



## Implementation of Pedagogical Competence of Islamic Religious Education Teachers at SMP Negeri 3 Surakarta

Santi Nurul Putri Meilina<sup>1\*</sup>, Istanto<sup>2</sup>

<sup>1,2</sup>Islamic Religious Education Study Program, Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia

-----  
**Corresponding Author:**

Author Name\*: Santi Nurul Putri Meilina

Email\*: [G000210131@student.ums.ac.id](mailto:G000210131@student.ums.ac.id)

Accepted: October 20<sup>th</sup> 2025. Approved: December 24<sup>th</sup> 2025. Published: December 31<sup>th</sup> 2025

### ABSTRACT

This study aims to describe the pedagogical competence of Islamic Religious Education (PAI) teachers, identify the challenges they encountered, and analyze the strategies used to address these challenges among seventh-grade students at SMP Negeri 3 Surakarta. This study used a qualitative method, collecting data through observation, documentation, and interviews, and analyzing it inductively through data reduction, data display, and conclusion drawing. The results of the study showed that teachers had a high level of pedagogical competence, as reflected in their ability to plan learning activities, manage classrooms, understand student characteristics, and conduct continuous learning evaluation; however, several learning challenges were identified, including variations in students' levels of understanding, low learning motivation, limited parental attention, and inadequate school facilities. The strategies implemented included providing remedial instruction for slower learners, offering enrichment materials for higher-achieving students, providing encouragement and motivation, collaborating with parents, and using available learning media. This study concluded that the pedagogical competence of Islamic Religious Education (PAI) teachers plays an important role in supporting effective learning; however, sustained improvements in learning outcomes require greater parental involvement and improved school facilities. Such pedagogical competence can be optimized to remain relevant and to positively affect Islamic Religious Education (PAI) teachers' efforts to support effective and efficient learning.

**Keywords:** pedagogical competence, teachers, Islamic education

### INTRODUCTION

Education continually adapts to ongoing social, technological, and cultural changes. In contemporary classrooms, this evolution is reflected in the growing expectation that teachers serve as designers of learning experiences, role models for character development, and managers of classroom dynamics, particularly in Islamic Religious Education (PAI) [1]. In practice, teachers are expected to integrate mastery of subject matter with pedagogical skills, understand student diversity, develop syllabi and Lesson Plans (*Rencana Pelaksanaan Pembelajaran*; RPP), design interactive learning activities, apply dialogic teaching, and conduct systematic assessment of learning outcomes, in line with the national framework that defines competence as attitudes, skills, and knowledge [2] based on positive values and supported by regulations such as the Indonesian Law on Teachers and Lecturers (No. 14/2005) and the Indonesian National Education Standards, which emphasize the importance of pedagogical, professional, personal, and social competencies [3]. At SMP Negeri 3 Surakarta, Islamic Religious Education (PAI) learning is generally conducted through lecture methods, note taking on the blackboard, providing examples from sermons, turn

taking in text reading, question and answer activities, and the assignment of homework at the end of the lesson as a form of learning scaffolding for students, while teachers seek to balance curriculum demands with the real conditions of the classroom and the limitations of institutional resources.

The level of a teacher's effectiveness as an educator is reflected in the competencies they possess. These competencies are demonstrated through professionalism and mastery of subject matter in the performance of duties and responsibilities as educational personnel [4]. This indicates that, in addition to possessing intellectual intelligence, teachers must also have the skills required to convey information and learning materials to students effectively. Pedagogical competence is defined as the ability to develop learning methods, design, implement, and evaluate instruction, and to optimize learners' diverse potential, as stipulated in Article 28, paragraph 3A of the Indonesian National Education Standards. The Law on Teachers and Lecturers, Number 14 of 2005, enacted by the government, states that the primary strategy is the continuous improvement of the quality of teachers and lecturers [5]. This effort is necessary to ensure equitable access to education, to keep quality improvement

aligned with evolving needs, and to enable the responsible implementation of educational management. Education is expected to function effectively despite facing various constraints, guided by policies and adjustments that respond appropriately to ongoing dynamics of change.

