

## **INTEGRATING PAI VALUES INTO THE *PROBLEM-BASED LEARNING* MODEL TO STRENGTHEN RELIGIOUS CHARACTER**

**\*<sup>1</sup>Isni Setyani, <sup>2</sup>Muhamad Slamet Yahya**

<sup>\*1,2</sup>UIN Prof. K. H. Saifuddin Zuhri Purwokerto

Email: <sup>\*1</sup>setyaniisni@gmail.com, <sup>2</sup>msyahya0410@uinsaizu.ac.id

### **Abstract**

This study examines the integration of Islamic Religious Education values into the Problem-Based Learning (PBL) model as an effective pedagogical approach in shaping the religious character of students. The method used in this study is a literature review, which includes an analysis of literature related to the application of PBL and IRE values. The results indicate that through learning focused on contextual problem-solving, active participation, and reflection on Islamic values, students not only enhance their intellectual skills but also experience a deep internalization of spiritual values. The PBL model creates a collaborative, transformative, and meaningful learning environment, making the development of religious character a practical reality in daily life. Therefore, the systematic integration of PAI values and PBL is essential to address the challenges of character education in the complex and digital modern era.

**Keywords:** PAI Values, Problem-Based Learning, Religious Character

### **Abstrak**

*Penelitian ini mengkaji integrasi nilai-nilai Pendidikan Agama Islam (PAI) ke dalam model Problem-Based Learning (PBL) sebagai pendekatan pedagogis yang efektif dalam membentuk karakter religius peserta didik. Metode yang digunakan dalam penelitian ini adalah studi pustaka, yang mencakup analisis literatur terkait penerapan PBL dan nilai-nilai PAI. Hasil menunjukkan bahwa melalui pembelajaran yang berfokus pada pemecahan masalah kontekstual, partisipasi aktif, dan refleksi nilai-nilai keislaman, siswa tidak hanya meningkatkan kecakapan intelektual, tetapi juga mengalami internalisasi nilai-nilai spiritual yang mendalam. Model PBL menciptakan lingkungan belajar yang kolaboratif, transformatif, dan bermakna, sehingga pengembangan karakter religius menjadi praktik nyata dalam kehidupan sehari-hari. Oleh karena itu, pengembangan sistematis integrasi antara nilai PAI dan PBL sangat diperlukan untuk menghadapi tantangan pendidikan karakter di era modern yang kompleks dan digital.*

**Kata kunci:** Nilai-Nilai PAI, Problem Based Learning, Karakter Religius

### **INTRODUCTION**

Character education is the main foundation in developing well-rounded, ethical, and sustainable human resources. In the modern education paradigm, character is no longer seen as a byproduct of the learning process, but as the core objective of education. Education serves not only to transfer cognitive knowledge, but also to shape the attitudes, values, and behavior of students. In Indonesia, strengthening character education has become a national strategic agenda because it is related to the quality of future generations

and the nation's social development. In the context of Indonesian society, which is predominantly Muslim, religious character is an important dimension that needs to be developed through formal education, especially through Islamic Religious Education (PAI) subjects (Zuhairini et al., 2008).

PAI has a strategic role in shaping the moral identity of students. PAI learning is not only aimed at providing an understanding of Islamic teachings, but also at shaping spiritual awareness and behavior that reflects Islamic values. However, in practice, PAI learning still tends to be oriented towards cognitive aspects, such as mastery of the concepts of *aqidah*, *fiqh*, and Islamic history, without being followed by a process of deep internalization of values. This condition creates a gap between the religious understanding taught in school and the daily practices of students (Majid, 2013).

