

The Formation of Social-Religious Attitudes Through the Implementation of Collaborative Learning Models in Islamic Religious Education

Ali Akbar*

Universitas Islam Sumatera Utara

Email: aliakbar10@gmail.com

Abstract

This study aims to examine the formation of students' socio-religious attitudes through the application of collaborative learning models in Islamic Religious Education. Socio-religious attitudes are an important foundation in forming students' characters that are balanced between spiritual and social aspects. This study uses a descriptive qualitative approach with data collection techniques through observation, interviews, and documentation at the junior high school level. The findings show that the instillation of students' socio-religious values can be realized effectively through the integration of aspects of faith, worship, morals, and complementary learning media. The collaborative learning model encourages active involvement of students in the inclusive learning process, and allows for real internalization of values in everyday life. Thus, religious education that combines the three main pillars of religion and is supported by appropriate learning media is able to form students' religious awareness that is not only personal, but also has an impact on their social behavior.

Keywords: *Social-Religious Formation; Collaborative Learning; Islamic Religious Education*

Abstrak: Penelitian ini bertujuan untuk mengkaji pembentukan sikap sosial religius siswa melalui penerapan model pembelajaran kolaboratif dalam Pendidikan Agama Islam. Sikap sosial religius menjadi fondasi penting dalam membentuk karakter siswa yang seimbang antara aspek spiritual dan sosial. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi pada jenjang sekolah menengah pertama. Hasil temuan menunjukkan bahwa penanaman nilai sosial religius siswa dapat terwujud secara efektif melalui integrasi antara aspek akidah, ibadah, akhlak, dan media pembelajaran yang saling melengkapi. Model pembelajaran kolaboratif mendorong keterlibatan aktif siswa dalam proses pembelajaran yang inklusif, serta memungkinkan terjadinya internalisasi nilai secara nyata dalam kehidupan sehari-hari. Dengan demikian, pendidikan agama yang menggabungkan ketiga pilar utama keagamaan dan didukung media pembelajaran yang tepat mampu

membentuk kesadaran religius siswa yang tidak hanya bersifat personal, tetapi juga berdampak pada perilaku sosial mereka.

Kata Kunci: *Pembentukan Sosial-Religious; Pembelajaran Kolaboratif; PAI*

Introduction

Education has a very important role in shaping the character of the younger generation, not only in the intellectual aspect but also in the spiritual aspect. One of the important dimensions of character education is religious education, which is the foundation of morals and ethics in social life. Islamic Religious Education (PAI) in schools aims to instill the values of faith, worship, and noble morals in students so that they form individuals who have faith, piety, and behave well according to the guidance of Islamic teachings. Therefore, the religious learning process focuses not only on cognitive aspects, but also affective and psychomotor, especially in terms of the application of religious values in daily life (Kholidah, 2022).

Instilling religious values is very important to be done from an early age, including at the junior high school level. In this context, teachers have a strategic role in shaping students' religious character through various learning approaches and strategies that are contextual, applicative, and touch on the spiritual dimension of students. Values such as faith in Allah SWT, the correct implementation of worship, and noble morals towards others, are the main focus that needs to be instilled consistently. Schools as formal educational institutions are an important space to build a vibrant religious culture and shape students to grow into obedient and moral individuals (Sechandini et al., 2023).

However, religious learning in public schools still faces a number of challenges. One of the main problems is the lack of attention given to Islamic Religious Education subjects compared to other subjects. Religious learning tends to be positioned as a complement, not as a foundation for character formation (Azizah et al., 2023). This can be seen from the lack of teaching time, the lack of strengthening of religious activities outside the classroom, and the lack of optimal use of media and methods that are relevant to the development of students. As a result, religious values that should be part of students' lives are not firmly and deeply embedded.

This condition encourages the need for a more serious study on how strategies to instill religious values can be effectively implemented in public schools, especially at the junior high school level. One approach that can be used is to see firsthand the practice carried out by teachers in guiding and fostering students through the teaching of faith, worship, and morals. This research is important as an effort to explore the methods, materials, and media used by teachers in shaping students' religious characters, as well as to see the challenges and solutions faced in their implementation (Naima et al., 2024).

This research was specifically conducted at SMP Negeri 1 Tanjung Beringin with the aim of describing and analyzing the strategy of instilling

religious values carried out by teachers. By using a descriptive approach through field studies and in-depth interviews, it is hoped that the results of this research can contribute to the development of more effective and contextual religious education practices in public schools. This study is also expected to be a reference for educators and policy makers in strengthening the role of religious education as the foundation for the formation of students' character in the modern era.