Based on the preceding discussion, it can be concluded that teacher competency standards function as benchmarks for a teacher's mastery of knowledge and professional attitudes, including their ability to carry out duties in accordance with their qualifications, field of expertise, and level of education. The purpose of teacher competency standards is "to obtain a standardized reference for measuring teacher performance to ensure teacher quality in improving the quality of the learning process." This underlines the importance of expertise in education. Teachers' pedagogical competence in learning management skills includes an understanding of student characteristics, an understanding of educational perspectives or foundations, the ability to develop curricula and syllabi, the ability to design learning activities, the ability to plan learning activities, the ability to implement learning that is educational and dialogic in nature, the ability to evaluate learning outcomes, as well as the ability to guide students in developing and actualizing the competencies they possess.

In this study, the researcher focused solely on the implementation of educational and dialogic learning within the previously mentioned teacher competencies. Based on research findings at SMP Negeri 3 Surakarta, students responded positively to an active learning approach that required them to take turns reading the learning materials. Islamic Religious Education (PAI) teachers at SMP Negeri 3 Surakarta delivered the material not only through lectures and blackboard writing but also by using examples from Friday sermons. Students understood the lessons more quickly when Islamic Religious Education (PAI) teachers assigned tasks accompanied by question-and-answer sessions. Through this question-and-answer approach, students were encouraged to ask questions, both about parts of the material that were not yet clear and about other relevant topics. At the end of the lesson, teachers assigned homework requiring students to answer several questions from the textbook. This approach was intended to facilitate students' understanding of the material presented. However, based on daily assessment results, a small proportion of students still demonstrated learning outcomes that did not meet expectations [6].

The researcher formulated the research problems as follows: how the pedagogical competence of Islamic Religious Education (PAI) teachers at SMP Negeri 3 Surakarta is manifested in teaching seventh-grade students, how Islamic Religious Education (PAI) teachers address the various challenges encountered in seventh-grade classroom learning at SMP Negeri 3 Surakarta, and how Islamic Religious Education (PAI) teachers at SMP Negeri 3 Surakarta respond to the learning process of seventh-grade students. The

purpose of this study was to describe and analyze the pedagogical competence of PAI teachers, the efforts undertaken to address learning challenges, and the responses of PAI teachers in teaching seventh-grade students at SMP Negeri 3 Surakarta.

## RESEARCH METHODS

This study applied a qualitative method to obtain an in-depth understanding of the pedagogical competence of Islamic Religious Education (PAI) teachers and the various challenges encountered in implementing the learning process. A qualitative approach was used because it enables researchers to obtain comprehensive, in-depth data through direct interaction. Three data collection techniques were used, including observation, documentation, and interviews with teachers and seventh-grade students at SMP Negeri 3 Surakarta. The observation technique was used to directly examine the activities of teachers and students during the learning process in the classroom. Documentation was utilized to obtain supporting data, such as syllabi, lesson plans, and records of students' learning outcomes. In-depth interviews with teachers and students followed this to obtain more detailed information regarding the implementation of learning activities and the challenges encountered.

The data were subsequently analyzed using an inductive approach comprising three main stages: data reduction, data presentation, and drawing conclusions. Data reduction involved selecting, focusing, and simplifying information relevant to the research focus. Next, the data were presented as narrative descriptions to facilitate understanding and interpretation. Conclusions were drawn by synthesizing the research findings from the entire dataset [7].

This study reinforces the theoretical view that pedagogical competence is not universal but highly context-dependent. The findings provide empirical data on the specific challenges faced by Islamic Religious Education (PAI) teachers within the school environment. These challenges underscore the importance of shifting the focus of learning from mere mastery of cognitive content toward fostering the development of affective values and psychomotor critical-thinking skills relevant to students' lives.