This gap shows that values education requires a more contextual and reflective approach. Students may understand the concepts of honesty, responsibility, trust, and empathy theoretically, but they may not necessarily be able to apply them in real situations. Therefore, religious character learning requires a learning model that allows students to experience the process of internalizing values directly through meaningful learning experiences (Nurhayati & Subkhi, 2022). One approach that is considered relevant to address this need is Problem-Based Learning (PBL). The PBL model places students at the center of learning through solving real problems. In this approach, the learning process begins with contextual problems that encourage students to think critically, discuss, and work together in finding solutions. PBL enables learning to be more meaningful because students are actively involved in the process of knowledge construction (Sani, 2014).

The integration of PAI values into the PBL model provides a great opportunity to strengthen religious character. When students are faced with real problems that have moral dimensions, they not only seek rational solutions but also consider Islamic values as the basis for decision-making. This process encourages deeper reflection on values so that religious learning does not stop at the level of knowledge but develops into attitudes and behavior (Majid, 2013). The PBL approach integrated with religious values also supports the development of 21st-century skills such as collaboration, communication, creativity, and critical thinking. Religious character develops through real social interaction, not through one-way learning. When students work in groups to solve problems, they learn to respect others' opinions, manage conflicts, and show empathy. These values are in line with the principles of PAI, which emphasize morals, *ukhuwah* (brotherhood), and social responsibility (Nurhayati & Subkhi, 2022).

Research shows that the application of PBL that integrates spiritual values can increase students' religious awareness and character quality. Problem-based learning provides more space for reflection because students are faced with moral dilemmas and real-life situations. In this context, teachers act as facilitators who guide the process of value reflection, rather than merely conveying information (Sulaeman, 2020). In addition, the integration of PAI values in PBL allows learning to be more contextual and relevant to

students' lives. Many of today's youth issues relate to digital ethics, social relationships, and peer pressure. Contextual PAI learning helps students understand how Islamic values are applied in these situations. Thus, religious learning becomes a practical guide in everyday life (Wahyuni, 2023).

The urgency of strengthening religious character is increasing in the digital age. The unlimited flow of information brings both opportunities and challenges for the moral development of students. Phenomena such as hoaxes, cyberbullying, and identity crises demand more adaptive and transformative religious education. The PBL model provides space for students to critically analyze these phenomena while reflecting on relevant religious values (Fauzi, 2021). The integration of PAI in PBL also supports a humanistic and student-centered approach to education. Religious character education cannot be built through one-way instruction, but rather through experience, dialogue, and reflection. The problem-solving process allows students to construct the meaning of values independently, so that religious values are more easily internalized (Sani, 2014).

From an educational theory perspective, the integration of values in problem-based learning is in line with constructivism, which emphasizes that knowledge is built through experience. Students do not simply receive values, but negotiate the meaning of values through social interaction and personal reflection. This process is important in character formation because character is the result of repeated and meaningful internalization of values (Majid, 2013). The role of teachers is a key factor in the successful implementation of this model. Teachers need to design authentic problems that contain value dimensions and facilitate reflective discussions. Teachers do not only deliver material but also guide students in relating solutions to Islamic principles. This shows that teachers' pedagogical and value competencies are crucial to the success of religious character education (Nurhayati & Subkhi, 2022).

Despite its great potential, the implementation of PAI integration in PBL still faces challenges such as teacher readiness, a lecture-oriented learning culture, and limited contextual teaching materials. In addition, the evaluation of religious character requires instruments that are capable of measuring changes in attitudes and behavior. These challenges indicate that pedagogical innovation needs to be supported by teacher training and curriculum development (Fauzi, 2021). Considering these various aspects, the integration of PAI values into the PBL model is a promising approach to strengthening students' religious character. This model not only improves understanding of religious concepts but also helps students develop attitudes and behaviors that reflect Islamic values. Learning becomes more meaningful because students experience a process of value reflection in a real context (Sulaeman, 2020).