Method

This study uses a field research method conducted at SMP Negeri 1 Tanjung Beringin. This method was chosen to obtain a real picture of the instillation of religious values in students directly in the school environment. The field study allows researchers to observe in depth the learning practices of Islamic religion and the strategies that teachers apply in shaping the religious character of students.

Data collection in this study was carried out through in-depth interviews with Islamic Religious Education teachers who were directly involved in the learning process. This interview is designed openly and flexibly so that teachers can explain in detail the experiences, methods, and challenges faced in instilling the values of faith, worship, and morals to students. This technique was chosen because it is considered to be able to dig up information more comprehensively and contextually.

The data obtained was then analyzed with a descriptive-analysis approach. This approach is used to describe and interpret data that has been collected based on the context and empirical realities in the field. This analysis not only describes what happened, but also explains the meaning of every learning practice carried out in the cultivation of religious values in schools.

The stages of data analysis are carried out through three main processes, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out by sorting and summarizing important information that is relevant to the focus of the research. Furthermore, the data is presented in the form of a systematic descriptive narrative to facilitate reading and interpretation. Finally, conclusions are drawn based on the patterns, meanings, and tendencies of the data that has been analyzed, in order to provide a deep understanding of the strategy of instilling religious values in the school environment.

Results and Discussion

Learning Strategies

The expository strategy in Islamic Religious Education (PAI) learning is an approach that emphasizes the delivery of material directly by teachers to students. In this case, teachers act as a center of information and knowledge that transfers Islamic values to students. This strategy is very appropriate to be used in conveying normative Islamic teaching materials, such as belief in the books of Allah, love of the Qur'an, as well as moral and ethical values such as staying away from alcohol, gambling,

and quarrels. The teacher delivers the material with systematic explanations, so that students gain a strong conceptual understanding before they internalize it in daily life (Khoir et al., 2023).

Material such as the growth of science during the Umayyad Dynasty is also suitable to be conveyed expositively because it contains historical facts and the development of Islamic civilization that need to be explained chronologically and rationally. Teachers can provide an in-depth historical narrative of the contributions of Muslim scholars and their impact on the Islamic world and the West. The delivery of this material not only enriches students' knowledge, but also fosters a sense of pride and confidence in their Islamic identity. With expository strategies, students are able to recognize and understand that Islam is a religion that encourages the advancement of science and technology.

In addition, expository strategies are also effective in instilling exemplary values such as imitating the noble qualities of the Prophet PBUH, respecting parents and teachers, and maintaining halal food and beverage consumption. Teachers can provide narrative and illustrative explanations about the life of the Prophet PBUH that is loving, honest, trustworthy, and simple. These values will be easier for students to understand if they are conveyed directly with concrete examples in daily life. Thus, students not only know what to do, but also why it is important to do it from an Islamic perspective (Masykuri, 2024).

Analytically, expository strategies in this context serve as an initial foundation in shaping the character of students with noble character. Although this approach is one-way, when combined with visual reinforcement, reflective discussion, and applicative assignments, students' understanding will be deeper and more sustainable. Teachers play an important role in maintaining a balance between knowledge transfer and attitude formation. Values such as humility, thrift, and simple living are not only taught as a theory, but also as a life attitude that must be instilled from an early age. Thus, expository strategies become an effective means of instilling religious and moral values in the framework of a wholesome character education.

Contextual Teaching and Learning (CTL) is an approach that emphasizes the relationship between subject matter and students' real lives. The main goal of this strategy is to help students build a more meaningful understanding of what they are learning by relating the subject matter to their experiences and environmental conditions. In the context of Islamic Religious Education (PAI), this strategy is very relevant because religious values are not only learned theoretically, but must also be brought to life in students' daily practices (Luthfiyah et al., 2022).

Based on the results of interviews with Mrs. Nur Ainun and Mrs. Fauziah, contextual strategies were applied to several PAI materials that allowed students to directly feel the benefits and urgency of religious values in life. For example, in the material "getting closer to Allah by practicing sunnah prayers", students are invited not only to know the types of sunnah prayers, but also to feel solemnity and peace of mind after

performing them. Likewise, with the material "imitating the noble qualities of the Prophet PBUH", students are invited to identify and imitate the attitude of the Prophet in their daily interactions, such as being honest, patient, and compassionate.