## RESULT AND DISCUSSION

### 1. Pedagogical Competence of Islamic Religious Education Teachers for Seventh-Grade at SMP Negeri 3 Surakarta

Based on observations and interviews with teachers and seventh-grade students at SMP Negeri 3 Surakarta, it was found that Islamic Religious Education (PAI) teachers possess good pedagogical competence and can apply it in the learning process. This is reflected in teachers' ability to understand students' characteristics, design learning activities, implement dialogic and educational practices, manage the teaching and learning process, and conduct continuous evaluation of learning outcomes.

The implementation of pedagogical competence among PAI teachers at SMP Negeri 3 Surakarta is generally successful from an administrative perspective. Yet it faces significant challenges in transforming religious knowledge into contextual learning experiences for students. When bureaucratic efficiency becomes a priority, teachers' space to explore innovative teaching methods becomes limited. Pedagogical competence is narrowly defined as the ability to manage the classroom within a predetermined formal framework.

a. Ability to Understand Students

Islamic Religious Education (PAI) teachers understand that each student differs in interests, abilities, motivation, and cognitive development. Based on the observation results, the PAI teacher, Mrs. Rohmi Lestari, S.Ag., grouped students with higher and lower abilities within the same learning groups to complement one another. This strategy reflects the application of differentiated teaching theory, which emphasizes adapting instruction to students' individual needs. Teachers also provided additional guidance and equal opportunities for all students to participate actively. Statements from students such as Rian Saputra and Yulia Hasanah support this finding, indicating that the teacher gave personal attention and treated all students fairly. These findings reinforce the study by Bukit and Tarigan [8], which states that understanding student characteristics forms the foundation of pedagogical success [9].

b. Ability to Design the Lesson Plan

Based on the research findings, Mrs. Rohmi Lestari, S.Ag., an Islamic Religious Education teacher at SMP Negeri 3 Surakarta, was considered to possess good competence in preparing the Lesson Plan (*Rencana Pelaksanaan Pembelajaran*; RPP). Based on observations of lesson plan documents and interview results, it was found that the lesson plans prepared fulfilled all main components as regulated in the Regulation of the Minister of Education and Culture Number 22 of 2016 concerning the Process Standards for Primary and Secondary Education, which include school identity, subject identity, class or semester, learning materials, time allocation, learning objectives, core competencies and basic competencies, indicators of competency achievement, learning content, learning methods, learning media or resources, and assessment of learning outcomes.

These findings provide an overview that the teacher possesses strong pedagogical competence, particularly in the aspect of learning planning. Theoretically, this ability can be understood through the theory of teacher professional competence, which states that professional teachers not only master

instructional content but also understand how to design meaningful learning experiences for students. A comprehensive lesson plan is the primary tool for directing learning activities so that they are structured and efficient [10]. The factors supporting this success include teaching experience and an understanding of student characteristics. Teachers can implement learning strategies that align with students' ability levels and learning methods, thereby making the learning design more contextual. These results are consistent with the study by Destiany and Robandi [11], which found that teachers who develop lesson plans based on an analysis of student characteristics tend to produce more effective learning and enhance student engagement.

c. Teachers' Ability to Implement Educational and Dialogic Learning

The results of observations and interviews indicate that the learning implementation conducted by Mrs. Rohmi Lestari, S.Ag., was educational, participatory, and dialogic. The teacher began the learning activities by leading a collective prayer, articulating the learning objectives, providing motivation, and connecting new material to students' prior knowledge. This approach fostered a conducive learning atmosphere and enhanced students' mental readiness to accept the lesson [12]. From a scientific perspective, this practice reflects the application of constructivist principles, in which the teacher acts as a facilitator who guides students in constructing their knowledge through relevant learning experiences. By linking new material with students' experiences, the teacher helps them connect abstract concepts with real-life contexts, thereby enhancing the meaningfulness of learning.

