findings are in line with the theory of social constructivism, which asserts that learning takes place optimally through social interaction and cooperation between learners<sup>24</sup>. The teacher acts as a facilitator who not only directs the discussion but also creates an atmosphere that supports productive interaction among

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<sup>22</sup> Chairul Anwar, "Kajian Literatur: Pembelajaran Contextual Teaching and Learning Pada Materi Pendidikan Agama Islam," *EDUCASIA: Jurnal Pendidikan, Pengajaran, dan Pembelajaran* 6, no. 1 (2021): 13–30.

<sup>23</sup> Baiq Marzukah, "Pengaruh Pembelajaran Akidah Ahlak Berbasis Pengalaman Terhadap Perubahan Sikap Siswa Dalam Kehidupan Sehari Hari," *At-Ta'dib: Jurnal Pendidikan Agama Islam* 5, no. 1 (2025): 35–51.

<sup>24</sup> Zikry Indra Fadillah, "Konstruktivisme Sebagai Paradigma Baru Dalam Manajemen Pembelajaran Di Era Transformasi Pendidikan," *Journal Manajemen Pendidikan* 1, no. 01 (2025): 1–14.

students<sup>25</sup>. In addition, the results of this study also support previous findings that active and collaborative learning is able to increase student involvement in the learning process of Islamic Religious Education and PAIBP Ethics<sup>26</sup>. Thus, *cooperative learning* not only improves students' academic abilities, but also develops communication, cooperation, and confidence skills.

In addition to *cooperative learning*, this study also found that *experiential learning* contributes significantly to improving students' understanding of material that was previously considered difficult. Through this approach, students gain the opportunity to learn from real-life experiences they encounter in everyday life. In social concern material, for example, students make observations of social activities in the community and compile reflective reports based on the results of these observations. This activity allows students to understand the concept of social care in a more concrete way than just learning it through textbooks. These findings are in line with experiential learning theory which emphasizes that real experience is the primary source of knowledge formation<sup>27</sup>. Through the process of experiencing, reflecting, understanding, and applying, students can build a deeper understanding of the learning material. Therefore, *experiential learning* is an effective strategy in overcoming learning difficulties related to abstract concepts in the learning of Islamic Religious Education and PAIBP Ethics.

The findings of the study also show that the use of visual learning media makes it easier for teachers to convey information to students and makes the learning process more interactive, where in this case learning media is a tool that makes it easier to convey messages or information to achieve learning<sup>28</sup> goals. Teachers utilize a variety of visual media such as videos, images, and animations to help students understand concepts that are difficult to understand through verbal explanations alone. In the honesty material, for example, the teacher shows a short video that describes honest behavior in daily life, then students are asked to analyze the moral values contained in the video. The results showed

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<sup>25</sup> Niken Septantiningtyas, Dea Ayu Rozikin, and M Mahbubi, "Efektivitas Penggunaan Metode Diskusi Dalam Pembelajaran Pendidikan Agama Islam," *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* 7, no. 2 (2025): 433–443.

<sup>26</sup> Arifni Intan Tsaniyatul A'tadila and M Rikza Chamami, "Model Pembelajaran Lok-R Pada Mata Pelajaran PAI Dan Budi Pekerti Di Sekolah Dasar Hj. Isriati Baiturrahman 2 Semarang," *QOSIM: Jurnal Pendidikan Sosial & Humaniora* 3, no. 1 (2025): 31–42.

<sup>27</sup> Putri Wahidah Luthfiyani, Khairunnas Rajab, and Masyhuri Masyhuri, "Pendekatan Konstruktifisme Dalam Psikologi Belajar Berbasis Nilai-Nilai Islam," *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an* 6, no. 1 (2025): 20–36.