Conceptually, this approach contributes to the development of a more contextual, reflective, and transformative religious education paradigm. Religious education is no longer understood as the transfer of normative knowledge, but as a process of continuous character building. The integration of PAI in PBL strengthens the relationship between

learning and real life so that students are able to use religious values as a basis for decision making (Wahyuni, 2023). Thus, the development of PBL-based PAI learning is a relevant necessity in responding to the challenges of character education in the modern era. This approach opens up space for students to understand, reflect on, and practice religious values authentically. The results are expected to not only improve the quality of PAI learning but also shape a generation with moral integrity, religious awareness, and the ability to deal with the complexities of social life (Fauzi, 2021).

## **METHO**

The type of research applied in this study is literature research, which involves the use of literature sources. The research objects include various types of materials, such as books, encyclopedias, scientific journals, newspapers, magazines, documents, and research reports from previous researchers (Zed, 2014). The approach used in this study is qualitative and descriptive, where the data collected are in the form of words or images. The data analysis technique used is documentation (Sugiyono, 2025). To analyze the collected data, the researcher applied content analysis techniques. By utilizing a number of procedures carried out systematically and objectively, this method is used to draw accurate conclusions.

## **RESULTS AND DISCUSSION**

Islamic Religious Education (PAI) is an important part of Indonesia's national education system, serving not only as a means of transferring religious knowledge, but also as a process of shaping the religious character of students. From an Islamic educational perspective, learning does not stop at mastering concepts, but must result in changes in attitudes, values, and behavior that reflect Islamic teachings in everyday life. This confirms that the main objective of PAI is the internalization of values, which is the process of making values part of the students' personality (Muhaimin, 2002; Majid & Andayani, 2006). The concept of values in Islamic education has a strong theological foundation because it originates from revelation. These values include *aqidah*, worship, and morals as the three main dimensions of religious character building. *Aqidah* builds the foundation of belief, worship shapes spiritual practice, and morals become the social manifestation of faith. These three dimensions are interrelated and form a complete value system in the personality of a Muslim (Marzuki, 2012).

Therefore, effective Islamic religious education must be able to integrate these three dimensions in the learning process. However, in practice, Islamic religious education is still often oriented towards a cognitive and memorization approach. Students understand religious concepts theoretically, but are not necessarily able to apply them in real situations. The gap between religious knowledge and life practices shows that the process of internalizing values is not yet optimal. This condition is one of the main challenges of religious education in modern schools (Nurhayati & Numan, 2022). To overcome this problem, a contextual, active, and reflective learning approach is needed. One approach that is considered relevant is Problem-Based Learning (PBL). The PBL model places

students as subjects of learning through the exploration of real problems that require critical thinking, collaboration, and decision-making. Problem-based learning allows students to construct knowledge constructively while developing 21st-century skills (Arends, 2012; Sasmita & Harjono, 2021).

In the context of religious education, PBL has great potential to strengthen religious character because it presents real situations that contain moral dimensions. When students are faced with ethical issues such as academic honesty, social conflict, or the use of digital media, they are encouraged to relate the solutions to Islamic values. This process results in meaningful learning because students experience direct value reflection (Hasan, 2019). The integration of PAI values in the PBL model means connecting religious material with real-life issues that are relevant to students' experiences. Integration is not merely adding verses or hadiths, but involves a process of value reasoning, moral dialogue, and decision-making based on Islamic principles. Thus, religious learning becomes contextual and transformative (Mulyasa, 2020).

The PBL model enables the internalization of aqidah values through a process of reflecting on beliefs when facing problems. Students learn to understand that every decision has moral and spiritual consequences. The awareness that Allah is All-Knowing and All-Seeing encourages students to act ethically. In this case, aqidah serves as the basis for internal motivation in the formation of religious character (Jalilah, 2021). In addition, the value of worship can be integrated through the habit of spiritual practice in the learning process. For example, reflection before discussion, linking solutions to worship principles, and fostering intentions as part of the learning process. This integration helps students understand that worship is not only a ritual but includes all activities that have value (Hamzah, 2014).