These findings also indicate the presence of effective educational interaction, in which two-way communication between teachers and students is established through questions, responses, and reflection on the material being examined. This is in line with the study by Samad [13], which states that dialogic learning enhances students' motivation to learn and their confidence in expressing opinions.

d. Teachers' Ability to Manage Teaching and Learning Activities

In the management of teaching and learning, the teacher demonstrated a high level of competence in classroom organization and student learning. Based on observations, the teacher divided students into small groups, used textbooks, and used various learning strategies, including question-and-answer sessions, lectures, discussions, and demonstrations. These diverse strategies helped reduce learning fatigue and sustain active student participation. The use of these varied methods indicates the application of

differentiated learning principles, namely, the teacher's effort to adapt instructional strategies to students' diverse needs and abilities. In addition, the use of simple media, such as worksheets and the blackboard, demonstrates the teacher's ability to adapt to limited school facilities without diminishing the effectiveness of learning.

The results of interviews with students further reinforced these findings. According to the students' statements, the teacher presented the material clearly, used language that was easy to understand, and provided contextual examples, enabling them to apply the concepts they learned in their everyday lives. This indicates that the teacher has successfully developed applicable and meaningful learning in accordance with the principles of Contextual Teaching and Learning (CTL).

These findings are consistent with the study by Suhardi [14], which showed that learning strategies customized to the school context enhance students' conceptual understanding even when learning facilities are limited. Accordingly, teachers' ability to manage teaching and learning activities serves as a strong indicator of their pedagogical competence.

## 2. Analysis of Pedagogical Competence of Islamic Religious Education (PAI) for Seventh-Grade at SMP Negeri 3 Surakarta

Islamic Religious Education (PAI) teachers possess a strong foundation of religious knowledge (professional or personal competence). However, this study shows that there are difficulties in bridging this knowledge with the everyday life context of adolescents in Surakarta. As a result, Islamic Religious Education (PAI) materials often feel abstract, normative, and less relevant to students. Pedagogical competence is not solely about teaching subject matter, but about teaching students. When teachers are not skilled in using dialogic methods, case studies, or problem-based learning relevant to adolescents' social issues (e.g., cyberbullying from an Islamic perspective, digital ethics, or societal tolerance), the transfer of values is ineffective. Teachers may have strong mastery of *fiqh* (Islamic jurisprudence), yet lack proficiency in participatory pedagogy. Based on the results of observations and interviews with teachers and seventh-grade students, several aspects of the pedagogical competence of Islamic Religious Education (PAI) teachers at SMP Negeri 3 Surakarta were identified, including the following:

### a. Islamic Religious Education Teachers' Understanding of Students

The research findings indicate that Islamic Religious Education (PAI) teachers at SMP Negeri 3 Surakarta demonstrate good ability in understanding student characteristics. The

teachers seek to recognize individual differences among students, including cognitive skills, potential, and social backgrounds. Teachers also provide special attention to students with below-average abilities by offering additional assistance and guidance.

These findings indicate [15] that teachers have implemented the principles of diverse learning approaches by viewing each student as having different learning needs and potentials. Scientifically, teachers' ability to understand students is closely related to theories of cognitive development [16], which emphasizes the importance of adjusting learning to students' stages of cognitive development; thus, the processes of knowledge assimilation and accommodation can proceed optimally.

The teacher's ability to understand students is essential to effective learning, as it affects the selection of appropriate methods, media, and learning strategies. These findings are consistent with the study by Gulo [17], who found that teachers who understand student characteristics are better able to build positive learning interactions and foster increased student learning motivation.

### b. Teachers' Ability to Design the Implementation of Learning

Based on document review and interview results, Islamic Religious Education (PAI) teachers have prepared the Lesson Plan (*Rencana Pelaksanaan Pembelajaran; RPP*) [18] in accordance with the provisions of the Indonesian Process Standards for Primary and Secondary Education Number 65 of 2013. The main components of the lesson plan, such as school identity, learning objectives, indicators, methods, media, basic competencies, and assessment of learning outcomes, are presented completely and systematically.