<sup>28</sup> Ahmad Zubaidi, Eva Diadara, and Yuli Hafsari, "IMPLEMENTASI MEDIA AUDIO VISUAL PADA PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DALAM MENINGKATKAN HASIL BELAJAR SISWA," *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* 6, no. 4 (2024): 855–864.

that students were more focused and enthusiastic when learning using visual media compared to when teachers only used the lecture method. These findings support the *multimedia learning theory* which explains that the combination of visual and verbal information is able to increase the absorption and retention of information in students<sup>29</sup>. In addition, the results of this study are also in line with previous research which stated that the use of digital media in learning Islamic Religious Education and PAIBP Ethics is able to increase students' learning motivation and understanding<sup>30</sup>. Thus, the use of visual media is one of the effective innovations in overcoming students' learning difficulties.

The findings of this study further demonstrate that value-based learning plays a crucial role in the internalization of Islamic values among students. This pedagogical approach not only facilitates cognitive understanding of religious concepts but also encourages students to integrate these values into their personal attitudes, behaviors, and everyday practices. In the context of Islamic Religious Education and Ethics (Pendidikan Agama Islam dan Budi Pekerti/PAIBP), value-based learning serves as an effective strategy for bridging the gap between theoretical knowledge and practical implementation of Islamic teachings. By emphasizing reflection, self-awareness, and contextual application, this approach enables students to develop a deeper understanding of the moral and spiritual dimensions of Islamic education.

One of the key components of value-based learning identified in this study is the use of reflective activities. Through reflection sessions, students are encouraged to connect the concepts and values learned in the classroom with their personal experiences and social interactions in daily life. For example, in learning materials related to commendable morality (*akhlak mahmudah*), students are asked to document and reflect on their experiences in practicing values such as honesty (*ṣidq*), discipline (*inḍibāt*), responsibility (*mas'ūliyyah*), respect, and empathy. Subsequently, they engage in discussions with their peers to share their experiences, challenges, and strategies for implementing these values in various contexts. Such activities not only promote active learning and critical thinking but also create opportunities for students to evaluate their own moral behaviors and attitudes.

The implementation of reflective and participatory learning activities has been shown to foster students' awareness that Islamic values are not merely abstract concepts to be

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<sup>29</sup> Naila Aryani and Agus Lestari, "MENERAPKAN TEORI MULTIMEDIA LEARNING UNTUK MENINGKATKAN KUALITAS PEMBELAJARAN," *Jurnal Media Akademik (JMA)* 3, no. 12 (2025).

<sup>30</sup> Naiful Amri, "Optimalisasi Peran Guru PAI Dalam Pemanfaatan Media Digital Untuk Peningkatan Kualitas Pembelajaran Di SMP Negeri 3 Purbalingga," *Aslama: Jurnal Pendidikan Islam* 2, no. 2 (2025): 29–37.

memorized or understood theoretically. Rather, these values represent practical guidelines that should be manifested through concrete actions and behaviors in everyday life. Students become more aware of the relevance of Islamic teachings to their personal, social, and academic experiences. This process contributes significantly to the formation of moral consciousness, ethical sensitivity, and personal responsibility, which are essential components of character development within Islamic education.

The findings indicate that value-based learning contributes positively to the development of students' affective and behavioral competencies. Through continuous reflection and practice, students gradually internalize Islamic moral values, resulting in observable changes in their attitudes and behaviors. Teachers also reported improvements in students' discipline, honesty, cooperation, and sense of responsibility both inside and outside the classroom. These outcomes suggest that value-based learning creates a meaningful educational environment that supports the holistic development of learners, encompassing cognitive, affective, and psychomotor dimensions.