Moral values are the most visible dimension in the implementation of PBL. When students work in groups, they learn honesty, responsibility, tolerance, empathy, and cooperation. The problem-solving process encourages social interaction, which becomes a space for practicing morals. Thus, religious character is formed through real social experiences (Tamam et al., 2017). Religious character itself is an integration of cognitive, affective, and behavioral dimensions that originate from religious values. Religious character is not only seen in worship practices, but also in social ethics, self-control, and moral responsibility. From a character education perspective, religiosity serves as the foundation for other character values such as honesty, discipline, and social awareness (Wahab & Sapriya, 2011).

Thomas Lickona's thinking emphasizes that character is formed through three main components, namely moral knowing, moral feeling, and moral action (Lickona, 1991). The integration of PAI in PBL supports these three components simultaneously. Students understand religious values, feel the importance of these values, and practice them in real actions during the problem-solving process. The urgency of this integration is even stronger in the digital era. The younger generation faces complex ethical challenges such

as disinformation, cyberbullying, consumption of negative content, and identity crises. Normative religious education is not sufficient to address these challenges. Learning that encourages critical analysis and value reflection is needed, which can be facilitated through PBL (Azra, 2018; Yuliana, 2021).

Research shows that the application of Islamic value-based PBL increases student engagement, motivation to learn, and the quality of social interaction. Learning becomes more meaningful because students see the connection between religious material and real life. This contributes to the continuous strengthening of religious character (Safitri et al., 2021). In addition, PBL encourages the formation of a spiritual-humanistic learning environment. This environment is characterized by open dialogue, respect for differences, and awareness of transcendental values in the learning process. Students not only learn to solve problems, but also learn to become ethical and responsible individuals (Mulyasa, 2020). The role of teachers is very important in integrating PAI values into PBL. Teachers act as facilitators who design authentic problems, guide reflective discussions, and help students relate solutions to Islamic values. Teachers' pedagogical competence, value competence, and exemplary behavior are determining factors for successful learning (Muhaimin, 2002).

However, the implementation of PAI integration in PBL faces several challenges, such as teacher readiness, limited contextual teaching materials, and difficulties in character evaluation. Religious character assessment requires authentic approaches such as observation, self-reflection, portfolios, and attitude assessment. These challenges indicate the need to develop comprehensive character evaluation instruments (Nurhayati & Numan, 2022). Conceptually, the integration of PAI values in PBL is in line with constructivism theory, which emphasizes experience-based learning. Values cannot be transferred directly but must be built through interaction, reflection, and practice.

PBL provides space for this process so that the internalization of values becomes more effective (Arends, 2012). This approach is also relevant to the Islamic education paradigm, which emphasizes a balance between knowledge, faith, and charity. The integration of PAI in PBL strengthens the relationship between these three aspects. Students not only learn religious values but also internalize and practice them in real life. Thus, the integration of PAI values in the PBL model is a potential pedagogical strategy to improve students' religious character. This approach makes religious learning more contextual, reflective, and transformative. Religious character is not formed through lectures alone, but through meaningful learning experiences. Overall, the integration of PAI in PBL contributes to the development of sustainable character education. This model helps students face the complexities of modern life with a strong foundation of religious values. The expected outcome is a generation with moral integrity, spiritual awareness, and the ability to think critically and responsibly in social life.

## **CONCLUSION**

The integration of Islamic Religious Education (IRE) values into the PBL model has proven to be an effective pedagogical approach in shaping and strengthening the religious character of students. Through a learning process that emphasizes contextual problem solving, active participation, and reflection on Islamic values, students not only develop intellectual skills but also experience a deep internalization of spiritual values. The PBL model is capable of creating a collaborative, transformative, and meaningful learning space, where the development of religious character is not merely a normative discourse, but a real practice in everyday life. Therefore, the integrative application of PAI and PBL values needs to be developed systematically to address the challenges of character education in a complex and digital modern era.