Scientifically, this indicates that teachers already possess a strong understanding of competency-based instructional planning, which is a key aspect of pedagogical competence. Professional teachers must have pedagogical content knowledge, namely, knowledge of how to teach subject matter so that students can understand it in depth. The lesson plan functions as a concrete guide for translating this knowledge into classroom learning activities.

The factors contributing to the development of this ability include teaching experience and teachers' habituation in preparing lesson plans in accordance with curriculum demands. This is consistent with the study by Khairunnisa [19], which states that teachers who regularly reflect on their teaching practices through good planning can achieve more effective and adaptive learning in response to curriculum changes.

c. Implementation of Educational and Dialogic Learning

Islamic Religious Education (PAI) teachers at SMP Negeri 3 Surakarta implement educational and dialogic learning, as evidenced by active engagement between teachers and students. The learning process begins with preliminary activities, including a collective prayer, motivational statements, and the communication of learning objectives. This is followed by core activities, including discussion and question-and-answer sessions, and step-by-step explanations of material ranging from simple to more complex concepts. Teachers also provide reflection and evaluation at the end of the lesson.

The implementation of this type of learning reflects the application of the principles of dialogic education as proposed by Paulo Freire [20], in which the learning process is not one-way but two-way communication that fosters students' critical awareness. Teachers not only transmit knowledge, but also develop students' reflective thinking skills.

In terms of variation tendencies, dialogic learning positively affects student engagement by encouraging active participation and a sense of ownership in the learning process [21]. This is further reinforced by the findings of Putri [22], which shows that dialogic methods improve both affective and cognitive learning outcomes of students in Islamic Religious Education.

d. Teachers' Ability to Evaluate Learning Outcomes

The research findings indicate that Islamic Religious Education (PAI) teachers use two forms of evaluation: process and outcome assessment [23]. During the learning process, process evaluation is conducted through the provision of daily questions and assignments. Meanwhile, outcome evaluation is carried out through daily tests, general examinations, and end-of-semester examinations [24].

Scientifically, this practice indicates that teachers apply the principles of formative and summative evaluation [25]. Formative evaluation provides feedback for immediate improvement in learning, whereas summative evaluation assesses the achievement of final competencies. Through these two approaches, teachers can obtain a holistic picture of students' development and learning outcomes [26].

The tendency to use continuous evaluation reflects teachers' awareness of the importance of assessment for learning, rather than assessment of learning alone [27]. This statement is consistent with the study by Junyanti and Septiana [28] which found that teachers who consistently implement systematic formative assessment improve students' writing abilities, with increases of 68% in creative expression and 72% in technical writing skills [29].

e. Teachers' Ability to Support Students in Realizing Their Potential

Islamic Religious Education (PAI) teachers also play an active role in helping students develop their personal potential through remedial activities, enrichment programs, and extracurricular religious activities [30]. Teachers provide additional guidance to students who have not yet met the Minimum Completeness Criteria (*Kriteria Ketuntasan Minimum*; KKM) and encourage students to participate in religious activities, such as the daily practice of reading the Qur'an [31].

These findings indicate the application of holistic education principles, in which teachers play a role not only in students' cognitive development but also in their spiritual and social growth [32]. Scientifically, this can be explained through Carl Rogers' humanistic concept [33], which emphasizes the importance of a learning environment that supports the full development of individual potential.

The teachers' tendency to support the development of students' potential also reflects a high level of professional awareness in carrying out their role as academic and moral mentors. Research supports this finding [34], showing that teachers who actively provide religious guidance can enhance students' discipline and spiritual responsibility [35].

However, the findings of this study also emphasize that the implementation of pedagogical competence has not yet been fully optimal. The most significant inhibiting factor is the limited availability of school facilities, which reduces the range of learning media and instructional methods. This indicates that although teachers possess adequate competence, the support of facilities and infrastructure remains an important external factor in the successful implementation of pedagogical practices.