These findings are consistent with previous studies that emphasize that the primary objective of Islamic Religious Education and Ethics is not merely the transmission of religious knowledge but the formation of students' character, morality, and spirituality. Islamic education fundamentally aims to produce individuals who possess strong faith, noble character, social responsibility, and ethical awareness in accordance with Islamic teachings. Therefore, value-based learning can be regarded as an effective educational approach that not only enhances students' understanding of learning materials but also promotes the internalization of Islamic values, strengthens moral awareness, and encourages the development of positive behaviors aligned with the principles and values of Islam. Consequently, the integration of value-based learning strategies in PAIBP instruction is essential for achieving the broader educational goals of character formation and moral development among students. Overall, the results of this study show that the success of learning Islamic Religious Education and PAIBP Ethics at Istiqlal Kotaanyar Junior High School is not determined by one particular learning innovation, but by the integration of various complementary learning approaches. *Outdoor learning* contributes to increasing student motivation and involvement, *cooperative learning* strengthens participation and communication skills, *experiential learning* helps students understand the material contextually, the use of visual media increases focus and absorption of information, while *value-based learning* strengthening character formation and internalization of Islamic values. These findings show that active,

contextual, collaborative, and experiential learning is able to address various learning difficulties in a more comprehensive manner<sup>31</sup>. In addition to providing practical contributions for teachers in developing innovative learning strategies, this research also makes a theoretical contribution in strengthening the learning concept of Islamic Religious Education and PAIBP Ethics that is integrative between cognitive, affective, and psychomotor aspects<sup>32</sup>. Thus, learning innovations applied at Istiqlal Kotaanyar Junior High School can be a relevant alternative model in the development of Islamic Religious Education and PAIBP Ethics learning at the secondary education level.

## CONCLUSION

The results of the study show that the learning innovations of Islamic Religious Education and PAIBB Ethics applied at Istiqlal Kotaanyar Junior High School have a significant role in overcoming students' learning difficulties. The application of various learning innovations, such as *outdoor learning*, *cooperative learning*, *experiential learning*, the use of visual learning media, and *value-based learning*, has been proven to be able to increase learning motivation, active student involvement, material understanding, critical thinking skills, communication skills, and the formation of students' religious character. These findings indicate that learning that is oriented towards real learning experiences, social interaction, and value reflection is more effective in helping students understand the material of Islamic Religious Education and PAIBB Ethics compared to conventional and teacher-centered learning. Thus, an important lesson that can be obtained from this study is that the success of learning is not only determined by mastery of the material, but also by the ability of teachers to develop learning strategies that are innovative, contextual, and in accordance with the needs of students.

Scientifically, this research contributes to the development of the learning study of Islamic Religious Education and PAIBB Ethics, especially in strengthening the implementation of constructivism, *active learning*, and *contextual learning* theories in learning practices. The results of this study also show that the integration of various learning innovations is able to create a learning process that is not only oriented to cognitive

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<sup>31</sup> Lulut Suhermi, Novita Barokah, and Rahmat Kamal, "Pembelajaran Kontekstual Sebagai Inovasi Kreatif Dalam Menjadikan Materi Ajar Lebih Bermakna," *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 4, no. 2 (2025): 94–103.

<sup>32</sup> Ilyas Rohili, Irwan Ruswandi, and Qiqi Yuliaty Zaqiah, "TRANSFORMASI PEMBELAJARAN PAI PENDIDIKAN AGAMA ISLAM DI ERA DIGITAL: PENINGKATAN PERAN GURU PAI INOVATIF DAN IMPLEMENTASI MODEL PEMBELAJARAN PAI VARIATIF," *An-Nabdlab: Jurnal Pendidikan Islam* 5, no. 1 (2025): 34–46.

aspects, but also develops students' affective and psychomotor aspects in a balanced manner. However, this study has limitations because it was only conducted in one educational institution using a qualitative approach of case studies, so the findings obtained cannot be generalized in a broader context. In addition, this study only focuses on the junior high school level and has not compared the effectiveness of learning innovations at other levels of education. Therefore, further research is recommended to expand the research location, use more diverse methodological approaches, and examine the implementation of learning innovations at various levels of education in order to gain a more comprehensive understanding of the effectiveness of learning innovations in overcoming students' learning difficulties.

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