This strategy also opens up space for teachers to associate Islamic values with social phenomena experienced by students at home, school, or society. With this approach, learning becomes more lively and meaningful because students understand that Islamic teachings are not just discourses, but practical solutions to various problems in life. For example, when discussing the importance of sunnah prayers, teachers can relate to the reality of students who are facing academic stress or emotional problems, and then show how prayer is a means of getting closer to Allah and calming the heart.

Analytically, contextual strategies provide advantages in forming religious consciousness that is functional and reflective. Students not only know religious teachings, but also understand how to apply them in real-world situations. This is in line with the goal of Islamic education which not only produces individuals who understand religion, but also those who are able to revive Islamic values in social life. This strategy requires teachers' creativity in relating teaching materials to the context of students' lives, but when applied appropriately, the results will be more effective in forming deeper attitudes, character, and spiritual awareness in students.

Cultivating Religious Social Awareness of Students

The cultivation of social religious awareness of students in general is part of the educational process which includes strengthening religious values in social life. This includes aspects of worship, faith, and morals that are interrelated in forming religious attitudes and caring for the surrounding environment. Through worship, students are accustomed to carrying out religious obligations as a form of spiritual responsibility; faith instills confidence that is the basis for attitude; and morals form good social behavior in daily life. This process is supported by learning media used in schools as a means to instill these values in a sustainable manner. Thus, socio-religious awareness becomes part of the formation of a student's character that is balanced between a relationship with God and a relationship with others.

1. Aspects of Faith

The cultivation of the value of faith is carried out by providing a strong basic understanding of the pillars of faith and faith in Allah SWT, the angels, the apostles, the books, the Day of Judgment, as well as good and bad destiny. The approach used in the classroom begins with spiritual habits, such as reading the Qur'an, memorizing short letters, and understanding the meaning of the verses read even if it is only one verse. The purpose of this practice is to form students' spiritual awareness so that the values of faith not only become knowledge, but also become habits that are embedded in their daily lives.

In addition, teaching materials about faith are combined with the environment around students to make them easier to understand and apply. The use of learning media such as short video footage is also a way to visualize the difference between righteous and deviant beliefs. This is effective in strengthening students' understanding, especially in this day and age many children are still not fluent in reading the Qur'an and are minimal in religious practice at home. By providing a contextual and visual learning experience, students are helped to love the teachings of Islam in its entirety through the correct understanding of the faith (Naima et al., 2024).

2. Aspects of Worship

The value of worship is instilled through direct habituation such as the implementation of duha and zuhur prayers in congregation at school. In addition, students are also involved in reading and memorizing the Qur'an, as well as memorizing prayer readings and daily prayers. This strategy is carried out regularly so that the value of worship becomes part of students' habits, not just as an obligation. Giving direct examples by teachers is also the main key so that students can imitate and practice worship correctly.

In terms of material, teachers provide a deep understanding of the importance of prayer, reading the Qur'an, and other practices, especially because some students still do not understand the reading of prayers or reciting. The family environment factor is one of the major influences on the mastery of worship, so teachers try to fill this gap through educational approaches and habituation in schools. Learning media such as short videos about worship practices are also used to arouse students' appreciation and emotional understanding of the importance of worshipping Allah SWT (Al Mursyidi & Darmawan, 2023).

3. Moral Aspects

The cultivation of moral values is carried out through giving real examples in daily life. Teachers emphasize the importance of behaving politely to parents, teachers, and peers. Students are directed to get used to doing positive actions such as kissing their parents' hands before going to school, helping with homework, and maintaining social etiquette. In addition, the 4S habits (smile, greeting, greeting, politeness) are part of the school culture that is instilled from an early age to form good character.

In the material aspect, teachers emphasized the importance of morals as the main foundation in students' lives. Although students can have high intelligence, without good morals, everything becomes meaningless. Instilling these values also faces challenges from environmental factors, especially if students do not live with their parents or live in an environment that is less supportive of moral values. Therefore, the role of schools is very important as a place to balance and strengthen moral character. Learning media such as short videos on good morals are also used to provide a concrete picture of behaviors that need to be exemplified (Nurindarwati et al., 2022).

4. Aspects of Learning Media

Learning media is the main supporter in instilling religious values in schools. Teachers use visual media such as short videos to explain the concepts of faith, worship, and morals in a more interesting and easy to understand by students. The use of this medium is very important, considering that the character of today's students is more responsive to audio-visual stimuli than the lecture method alone. With real illustrations, students can better appreciate the material presented and be inspired to apply it in life.