## CONCLUSION

Based on the research findings, it can be concluded that seventh-grade Islamic Religious Education (PAI) teachers at SMP Negeri 3 Surakarta possess strong pedagogical competence, as reflected in their ability to understand student characteristics, develop structured learning plans, implement educational and dialogic learning, manage a variety of instructional methods, conduct continuous assessment, and support students' academic and spiritual development. Nevertheless, the application of these competencies has not yet achieved optimal effectiveness due to limitations in school facilities and variations in students' learning motivation, understanding levels, and parental support. To address these challenges, teachers implemented remedial and enrichment activities, provided learning motivation, established collaboration with parents, and used available learning media.

Overall, this study affirms that effective pedagogical competence is reflected not only in the completeness of the material delivered but also in teachers' ability to encourage character formation and the development of students' critical religious reasoning, thus underscoring the need for more adequate infrastructural support and sustained pedagogical innovation.

## REFERENCES

- [1] N. M. Affan, Mujahidun, & I. W. Hidayati, "Kompetensi pedagogik guru pendidikan agama Islam dalam implementasi Kurikulum Merdeka di SMA Negeri 1 Mertoyudan," *Borobudur Islamic Education Review*, vol. 2, no. 2, hlm. 57–73, 2022, doi: 10.31603/bier.14939.
- [2] S. Syahrudin, E. Suryana, & M. Maryamah, "Strategi guru pendidikan agama Islam dalam membentuk karakter religius melalui kegiatan keagamaan," *Muaddib: Islamic Education Journal*, vol. 7, no. 1, hlm. 46–53, 2024, doi: 10.19109/muaddib.v7i1.24477.
- [3] F. I. Prayoga, N. Masrurroh, & N. V. Safitri, "Pentingnya profesionalisme guru dalam meningkatkan kualitas pendidikan Indonesia," dalam *Social, Humanities, and Educational Studies (SHES): Conference Series*, vol. 7, no. 3, 2024, doi: 10.20961/shes.v7i3.91633.
- [4] P. Purnomo, "Keterampilan komunikasi interpersonal guru dalam pembelajaran digital berbasis daring," *Jurnal Inovasi Pembelajaran di Sekolah*, vol. 4, no. 2, hlm. 214–222, 2023, doi: 10.51874/jips.v4i2.93.
- [5] A. Arifandi & F. Fihris, "Meningkatkan kompetensi pedagogik guru dalam menumbuhkan nilai-nilai agama," *Jurnal Tinta*, vol. 3, no. 1, hlm. 61–79, 2021.
- [6] D. Indrawan & T. Marvida, "Kompetensi pedagogik guru dalam pemanfaatan model pembelajaran simulasi berbasis TIK," *Educative: Jurnal Ilmiah Pendidikan*, vol. 1, no. 1, hlm. 1–7, 2023, doi: 10.37985/educative.v1i1.6.
- [7] M. B. Miles, A. M. Huberman, & J. Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. Thousand Oaks, CA: SAGE Publications, 2014.
- [8] S. Almujab, "Pembelajaran berdiferensiasi: Pendekatan efektif dalam menjawab kebutuhan diversitas siswa," *Oikos: Jurnal Kajian Pendidikan Ekonomi dan Ilmu Ekonomi*, vol. 8, no. 1, hlm. 148–165, 2023.