## REFERENCES

- Al-Attas, S. M. N. (1999). *The concept of education in Islam: A framework for an Islamic philosophy of education*. ISTAC.
- Al-Ghazali. (2002). *Ihya' Ulumuddin*. Dar al-Kutub al-Ilmiyah.
- Al-Ghazali. (2002). *Ihya' Ulumuddin* (Terj.). Pustaka Amani.
- Ali, A., & Ruswandi, U. (2022). Pembelajaran PAI di perguruan tinggi umum: Studi kasus Universitas Buana Perjuangan Karawang. *Jurnal Dirosah Islamiyah*, 4(1). <https://doi.org/10.17467/jdi.v4i1.867>
- Arends, R. (2012). *Learning to teach*. McGraw-Hill.
- Azra, A. (2018a). *Islam Nusantara: Jaringan global dan lokal*. Kompas.
- Azra, A. (2018b). *Pendidikan Islam: Tradisi dan modernisasi*. Kencana.
- Dirgantama, C. H. A., Th, D. S., & Ninghardjanti, P. (2016). Penerapan model problem based learning dengan mengimplementasikan program Microsoft Excel untuk meningkatkan keaktifan dan hasil belajar mata pelajaran administrasi kepegawaian di SMK Negeri 1 Surakarta. *JIKAP: Jurnal Informasi dan Komunikasi Administrasi Perkantoran*, 1(6). <https://jurnal.uns.ac.id/JIKAP/article/view/19138>
- Fauzi, A. (2021a). Integrasi nilai karakter religius dalam pembelajaran abad 21. Kencana.
- Fauzi, A. (2021b). Penguatan karakter religius melalui model PBL pada pembelajaran PAI di sekolah dasar. *Jurnal Pendidikan Karakter*, 11(3), 423–436.
- Hamzah, A. (2014a). *Konsep ibadah dalam Islam*. Bumi Aksara.
- Hamzah, A. (2014b). *Pendidikan agama Islam untuk perguruan tinggi*. Alfabeta.
- Hasan, M. (2019). *Penguatan pendidikan karakter dalam Kurikulum 2013*. Remaja Rosdakarya.
- Hasan, S. (2019). Pendidikan karakter religius dalam pembelajaran berbasis masalah. *Jurnal Pendidikan Islam*, 8(2), 120–135.

- Hidayati, N. (2022). Kesalehan sosial dalam perspektif pendidikan Islam. *Jurnal Pendidikan Agama Islam*, 19(2), 134–145.
- Ismail. (2002). *Model-model pembelajaran*. Kencana Prenada Media.
- Jalilah, S. R. (2021). Merangsang minat belajar siswa dengan model pembelajaran tutorial berbasis media video sosiodrama untuk mata pelajaran aqidah akhlak di madrasah ibtidaiyah. *Jurnal Basicedu*, 5(6), 5946–5952.
- Kemendikbud RI. (2010). *Pengembangan pendidikan budaya dan karakter bangsa*. Kementerian Pendidikan Nasional.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Majid, A. (2013). *Strategi pembelajaran*. Remaja Rosdakarya.
- Majid, A., & Andayani, D. (2006). *Pendidikan agama Islam berbasis karakter*. Remaja Rosdakarya.
- Marzuki. (2012a). *Pendidikan karakter Islam*. Amzah.
- Marzuki. (2012b). *Pembinaan karakter mahasiswa melalui pendidikan agama Islam di perguruan tinggi umum*. Ombak.
- Muhaimin. (2002). *Paradigma pendidikan Islam: Upaya mengaktifkan PAI di sekolah*. Remaja Rosdakarya.
- Mulyasa, E. (2014). *Manajemen dan kepemimpinan kepala sekolah*. Bumi Aksara.
- Mulyasa, E. (2020a). *Implementasi kurikulum dan pembelajaran aktif*. Remaja Rosdakarya.
- Mulyasa, E. (2020b). *Menjadi guru profesional: Strategi meningkatkan kualitas guru di era global*. Remaja Rosdakarya.
- Muttaqin, A. (2020). *Pendidikan karakter berbasis nilai-nilai keagamaan*. Deepublish.
- Nasution, H. (1985). *Akhlaq tasawuf*. UIN Press.
- Nata, A. (2021). *Pendidikan Islam dan tantangan modernitas*. Rajawali Pers.
- Nurhayati, E., & Subkhi, I. (2022). Penerapan problem based learning dalam meningkatkan internalisasi nilai agama. *Tarbawi: Jurnal Ilmu Pendidikan*, 18(1), 89–98.
- Nurhayati, U., & Numan, M. (2022). Komponen materi pembelajaran pendidikan agama Islam dan orientasinya pada madrasah ibtidaiyah. *Kuttab: Jurnal Ilmu Pendidikan Islam*, 6(2). <https://doi.org/10.30736/ktb.v6i2.1138>
- Qomariyah, E. N. (2016). Pengaruh problem based learning terhadap kemampuan berpikir kritis IPS. *Jurnal Pendidikan dan Pembelajaran (JPP)*, 23(2).