The media is also used to bridge the gap in understanding that may arise due to the lack of religious guidance at home. For example, videos about correct prayer or commendable behavior can provide an effective learning stimulus and awaken students' moral awareness. In addition to videos, the use of the Qur'an and guidebooks is part of conventional media that continues to be integrated in the teaching and learning process. The goal is to create a learning atmosphere that is fun and at the same time spiritually profound (Juwairiyah & Fanani, 2025).

Conclusions

In conclusion, instilling social-religious values in students is an important part of forming a complete and balanced character between spiritual and social aspects. These values do not stand alone, but are rooted in the three main pillars of religious education, namely faith, worship, and morals. Faith is the foundation of faith, worship forms spiritual discipline, and morals direct students to behave nobly in social life. The three complement each other in fostering awareness that religious teachings are not only personal, but also have a direct impact on the way students interact with the surrounding environment.

To realize this process optimally, appropriate and contextual learning media is needed so that socio-religious values can be conveyed effectively. Learning media that is designed in an integrative manner is able to connect religious theory with social practice, so that students not only passively receive information, but also experience the process of actively internalizing values. Therefore, it can be emphasized that the cultivation of students' social and religious values can only succeed if the elements of faith, worship, morals, and learning media are harmoniously combined in an inclusive learning process that touches the real lives of students.

References

- Al Mursyidi, B. M., & Darmawan, D. (2023). The Influence of Academic Success of Islamic Religious Education and Social Media Involvement on Student Morality. *Al-Fikru: Jurnal Ilmiah*, 17(2), 321–331. <https://doi.org/10.51672/alfikru.v17i2.278>
- Azizah, M., Jariah, S., & Aprilianto, A. (2023). Pembentukan Karakter Religius Siswa Melalui Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Kejuruan. *Ngaos: Jurnal Pendidikan Dan*

- Pembelajaran*, 1(1 SE-Articles), 29–45.
<https://doi.org/10.59373/ngaos.v1i1.2>
- Juwairiyah, J., & Fanani, Z. (2025). Integration of Islamic Values in Learning Methods: Building Character and Spirituality in the Digital Era. *AL-WIJDĀN Journal of Islamic Education Studies*, 10(1), 113–130.
<https://doi.org/10.58788/alwijdn.v10i1.6215>
- Khoir, M., Saiban, K., & Mustofa, M. (2023). Implementation of Islamic Religious Education (PAI) Learning in the Formation of Religious Character and Social Concern Attitudes. *EDU-RELIGIA: Jurnal Keagamaan Dan Pembelajarannya*, 6(1), 23–32.
<https://doi.org/10.52166/edu-religia.v6i1.4138>
- Kholidah, L. N. (2022). Improving Students' Social Responsibility via Islamic Religious Education and Social Problem-Based Learning. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 10(2), 163–182. <https://doi.org/10.15642/jpai.2022.10.2.163-182>
- Luthfiyah, L., Suciani, S., & Ruslan, R. (2022). Social Sensitivity Improvement through Collaborative Learning Models in Islamic Religious Education. *Jurnal Tarbiyatuna*, 13(1), 29–42.
<https://doi.org/10.31603/tarbiyatuna.v13i1.5809>
- Masykuri, H. A. B. (2024). The Role of Social Interaction in Improving the Quality of Islamic Religious Education Learning. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(3), 821–834.
<https://doi.org/10.37680/scaffolding.v4i3.4835>
- Naima, Yaumi, M., Nursyam, Elya, & Rahayu, F. (2024). Implementation of Islamic Religious Education Learning in Building Students' Social Attitude. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(1), 171–183. <https://doi.org/10.31538/tijie.v5i1.1052>
- Nurindarwati, R., Mulyoto, M., & Hasyim, D. (2022). Evaluation Model of Character Education Programs in Islamic Religious Education and Moral Education Learning at SMP Negeri I Surakarta. *Journal Research of Social, Science, Economics, and Management*, 1(9).
<https://doi.org/10.36418/jrssem.v1i9.152>
- Sechandini, R. A., Ratna, R. D., Zakariyah, Z., & Na'imah, F. U. (2023). Multicultural-Based Learning of Islamic Religious Education for the Development of Students' Social Attitudes. *At-Tadzkir: Islamic Education Journal*, 2(2), 106–117.
<https://doi.org/10.59373/attadzkir.v2i2.27>