- [9] S. Bukit & E. Tarigan, "Kompetensi pedagogik guru dalam membentuk karakter siswa sekolah dasar," *Widya Genitri: Jurnal Ilmiah Pendidikan, Agama dan Kebudayaan Hindu*, vol. 13, no. 2, hlm. 110–120, 2022, doi: 10.36417/widyagenitri.v13i2.490.
- [10] A. Asnidar & S. Mahmud, "Peran guru dalam mengembangkan tiga kecerdasan siswa di MIN 3 Nagan Raya," *SKILLS: Jurnal Riset dan Studi Manajemen Pendidikan Islam*, hlm. 119–132, 2024, doi: 10.47498/skills.v3i2.3888.
- [11] A. P. Destiany & B. Robandi, "Penilaian karakteristik siswa untuk pembelajaran yang efektif di SMA Negeri 1 Purwakarta," *Jurnal Pengabdian Kepada Masyarakat Bina Darma*, vol. 3, no. 2, hlm. 164–180, 2023.
- [12] M. S. Alang, M. Yunus, & N. R. Asnawi, "Kecerdasan guru profesional: Intelektual, emosional, dan spiritual," *NineStars Education*, vol. 1, no. 1, hlm. 9–20, 2020.
- [13] A. M. Samad, A. Pandang, & S. Latif, "Penerapan teknik dialog Socrates untuk meningkatkan motivasi belajar siswa SMP," *Jurnal Pendidikan*, vol. 3, no. 2, hlm. 28–40, 2023.
- [14] Suhardi, F. Adilla, N. Ramadhani, S. Munawaroh, & T. A. Syaharani, "Pengaruh fasilitas dan pengelolaan sarana pendidikan terhadap kualitas pembelajaran dalam pendidikan anak usia dini," *Jurnal Pendidikan Tambusai*, vol. 8, hlm. 29105–29117, 2024.
- [15] D. A. Saputra, A. Andri, & J. Sulianto, "Analisis penerapan pembelajaran diferensiasi dengan model problem based learning terhadap minat belajar peserta didik di sekolah dasar," *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, vol. 9, no. 4, hlm. 1570–1582, 2023, doi: 10.36989/didaktik.v9i04.1749.
- [16] L. Marinda, "Teori Jean Piaget tentang perkembangan kognitif dan permasalahannya pada anak usia sekolah dasar," *Jurnal Studi Perempuan dan Islam*, hlm. 116–152, 2020.
- [17] M. Gulo, I. K. Zega, N. T. W. Lase, dan L. Waruwu, "Peran interaksi guru dalam meningkatkan motivasi belajar siswa," *Journal on Education*, vol. 6, no. 1, hlm. 6079–6087, 2023.
- [18] P. Handayani & M. Iqbal, "Pedagogical content knowledge guru pendidikan agama Islam," *Jurnal Ilmiah Pendidikan dan Pembelajaran*, vol. 7, no. 1, hlm. 157–165, 2023.
- [19] A. Khairunnisa, Muharriyadi, N. Nangim, & Mudasir, "Strategi pengelolaan kurikulum yang adaptif dan inovatif dalam proses pembelajaran di satuan pendidikan dasar dan menengah," *Jurnal Pendidikan Tambusai*, vol. 9, no. 2, hlm. 18932–18943, 2025.
- [20] W. Wulandari & E. Fauziati, "Kebebasan belajar dalam perspektif membebaskan pendidikan Paulo Freire," *Sastra Sintaks: Jurnal Ilmiah Indonesia*, vol. 7, no. 3, hlm. 2036–2048, 2022.
- [21] R. S. Putri, "Meningkatkan hasil belajar menggunakan metode diskusi kelompok mata pelajaran PAI dan budi pekerti di SMAN 1 Basa Ampek Balai," *EduSpirit: Jurnal Pendidikan Kolaboratif*, vol. 1, no. 3, hlm. 143–149, 2024.
- [22] F. Felix & I. Pinem, "Peran evaluasi formatif dan sumatif dalam meningkatkan efektivitas pembelajaran di sekolah dasar," *Jurnal Pendidikan Tambusai*, vol. 9, no. 2, 2025.
- [23] E. Junyanti & I. Septiana, "Implementasi penilaian formatif dalam belajar menulis karya sastra di tingkat SMA," *Jurnal Bima: Pusat Publikasi Pendidikan Bahasa dan Sastra*, vol. 2,