- Sabila, N. A. (2019). Integrasi aqidah dan akhlak (Telaah atas pemikiran Al-Ghazali). *NALAR: Jurnal Peradaban dan Pemikiran Islam*, 3(2).  
<https://doi.org/10.23971/njppi.v3i2.1211>
- Safitri, N., Rohman, A., & Ma'shumah, N. (2021). Integrasi nilai-nilai Islam dalam pembelajaran problem based learning untuk meningkatkan karakter religius. *Tadris: Jurnal Pendidikan Islam*, 16(2), 134–145.
- Safitri, R., Rahman, A., & Hadi, S. (2021). PBL berbasis nilai Islam dan karakter religius siswa. *Jurnal Pendidikan Karakter*, 11(2), 210–225.
- Sani, R. A. (2014a). *Pembelajaran inovatif*. Bumi Aksara.
- Sani, R. A. (2014b). *Pembelajaran saintifik untuk implementasi kurikulum 2013*. Bumi Aksara.
- Sasmita, R. S., & Harjono, N. (2021). Efektivitas model problem based learning dan problem posing dalam meningkatkan kemampuan berpikir kritis siswa sekolah dasar. *Jurnal Basicedu*, 5(5), 3472–3481.
- Sugiyono. (2025). *Metode penelitian pendidikan: Pendekatan kuantitatif, kualitatif, dan R&D* (Edisi revisi). Alfabeta.
- Sulaeman, Y. (2020). Integrasi nilai-nilai keislaman dalam model pembelajaran berbasis masalah untuk meningkatkan karakter religius siswa. *Jurnal Pendidikan Agama Islam*, 17(2), 134–145.
- Tamam, B., Al-Adawiyah, R., & Muadin, A. (2017). Internalisasi nilai-nilai pendidikan agama Islam dalam pembelajaran Al-Islam dan Kemuhammadiyah di sekolah menengah atas. *Fenomena: Jurnal Penelitian*, 9(1). <https://doi.org/10.21093/fj.v9i1.805>
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. (2003).
- Wahab, A., & Sapriya. (2011). *Teori dan landasan pendidikan karakter*. Alfabeta.
- Wahyuni, S. (2023). Model pembelajaran berbasis masalah dalam pendidikan agama Islam dan pengaruhnya terhadap penguatan karakter siswa. *Tadrib: Jurnal Pendidikan Agama Islam*, 10(1), 55–67.
- Yuliana, S. (2021). Krisis moral generasi muda dan urgensi pendidikan karakter. *Jurnal Pendidikan Karakter*, 12(1), 45–60.
- Zed, M. (2014). *Metode penelitian kepustakaan*. Yayasan Pustaka Obor Indonesia.
- Zuhairini, et al. (2008). *Metodologi pengajaran agama Islam*. Bumi Aksara.