- no. 4, hlm. 342-355, 2024, doi: 10.61132/bima.v2i4.1402.
- [24] W. Hidayat & S. Santosa, "Memahami konsep pembelajaran untuk anak dasar: Studi analitis teori Carl Rogers dan penerapannya," *UTAMA: Jurnal Penelitian Pendidikan Dasar*, vol. 2, no. 1, hlm. 92-101, 2024, doi: 10.57176/primer.v2i1.18.
- [25] B. Mujrimin & S. Supriadi, "Peran guru PAI dalam menumbuhkan kesadaran spiritual siswa sebagai benteng terhadap pengaruh negatif game online," *Jurnal Dedikasi Pengabdian Pendidikan*, vol. 1, no. 2, hlm. 1-14, 2025, doi: 10.64008/jdpp.v1i2.25.
- [26] A. F. Feby, M. Rambe, & M. S. Rambe, "Peran guru pendidikan agama Islam dalam meningkatkan kualitas spiritual siswa SMA Negeri I Kota Tebing Tinggi," *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam*, vol. 3, no. 1, hlm. 197-203, 2025, doi: 10.31603/bier.14939.
- [27] H. C. Pratama & A. Kuncoro, "Implementasi bimbingan dan konseling spiritual dalam menegakkan tata tertib siswa di Madrasah Aliyah Islamic Center Bin Baz Yogyakarta," *Alhamra: Jurnal Studi Islam*, hlm. 57-70, 2025.
- [28] N. A. A. N. Rosyid, *Bimbingan Spiritual untuk Meningkatkan Kedisiplinan Siswa di MTs Negeri 2 Banjarnegara*, tesis, UIN Prof. KH Saifuddin Zuhri, Purwokerto, 2024.
- [29] S. Nursawaliza, A. Riyanti, A. R. Awaluddin, A. Syahirah, dan R. Z. Wahid, "Pembelajaran menulis dan evaluasi di sekolah SMPN 7 Tarakan," *Manajerial: Jurnal Inovasi Manajemen dan Supervisi Pendidikan*, vol. 5, no. 2, hlm. 291-298, 2025, doi: 10.51874/jips.v4i2.93.
- [30] S. Nofiana, S. Zulaiha, & J. Kumara Dewi, *Penerapan Metode Ekspresi Bebas dalam Meningkatkan Hasil Belajar Keterampilan Menggambar Siswa Kelas IV SDN 20 Rejang Lebong*, disertasi, Institut Agama Islam Negeri Curup, 2024.
- [31] T. Anriani, *Upaya Guru Pendidikan Agama Islam dalam Mengatasi Kesulitan Membaca Al-Qur'an Siswa SMP Negeri 1 Marancar Kabupaten Tapanuli Selatan*, disertasi, UIN Syekh Ali Hasan Ahmad Addary, Padangsidempuan, 2023.
- [32] A. N. Zamzami dan D. T. Putri, "Relevansi teori belajar humanistik Carl Rogers dalam pendidikan karakter perspektif Islam," *Thawalib: Jurnal Kependidikan Islam*, vol. 5, no. 2, hlm. 311-332, 2024.
- [33] A. R. Maula, "Konsep pembelajaran humanistik dan relevansinya dalam pendidikan agama Islam," *Atthulab: Islamic Religion Teaching and Learning Journal*, vol. 6, no. 2, hlm. 207-221, 2021.
- [34] P. Handayani & M. Iqbal, "Pedagogical content knowledge guru pendidikan agama Islam," *Jurnal Ilmiah Pendidikan dan Pembelajaran*, vol. 7, no. 1, hlm. 157-165, 2023.
- [35] N. Maslukiyah & P. Rumondor, "Implementasi konsep belajar humanistik pada siswa dengan tahap operasional formal di SMK Miftahul Khair," *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi*, vol. 25, no. 1, hlm. 97-110, 2020.